W. K. McFadden

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R. H. McFadden

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# Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ.

THE

## FOUR GOSPELS AND ACTS OF THE APOSTLES,

IN GREEK.

WITH ENGLISH NOTES, CRITICAL, PHILOLOGICAL, AND EXEGETICAL; MAPS, INDEXES, ETC.

TOGETHER WITH THE EPISTLES AND APOCALYPSE.

THE WHOLE FORMING THE COMPLETE TEXT OF

## The New Testament.

FOR THE USE OF SCHOOLS, COLLEGES, AND THEOLOGICAL SEMINARIES.

BY REV. J. A. SPENCER, A.M.,

AUTHOR OF

"THE CHRISTIAN INSTRUCTED," "HISTORY OF THE ENGLISH REFORMATION," ETC.

*τὸ καλὸν κἀγαθόν.*

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# PREFACE.

The present volume is an attempt to supply a want which has long been seriously felt, and which, considering the nature and importance of the subject, it may appear surprising has not yet been supplied.

There has been no lack of editions of the New Testament prepared for theologians and students of divinity, which enter with great fullness into the discussion of questions strictly belonging to theology, as a science. Many scholars and critics of note, both in England and on the Continent, have labored with great diligence, and no less success, in the various departments of philology, archæology, exegesis, &c. The state of the text has been thoroughly examined and discussed, and brought as near perfection as the nature of the case will admit. The cognate languages have been explored and rendered copiously illustrative of the New Testament. The peculiarities of the language of the sacred writers have been pointed out with a minuteness and care which only the momentous interests involved could serve to justify; and the extensive range of classical literature has been carefully gone over and investigated, and, by both comparison and contrast, made essentially serviceable toward explaining and enforcing the meaning of the precious Volume of revealed truth. There is, in fact, no topic connected with either the history, the literature, the interpretation, the illustration of the New Testament, which has not received the most careful study and the most thorough examination; so that there is an immense amount of valuable material within reach of the scholar for arriving at the knowledge of the truth and meaning of God's holy word. A cursory glance at the extensive lists of critics and critical works on the New Testament in the popular Introduction of the learned Rev. Thomas

Hartwell Horne will give a tolerably correct idea of what has been attempted and done in regard to the language and interpretation of the New Testament.

This very abundance of material, however, has interfered with, and in great measure prevented, the general use of the Greek Testament in our higher literary institutions; this very fact of the numerous critical editions, with notes, copiously illustrating the language and hermeneutics of the New Testament, has effectually deterred the general scholar and the professional man from entering into the study of that volume, which exceeds, in importance and value, all other books in existence. Both on the score of expense, and the discussion of topics not essential or important for all to be acquainted with, the English and Continental critical editions and notes are unsuited to the wants of a large portion of the community, more especially of the younger part of those who are engaged in the pursuit of learning and wisdom.

Doubtless this ought not so to be. There ought to be placed within reach of the general student such and so much matter relating to the Gospel of our Lord Jesus Christ as would enable him to become acquainted with the principles on which the New Testament is interpreted, the nature and character of the language in which it is composed, the difference between it and the Greek language of Xenophon's or Demosthenes's days, the meaning of the more important passages, as well as the Geography, Antiquities, History, Manners and Customs of the countries and people of whom it more particularly treats. Our colleges and higher seminaries of learning ought to be supplied with the means of giving instruction in the language and general criticism of the New Testament; and while it will hardly be maintained by any that this is a volume which should be indiscriminately read, and handled with the freedom and indifference with which it is too common to treat the classic authors, it can surely be denied by no one that a Christian community are bound to instruct the youth in that which forms the great charter of their salvation; nay, it must be admitted by all

that it is far more important, in every sense, that the New Testament should be read and pondered, than that years should be spent in determining the niceties of the Greek chorus, or attaining familiarity with the intricate absurdities of heathen mythology.

Several years ago the attention of the present editor was forcibly directed toward this subject. He saw, and deplored, in common with many others, the prevalence and spread of fanaticism and error, of wild and lawless opinions, of licentious tampering with God's Holy Word, of the immodest pretensions of ignorant and misguided men, and of a general and lamentable want of reverence for the Holy Scriptures. He witnessed, with deep regret, the gradual and almost entire disuse of the Greek Testament as a part of a liberal course of education; and he could not resist the conviction that a great wrong was done to public morals, as well as public virtue and happiness, by neglecting the study of the Gospel in the original. It seemed to him that something ought to be done to counteract the evil tendency of the course alluded to, and that some effort should be made to reintroduce the New Testament in the original into the seminaries of sound learning throughout the country. The difficulty which at once presented itself was the want of a suitable edition for general use. The learned and valuable work of Dr. Bloomfield, in two large octavo volumes, republished under the editorial supervision of Professor Stuart of Andover, was not intended, nor at all suited, to be used as a class-book in schools or colleges. The same statement applied with equal force to the editions, with notes, of Dr. Burton, Mr. Valpy, and a few other critics. Indeed, after a careful search, the present editor could not find among the English or Continental issues any thing which seemed to approach the idea which he had formed of a volume of fit size and appropriate matter for use in schools, colleges, and seminaries of learning, where religious instruction forms an essential part of the course pursued. It having been suggested by the learned Professor Charles Anthon, whose

valuable instruction the editor had enjoyed during his collegiate course, and to whom he acknowledges himself under deep obligations for frequent and continued favors for many years past, that he should enter upon the labor of preparing such an edition as seemed called for, he resolved to devote such time as he could spare from pressing daily avocations to this labor of love, taking up, first, the Historical Books of the New Testament; and presenting hereafter, as soon as may be, the Epistles and Apocalypse.

The present volume is the fruit of his labors in this interesting field of research. It lays no claim to originality; it professes not to have discovered any new truth, nor to have been elaborated out of materials not accessible to every scholar Still, it is not a *mere* compilation. The editor has deferred to the judgment of the soundest critics and commentators on all occasions where he conscientiously could; but he has followed no one to the exclusion of the rest, and he has not hesitated—where there seemed to be call for it—to form and express an independent judgment on points debated with earnestness by men equally learned, able, and devoted to the cause of truth. He has drawn from every quarter whatever he deemed advantageous to the object he had in view; he has used the results of critical and exegetical labor without hesitation, simply preferring, in general, to employ his own language in stating a point of criticism, or in elucidating the truth of the Sacred Record. He has sought to furnish such matter as would be useful to the great majority of students, however much, in some respects, they may differ. The editor's own opinions are very decided on several points which he has not deemed it within his present province either fit or proper to press. In avoiding subjects of controversy, he has studied to elucidate the precise meaning of the original Greek; to illustrate, compare, and contrast the language of the New Testament with that of classic authors; to give a concise summary of geographical, antiquarian, historical, hermeneutical, and other valuable matter, and to express as briefly as possible the true and exact meaning of the more

important or more difficult passages of the New Testament. Although the present volume does not claim to be considered a commentary, in the usual sense of that word, still, the editor expresses the conviction that there is hardly a passage of importance in the Historical Books which has not, at least, been touched upon, and, as he hopes, accurately and soundly explained.

To these general statements it is necessary to add, that the *text* of the present edition is that of the learned and accurate Dr. Mill, printed at Oxford in 1707, at the same University in 1828 and 1830, and, finally, under the care of Dr. Burton, Regius Professor of Divinity in the University, by whom it was adopted in his edition with notes, Oxford, 1831. Only on a few occasions has the editor ventured to differ from the text of Mill and Burton, and that principally in respect to the pointing, the use of capital letters, &c. At the same time, he has pointed out in the notes the principal various readings which the critical labors of Griesbach and later scholars have brought to light. Hence, the evidence on which the proposed reading is based being succinctly stated, the student may, if he see fit, adopt it in place of the received lection. It will be observed that the division into verses has been followed in printing the present volume. This was at the urgent request of the publishers, though contrary to the preference of the editor. If, however, it be noted that only distinct sentences begin with a capital letter, the small letter being used when a verse does not begin a sentence, and that the paragraphs commence with the first word in capital letters, the principal objection to the use of verses will be found to be removed.

In conclusion, the editor can not allow the present volume to go forth without a distinct acknowledgment of the obligations under which he lies to his friend and brother, the Rev. Dr. Turner, Professor of Biblical Learning and the Interpretation of Scripture in the General Theological Seminary of the Protestant Episcopal Church in the United States. This acknowledgment is due, not more for the valuable suggestions

which he made in furtherance of the object had in view, than for his great kindness and patient care in reading nearly the whole of the manuscript before going to press. May he long continue to serve the cause of sound learning and godliness in the labors of that noble department with which he is charged!

With fervent thankfulness to the Giver of every good and perfect gift, who has permitted the editor, amid the cares and anxieties of infirm health, to complete the labor of love on which he has thus long been engaged, and with an earnest prayer for His blessing on this and every effort to promote the knowledge of the Holy Scriptures, and increase the reverence for its inspired teachings, the editor sends forth the present volume to do its share in the great contest for truth and righteousness against error, vice, and irreligion.

**New York, September, 1847.**

# INTRODUCTORY REMARKS

ON THE

# LANGUAGE OF THE NEW TESTAMENT.

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The student will observe that the Greek of the New Testament differs very considerably from the actual language of ancient Greece and its national writers. This arises mainly from the fact that Greek was not the native tongue of the Apostles and other writers of the New Testament. The period, moreover, at which they wrote; the influence of the Septuagint or Alexandrian Version of the Old Testament, with which they were familiar; and the nature of the subject-matter of their writings, so unlike in many respects to every thing in classic Greek, afford weighty reasons why the Apostles and Evangelists would not be likely, or able, to compose with classic accuracy and elegance. That such is really the case is now universally acknowledged; though there was, rather more than a century ago, a sharp contest on this point, several learned and able works being written to prove that the New Testament was written in as pure Greek as Demosthenes, Xenophon, or any other native ever used. The controversy, at this date, is more curious than profitable, and quite beside our present design. Our object, in these brief introductory remarks, is merely to give a concise view of the peculiarities of the New Testament Greek. For this purpose, we shall quote a passage or two from standard writers on the criticism of the Sacred Volume.

"Every man," says Michaelis,* "acquainted with the Greek language must immediately perceive that the style of the New Testament is widely different from that of the classic authors. The New Testament was written in a language at that time customary among the Jews, which may be termed the Hebraic Greek, the first traces of which we find in the translation of the Seventy (or the Septuagint), which

* Bp. Marsh's Michaelis's Introduction, vol. i., cap. iv., sect. 3. The student will find it to his advantage to consult Horne's Introduction, vol. ii., sect. 3, p. 15–31 The learned author will also direct him to the sources of thorough and complete examination of the whole subject of Biblical criticism and exegesis.

might be more properly called the Alexandrine Version. We find this character in all the books of the New Testament in a greater or less degree; but we must not, therefore, conclude that they possess a uniformity of style. The harshest Hebraisms are the distinguishing marks of the book of Revelation. The Gospels of St. Matthew and St. Mark have strong marks of this Hebraic style; the former has harsher Hebraisms than the latter. Even the Epistles of St. James and St. Jude are full of Hebraisms, and betray, in other respects, a certain Hebrew tone. St. Luke has, in several passages, written pure and classic Greek, of which the first four verses of his Gospel may be given as an instance: in the sequel, where he describes the actions of Christ, he has very harsh Hebraisms; yet the style is more classical than that of St. Matthew and St. Mark. In the Acts of the Apostles he is not free from Hebraisms, which he seems to have never studiously avoided; but his periods are more classically turned, and sometimes possess beauty devoid of art. St. John has numerous Hebraisms, both in his Gospel and Epistles; but he has written in a smooth and flowing language, and surpasses all the Jewish writers in the excellence of narrative. St. Paul, again, is entirely different from them all; his style is, indeed, full of Hebraisms; but he has avoided the concise and verse-like construction of the Hebrew language, and has, upon the whole, a considerable share of the roundness of Grecian composition. It is evident that he was as perfectly acquainted with the Greek manner of expression as with the Hebrew, and he has introduced them alternately, as either the one or the other suggested itself at first, or was the best approved."

To the same effect is the language of Planck,* who remarks: "The New Testament contains a multitude of peculiarities, which are as foreign to the true Greek idiom as their occurrence in the language of the Apostles is natural. Of the truth of this, a man may convince himself at any moment by an experience which is incontrovertible. Whoever has learned Greek merely from the New Testament, or, in other words, whoever, according to the method which, not a very long time since, prevailed in almost all our schools, has learned only the Greek of the New Testament, will undoubtedly find the Greek of Demosthenes, of Æschines, and

* Planck's Introduction to Sacred Philology and Interpretation, translated from the German, and enlarged, with Notes, by the Rev. Dr. Samuel H. Turner. New York, 1834, p. 25–27.

of Thucydides, as strange and unintelligible as Arabic. He may be able to translate the whole of the New Testament, but he will not be able to translate a single sentence from the works of those authors; and, on the other hand, if he understand these, the language of the New Testament will no longer be altogether strange to him, although still not altogether familiar. This betrays, too plainly to be mistaken, an intermixture of the peculiarities of a foreign dialect, or, rather, of an entirely foreign tongue, which must be found therein; and, indeed, if the reader is not altogether unacquainted with the intermingled language, it will strike his eye at the first look.

"He immediately meets, for instance, with idioms of the national language, which was vernacular in the provinces in which the authors of those writings lived, and among the people from whom they descended. He observes whole phrases literally translated from the Syro-Chaldaic, the language in common use in those countries. In very many turns of expression, in the peculiar use of several particles, in the manner of connecting particular phrases and words, in the frequent repetition of certain figures of speech, he immediately recognizes men accustomed from childhood to think in an Oriental tongue; and from these indications he is led to conjecture, independently of much examination, that many of their expressions must not be understood in the signification which they bore in pure Greek, but in that which the correspondent expression in the national language conveyed, and which is merely thereby translated.

"And if he have no previous acquaintance with this intermingled language, the result will still be the same. Every foreign language, which a people receive merely as adventitious, and which they are forced to receive by outward circumstances, must unavoidably be commingled with the more ancient native tongue, if it can not fully supplant this tongue; and it must be commingled, most unavoidably, by the lower classes, who have not acquired either language according to the rules of grammar, but merely by intercourse with others, and through necessity. But, as certainly as the former observation expresses the fact with regard to the Greek language, which was employed by the Jews in the time of the Apostles merely in their intercourse with foreigners and strangers, so is the latter applicable to most of the writers of the New Testament, who, with the exception probably of St. Paul and St. Luke merely, had undoubtedly

no other facility in the use of language than that mechanical ability which intercourse, hearing, and exercise can supply.

"It is evident, then, that nothing but a miracle could have enabled the Apostles to speak and write pure Greek, and this miracle would have been not only without an object, but in direct opposition to the object in view, since it would have made them less intelligible to the very men to whom they were immediately to announce the doctrine of Christ, and among whom they were first to bring in circulation the sentiments of his new religion. It was, therefore, not only a groundless notion, but, in fact, somewhat irrational, which, from reverence to the Holy Spirit, by whom the Scriptures were inspired, was maintained in former times and supposed to be obligatory, that they are written in the very purest dialect. On the contrary, their allowed inspiration would rather justify the previous conjecture that their language can not be pure Greek; for, undoubtedly, the reasoning is clear and satisfactory, that if these writings are inspired, they are probably composed in the popular language of the men for whom they were immediately intended, and, consequently, in the corrupt dialect intermingled with Hebraisms and Chaldaisms, into which the genuine Greek must unavoidably have degenerated among the Jews in Palestine. Yet these conjectures and suppositions are by no means necessary, for the evidence is conspicuous and incontrovertible, and they are the less necessary, as at present a divine is scarcely to be found who doubts the fact."

From these brief remarks, the student will understand the purport of the views entertained by critics generally respecting the origin and character of the New Testament diction. The language of Planck, though perhaps stronger than the occasion demanded, is no doubt substantially correct. Both English and Continental scholars, as well as those of our own country, who have devoted time and study to the criticism of the New Testament, agree in the main with the sentiments above quoted from Michaelis and Planck. For a practical illustration of the peculiarities of expression in the use of words with entirely new significations, the formation of new terms unknown to classic authors, the adoption of Hebrew, Syriac, and Latin idioms, &c., the editor begs leave to refer the student to the Notes on the Historical Books as contained in the present volume.

# ΤΟ ΚΑΤΑ ΜΑΤΘΑΙΟΝ

## ΕΥΑΓΓΕΛΙΟΝ.

# ST. MATTHEW.

St. Matthew was the son of Alphæus, and resided at Capernaum. His occupation was that of a publican, or collector of taxes or tribute. St. Mark and St. Luke call him Levi. Ancient tradition makes Æthiopia to have been the scene of his labors, some time after the Saviour's ascension. His Gospel was written for the benefit of his countrymen in Palestine, about A.D. 41; but many eminent critics declare in favor of a later date, about A.D. 60 or 64. It is also stated that St. Matthew wrote originally in Hebrew, of which, indeed, there seems to be no reasonable ground of doubt, if the testimony of all antiquity be received as sufficient; but, allowing this to be so, it is equally, or rather more, certain that the present Gospel in Greek is also the production of St. Matthew.

# ΤΟ ΚΑΤΑ ΜΑΤΘΑΙΟΝ

## ΕΥΑΓΓΕΛΙΟΝ.

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ΚΕΦ. α΄. 1.

1 ΒΙΒΛΟΣ *γενέσεως* Ἰ*ησοῦ Χριστοῦ, υἱοῦ Δαβὶδ, υἱοῦ* Ἀ*βραάμ.*

2 ἈΒΡΑΑΜ *ἐγέννησε τὸν* Ἰ*σαάκ*· Ἰ*σαὰκ δὲ ἐγέννησε τὸν* Ἰ*ακώβ*· Ἰ*ακὼβ δὲ ἐγέννησε τὸν* Ἰ*ούδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ.*

3 Ἰ*ούδας δὲ ἐγέννησε τὸν Φαρὲς καὶ τὸν Ζαρὰ ἐκ τῆς Θαμάρ*· *Φαρὲς δὲ ἐγέννησε τὸν* Ἐ*σρώμ*· Ἐ*σρὼμ δὲ ἐγέννησε τὸν* Ἀ*ράμ*·

4 Ἀ*ρὰμ δὲ ἐγέννησε τὸν* Ἀ*μιναδάβ*· Ἀ*μιναδὰβ δὲ ἐγέννησε τὸν Ναασσών*· *Ναασσὼν δὲ ἐγέννησε τὸν Σαλμών*·

5 *Σαλμὼν δὲ ἐγέννησε τὸν Βοὸζ ἐκ τῆς* Ῥ*αχάβ*· *Βοὸζ δὲ ἐγέννησε τὸν* Ὠ*βὴδ ἐκ τῆς* Ῥ*ούθ*· Ὠ*βὴδ δὲ ἐγέννησε τὸν* Ἰ*εσσαί*·

6 Ἰ*εσσαὶ δὲ ἐγέννησε τὸν Δαβὶδ τὸν βασιλέα*· *Δαβὶδ δὲ ὁ βασιλεὺς ἐγέννησε τὸν Σολομῶντα ἐκ τῆς τοῦ Οὐρίου*·

7 *Σολομὼν δὲ ἐγέννησε τὸν* Ῥ*οβοάμ*· Ῥ*οβοὰμ δὲ ἐγέννησε τὸν* Ἀ*βιά*· Ἀ*βιὰ δὲ ἐγέννησε τὸν* Ἀ*σά*·

8 Ἀ*σὰ δὲ ἐγέννησε τὸν* Ἰ*ωσαφάτ*· Ἰ*ωσαφὰτ δὲ ἐγέννησε τὸν* Ἰ*ωράμ*· Ἰ*ωρὰμ δὲ ἐγέννησε τὸν* Ὀ*ζίαν*·

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*Εὐαγγέλιον* (from *εὖ* and *ἀγγελία*). The English word *Gospel* exactly expresses the meaning, being derived from *God* (good) and *spel* (speech, or news). *κατὰ*, "according to," or "by;" "*auctore Matthæo.*"—(Castalio.)

Chap. I., ver. 1. *βίβλος γενέσεως*, "the genealogy," or "the lineage."—(Campbell.) Very great difficulty has been experienced in endeavoring to reconcile this genealogical list with the one given by St. Luke (ch. iii., 23–38). Most probably, as Dr. Lightfoot maintains, St. Matthew, writing for his *Jewish* countrymen, gives the genealogy of *Joseph*, the lineal descendant of David and of Abraham, through whom our Lord was *legally* the "Son of David." St. Luke, on the other hand, writing for the *Gentiles*, traces the pedigree of *Mary*, from Heli, her father, upward to David and Abraham, and thence to Adam, the common father of all mankind. Certainly, our Lord's claim to be of the "seed of Isaac" was *wholly* through his mother, Mary, since Joseph was only "the husband of Mary," the *reputed* or *legal* father of Jesus. However discrepant the two Evangelists may appear, when compared together or with the Old Testament, it is certain that, at the time when the public records kept in the temple were in existence, no charge of falsification was ever made. It must be considered, too, that nothing is so liable to mistake and confusion as a list of names reaching through a space of four thousand years. —*υἱοῦ*, "son," *i. e.*, *descendant*, *υἱὸς* denoting any descendant, however remote ; just as *nepos* is used in Latin.

8. Ἰ*ωρὰμ . . .* Ὀ*ζίαν.* Three names are here omitted between Joram and Ozias. (1 Chron., iii., 11.) Similar omissions were not unusual. Com-

9 Ὀζίας δὲ ἐγέννησε τὸν Ἰωάθαμ· Ἰωάθαμ δὲ ἐγέννησε τὸν Ἄχαζ· Ἄχαζ δὲ ἐγέννησε τὸν Ἐζεκίαν.

10 Ἐζεκίας δὲ ἐγέννησε τὸν Μανασσῆ· Μανασσῆς δὲ ἐγέννησε τὸν Ἀμών· Ἀμὼν δὲ ἐγέννησε τὸν Ἰωσίαν·

11 Ἰωσίας δὲ ἐγέννησε τὸν Ἰεχονίαν καὶ τοὺς ἀδελφοὺς αὐτοῦ, ἐπὶ τῆς μετοικεσίας Βαβυλῶνος.

12 Μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος, Ἰεχονίας ἐγέννησε τὸν Σαλαθιήλ· Σαλαθιὴλ δὲ ἐγέννησε τὸν Ζοροβάβελ·

13 Ζοροβάβελ δὲ ἐγέννησε τὸν Ἀβιούδ· Ἀβιοὺδ δὲ ἐγέννησε τὸν Ἐλιακείμ· Ἐλιακεὶμ δὲ ἐγέννησε τὸν Ἀζώρ·

14 Ἀζὼρ δὲ ἐγέννησε τὸν Σαδώκ· Σαδὼκ δὲ ἐγέννησε τὸν Ἀχείμ· Ἀχεὶμ δὲ ἐγέννησε τὸν Ἐλιούδ·

15 Ἐλιοὺδ δὲ ἐγέννησε τὸν Ἐλεάζαρ· Ἐλεάζαρ δὲ ἐγέννησε τὸν Ματθάν· Ματθὰν δὲ ἐγέννησε τὸν Ἰακώβ·

16 Ἰακὼβ δὲ ἐγέννησε τὸν Ἰωσὴφ τὸν ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη ἸΗΣΟΥΣ ὁ λεγόμενος Χριστός·

17 ΠΑΣΑΙ οὖν αἱ γενεαὶ ἀπὸ Ἀβραὰμ ἕως Δαβὶδ, γενεαὶ δε κατέσσαρες· καὶ ἀπὸ Δαβὶδ ἕως τῆς μετοικεσίας Βαβυλῶνος, γενεαὶ δεκατέσσαρες· καὶ ἀπὸ τῆς μετοικεσίας Βαβυλῶνος ἕως τοῦ Χριστοῦ, γενεαὶ δεκατέσσαρες.

18 ΤΟΥ δὲ Ἰησοῦ Χριστοῦ ἡ γέννησις οὕτως ἦν. Μνηστευθείσης γὰρ τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσὴφ, πρὶν ἢ συνελθεῖν αὐτοὺς, εὑρέθη ἐν γαστρὶ ἔχουσα ἐκ Πνεύματος ἁγίου.

19 Ἰωσὴφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν, καὶ μὴ θέλων αὐτὴν παραδειγματίσαι, ἐβουλήθη λάθρα ἀπολῦσαι αὐτήν.

20 Ταῦτα δὲ αὐτοῦ ἐνθυμη-

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pare Ezra, vii., 3, where six generations are omitted between Azariah and Meraioth. See 1 Chron., vi., 7–9.

11. Jeconiah was the grandson of Josiah. (1 Chron., iii., 15, 16.)

11, 12. *ἐπὶ τῆς μετοικεσίας — μετὰ τὴν μετοικεσ.* "About the time of the migration into Babylon" (B.C. 606); "after the migration," *i. e.*, during the captivity.

16. *ὁ λεγόμενος*, "who is called, or accounted (truly), the Christ, or promised Messiah." *Ἰησοῦς*, from the Hebrew יְהוֹשֻׁעַ, *Jehovah the Saviour*. *Χριστός*, from *χρίω*, to anoint, answering exactly to *Messiah*, from the Hebrew מָשַׁח, *unxit*.

17. *γενεαὶ δεκατέσσαρες*. The Jews commonly arranged their genealogical lists in divisions, for the sake of memory.

18. *γὰρ*, *illative*, referring to something understood. "Now the birth of Jesus Christ was extraordinary and unlike every other, *for* his mother," &c. — *μνηστευθείσης γὰρ τῆς μητρὸς*, *gen. absol.* Espousals, among the Jews, preceded actual marriage, or cohabitation. — *συνελθεῖν*, *scil. εἰς εὐνήν.*—*ἐν γαστρὶ ἔχουσα*, either *βρέφος* or *ἔμβρυον* is understood.—*Πνεύματος ἁγίου*, "the Holy Spirit," the third Person in the Blessed Trinity. *πνεῦμα*, in Scripture, is used in various senses, as the *wind*, the *intellectual* part of man, the *soul*, the *influence* of the Holy Spirit, the *effects* of the Spirit, &c.

19. *δίκαιος*, "just," righteous, merciful, worthy. Zacharias and Elizabeth were *δίκαιοι ἀμφότεροι ἐνώπιον τοῦ Θεοῦ.* (Luke, i., 6.)—*παραδειγματίσαι*, *eam traducere* (Vulg.); *illam infamare* (Erasmus); "to expose," "to bring disgrace upon by public exposure." (See Deut., xxii., 23.)—*ἀπολῦσαι*, "to divorce;" *λάθρα*, "privately," since in this case he was not obliged to give his reasons. Private divorce took place in presence of two witnesses.

20. *ἐνθυμηθέντος*, "meditating," re-

θέντος, ἰδοὺ, ἄγγελος Κυρίου κατ' ὄναρ ἐφάνη αὐτῷ, λέγων· Ἰωσὴφ υἱὸς Δαβὶδ, μὴ φοβηθῇς παραλαβεῖν Μαριὰμ τὴν γυναῖκά σου· τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ Πνεύματός ἐστιν ἁγίου.

21 Τέξεται δὲ υἱὸν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν.

22 Τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ Κυρίου διὰ τοῦ προφήτου λέγοντος·

23 Ἰδοὺ, ἡ παρθένος ἐν γαστρὶ ἕξει καὶ τέξεται υἱὸν, καὶ καλέσουσι τὸ ὄνομα αὐτοῦ Ἐμμανουήλ· ὅ ἐστι, μεθερμηνευόμενον, μεθ' ἡμῶν ὁ Θεός.

24 Διεγερθεὶς δὲ ὁ Ἰωσὴφ ἀπὸ τοῦ ὕπνου, ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος Κυρίου, καὶ παρέλαβε τὴν γυναῖκα αὐτοῦ·

25 καὶ οὐκ ἐγίνωσκεν αὐτὴν, ἕως οὗ ἔτεκε τὸν υἱὸν αὐτῆς τὸν πρωτότοκον· καὶ ἐκάλεσε τὸ ὄνομα αὐτοῦ ἸΗΣΟΥΝ.

## ΚΕΦ. β'. 2.

1 ΤΟΥ δὲ Ἰησοῦ γεννηθέντος

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volving in mind, &c.—*ἄγγελος*, "messenger or angel."—*παραλαβεῖν*, *scil.* *εἰς οἰκίαν*, "take home," *adjungere tibi.*—(Erasmus.) Joseph and Mary are called *husband* (v. 16) and *wife*, being, according to the Jewish law, really such, though only espoused. (*Conf.* Deut., xxii.–xxiv.)

21. *τέξεται*, *first fut.* from *τίκτω*.—*αὐτὸς σώσει*, "He himself shall save," by His own power, not simply as an agent. "Joshua saved Israel not by his own power, not of himself, but God by him; neither saved he his own people, but the people of God: whereas Jesus Himself, by His own power, the power of God, shall save His own people, the people of God. Well, therefore, may we understand the interpretation of His name to be *God the Saviour*." (Bishop Pearson, *on the Creed*, p. 105.)

22. *τοῦτο δὲ ὅλον, κ. τ. λ.* "In all this, what the Lord had spoken by the prophet was verified." (Campbell.)—*ἵνα*, "so that," denoting here the *event*, not the *design* or *cause*. See Mark, iv., 22; John, ix., 3, 39; x., 17; Rom., xi., 32, &c. We must not suppose that God brings about an event because some prophet has foretold it; but that the prophet was inspired with a knowledge of future events, because in God's own good time they would surely come to pass. (See Isaiah, vii., 14.)—*προφήτου*, "prophet," *i. e.*, one who foretells events. This term, however, is frequently applied to Christian teachers and guides (see ch. vii., 15), without reference to the possession of prophetic powers.

23. *ἡ παρθένος*, "*the* virgin," emphatically; *i. e.*, the one whose seed was to bruise the serpent's head.—*καλέσουσι*, a personal verb for an impersonal. *To be called*, in Scripture, is the same as *to be.* "He shall be called, *i. e.*, He shall be, the Lord our Righteousness." "They shall call His name," *i. e.*, He shall be what the name imports, ἘΜΜΑΝΟΥΗΛ, Heb. עִמָּנוּאֵל, "God with us," as it immediately follows. Winer, however, denies this (*Gram. N. Test.*, p. 452).—*τὸ ὄνομα.* On the use of *ὄνομα* with verbs of *calling*, *naming*, &c., see Matthiæ's *Gk. Gram.*, § 414.

25. *ἐγίνωσκε.* So Gen., iv., 1, 17, 25; xix., 8; Judg., xix., 25, &c.—*ἕως οὗ*, *scil.* *χρόνου*.—*ἔτεκε*, *2d aor.* of *τίκτω*.—*πρωτότοκον*, "first-born." It is by no means necessarily to be inferred that the Virgin Mary had any other child at a subsequent period. The point the Evangelist establishes is, that this was her *first-born* and she was a *virgin.* What occurred afterward the Sacred Record declares not. The uniform tradition of the Church, however, is that the Virgin Mary always continued a virgin.—*ἐκάλεσε*, comp. note, verse 23.

Chap. II., ver. 1. *Βηθλεὲμ* (*Hebrew*,

ἐν Βηθλεὲμ τῆς Ἰουδαίας, ἐν ἡμέραις Ἡρώδου τοῦ βασιλέως, ἰδοὺ, μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἱεροσόλυμα, λέγοντες,

2 ποῦ ἐστιν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἴδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ καὶ ἤλθομεν προσκυνῆσαι αὐτῷ.

3 Ἀκούσας δὲ Ἡρώδης ὁ βασιλεὺς ἐταράχθη, καὶ πᾶσα Ἱεροσόλυμα μετ' αὐτοῦ·

4 καὶ συναγαγὼν πάντας τοὺς ἀρχιερεῖς καὶ γραμματεῖς τοῦ

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house of bread,") a village, or city, about six miles south of Jerusalem; called Ephrath (Gen., xxxv., 19; xlviii., 7), or Ephratah (Mic., v., 2).—*τῆς Ἰουδαίας*, so called to distinguish it from the Bethlehem in the tribe of Zebulun. (Josh., xix., 15.)—*Ἡρώδου τοῦ βασιλέως*, Herod the Great, son of Antipater, the Idumean, born B.C. 71. He was a Jewish proselyte, and made king of the Jews by favor of the Romans. He was a cruel, capricious, and blood-thirsty tyrant, and died of a loathsome and horrible disease, in March, A.U.C. 750. (See note, Luke, iii., 1.) Our Saviour's birth took place in the last, or next to the last, year of Herod's reign, four or six years earlier than the era from which the common system of chronology dates the years A.D.—*μάγοι ἀπὸ ἀνατολῶν*, "certain Eastern Magians," says Campbell; or, with *παρεγένοντο*, "came from the East." The Magi here spoken of came from Persia or Arabia, probably the latter, when the gifts presented by them to the infant Saviour are considered. *Vide* Ps. lxxii., 15, "gold of Sheba" in Arabia. Frankincense and myrrh were native commodities. Arabians are called *οἱ υἱοὶ ἀνατολῶν* (Judg., vi., 3); and Job is spoken of as *εὐγενὴς τῶν ἀφ' ἡλίου ἀνατολῶν*. (Job, i., 3.) They were devoted to the study of astronomy, theology, natural philosophy, medicine, &c. This visit of the Magi was made about forty days after the birth of Jesus, according to Dr. Benson. More probably, there was an interval of from four to six months, or perhaps longer. (See note, Luke, ii., 39.)

2. *ἐν τῇ ἀνατολῇ*, "in the East country," *i. e.*, when the Magi were in the East, they saw the star, or luminous body, which directed them where to look for the new-born King of the Jews. As to the source of the knowledge possessed by the Magi respecting "His Star," it seems certain that special Divine illumination was granted; at the same time, it is well known that at this period there prevailed in the East a general expectation that some great person was about to appear, who should be the Sovereign of the world. See Suetonius (*Vit. Vespas.*, § 4), who says, "percrebuerat Oriente toto vetus et constans opinio, esse in fatis, ut eo tempore Judæa profecti rerum potirentur."—*προσκυνῆσαι αὐτῷ*, "to do him homage," "to worship," in the highest sense, denoting as well the posture as the nature of homage.

3. *Ἱεροσόλυμα* (*Ἱερουσαλήμ*), "dwelling of peace," called "the holy city" (ch. iv., 5), situate among the mountains, near the middle of Palestine, and about forty miles distant from the Mediterranean and twenty-five from the Jordan and Dead Sea. The Arabs at the present day call it *El Kods*, "The Holy." It was destroyed by the Romans, A.D. 70. The Emperor Hadrian (A.D. 136) completely demolished the existing buildings and erected a new city, which he called *Ælia Capitolina*. Under Constantine the name Jerusalem was restored.

4. *πάντας τοὺς ἀρχιερεῖς*. There was, properly speaking, only *one* high-priest at a time in Jerusalem. Those here and elsewhere spoken of in Scripture were the heads of the twenty-four courses or sacerdotal families into which the priests were divided in David's time. (See 1 Chron., xxiv., 6; 2 Chron., xxxvi., 14.) The name was also applied to all those who had borne the office of high-priest, since, after Herod's time, the office was not often held for life.—*γραμματεῖς τοῦ λαοῦ*, the instructors of the people and interpreters of the law; these, with the high-priests, constituted the great

λαοῦ, ἐπυνθάνετο παρ' αὐτῶν, ποῦ ὁ Χριστὸς γεννᾶται.

5 Οἱ δὲ εἶπον αὐτῷ, Ἐν Βηθλεὲμ τῆς Ἰουδαίας· οὕτω γὰρ γέγραπται διὰ τοῦ προφήτου,

6 καὶ σὺ Βηθλεὲμ, γῆ Ἰούδα, οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα· ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος, ὅστις ποιμανεῖ τὸν λαόν μου τὸν Ἰσραήλ.

7 Τότε Ἡρώδης λάθρα καλέσας τοὺς μάγους, ἠκρίβωσε παρ' αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστέρος·

8 καὶ πέμψας αὐτοὺς εἰς Βηθλεὲμ, εἶπε, Πορευθέντες ἀκριβῶς ἐξετάσατε περὶ τοῦ παιδίου· ἐπὰν δὲ εὕρητε, ἀπαγγείλατέ μοι, ὅπως κἀγὼ ἐλθὼν προσκυνήσω αὐτῷ.

9 Οἱ δὲ ἀκούσαντες τοῦ βασιλέως, ἐπορεύθησαν· καὶ ἰδοὺ, ὁ ἀστὴρ, ὃν εἶδον ἐν τῇ ἀνατολῇ, προῆγεν αὐτοὺς, ἕως ἐλθὼν ἔστη ἐπάνω οὗ ἦν τὸ παιδίον.

10 Ἰδόντες δὲ τὸν ἀστέρα, ἐχάρησαν χαρὰν μεγάλην σφόδρα·

11 καὶ ἐλθόντες εἰς τὴν οἰκίαν, εὗρον τὸ παιδίον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ· καὶ πεσόντες προσεκύνησαν αὐτῷ· καὶ ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν, προσήνεγκαν αὐτῷ δῶρα, χρυσὸν καὶ λίβανον καὶ σμύρναν.

12 Καὶ χρηματισθέντες κατ' ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρώδην, δι' ἄλλης ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν.

13 ἈΝΑΧΩΡΗΣΑΝΤΩΝ δὲ αὐτῶν, ἰδοὺ, ἄγγελος Κυρίου φαίνεται κατ' ὄναρ τῷ Ἰωσὴφ, λέγων, Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ φεῦγε εἰς Αἴγυπτον, καὶ ἴσθι ἐκεῖ, ἕως ἂν εἴπω σοί· μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παιδίον, τοῦ ἀπολέσαι αὐτό.

14 Ὁ δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ

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court of the Sanhedrim. (See note, ch. v., 22.)—*γεννᾶται*, render, "is to be born," *present* for *future.*

5. Compare John, vii., 42.

6. *καὶ σὺ Βηθλεὲμ*, quoted from Mic., v., 2, though it does not agree with the words of the prophet as now read in the Old Testament, nor with the Septuagint version. Perhaps the best way of reconciling the passages is to understand Micah as speaking interrogatively, while the Evangelist supplies the negative which the question implies.

7. *ἠκρίβωσε*, "procured exact information," for *ἀκριβῶς ἀνέμαθεν*, *accurate perquisivit.* (Erasmus.)

11. *εὗρον*. The better reading seems to be *εἶδον*.—*θησαυροὺς*, "caskets," or receptacles for treasures or valuables. See Virgil, *Georg.*, iv., 228: "servataque mella thesauris."—*λίβανον*, "frankincense," a transparent and fragrant gum, which distills from incisions in the *λιβανὸς*, *arbor thurifera*, a tree growing in Arabia and around Mount Lebanon.—*σμύρναν*, "myrrh," an aromatic resin, or gum, issuing by incisions, and sometimes spontaneously, from a small thorny tree growing in Arabia and Abyssinia. It was much used by the ancients in unguents and perfumes.

12. *χρηματισθέντες*. Being derived from *χρῆμα* (*χράομαι*), this word properly signifies *to do business* or *debate* about it; also, to *give audience* and *return answers.* Hence it comes to mean, to *impart Divine warnings*, and (in the *pass.*) to *receive* them.—*κατ ὄναρ*, "in a dream," according to God's previous mode of communicating His will or His warnings.

13. *εἰς Αἴγυπτον*, southwest of Judea. Many Jews were settled there for whom, by favor of Ptolemy Philometor, Onias built a temple at Heliopolis (B.C. 149).—*τοῦ ἀπολέσαι*, understand *ἕνεκα*, as very frequently in New Testament.

*νυκτὸς, καὶ ἀνεχώρησεν εἰς Αἴγυπτον·*

15 *Καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς* Ἡρώδου· *ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ* Κυρίου *διὰ τοῦ προφήτου, λέγοντος,* Ἐξ Αἰγύπτου *ἐκάλεσα τὸν υἱόν μου.*

16 Τότε Ἡρώδης, *ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων, ἐθυμώθη λίαν, καὶ ἀποστείλας ἀνεῖλε πάντας τοὺς παῖδας τοὺς ἐν* Βηθλεὲμ *καὶ ἐν πᾶσι τοῖς ὁρίοις αὐτῆς, ἀπὸ διετοῦς καὶ κατωτέρω, κατὰ τὸν χρόνον ὃν ἠκρίβωσε παρὰ τῶν μάγων.*

17 Τότε *ἐπληρώθη τὸ ῥηθὲν ὑπὸ* Ἱερεμίου *τοῦ προφήτου, λέγοντος,*

18 Φωνὴ *ἐν* Ῥαμᾶ *ἠκούσθη, θρῆνος καὶ κλαυθμὸς καὶ ὀδυρμὸς πολύς,* Ῥαχὴλ *κλαίουσα τὰ τέκνα αὐτῆς· καὶ οὐκ ἤθελε παρακληθῆναι, ὅτι οὐκ εἰσί.*

19 Τελευτήσαντος *δὲ τοῦ* Ἡρώδου, *ἰδοὺ, ἄγγελος* Κυρίου *κατ' ὄναρ φαίνεται τῷ* Ἰωσὴφ *ἐν* Αἰγύπτῳ,

20 *λέγων,* Ἐγερθεὶς *παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ πορεύου εἰς γῆν* Ἰσραήλ· *τεθνήκασι γὰρ οἱ ζητοῦντες τὴν ψυχὴν τοῦ παιδίου.*

21 Ὁ *δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ ἦλθεν εἰς γῆν* Ἰσραήλ.

22 Ἀκούσας *δὲ ὅτι* Ἀρχέλαος *βασιλεύει ἐπὶ τῆς* Ἰουδαίας *ἀντὶ* Ἡρώδου *τοῦ πατρὸς αὐτοῦ, ἐφοβήθη ἐκεῖ ἀπελθεῖν· χρηματισθεὶς δὲ κατ' ὄναρ, ἀνεχώρησεν εἰς τὰ μέρη τῆς* Γαλιλαίας,

23 *καὶ ἐλθὼν κατῴκησεν εἰς πόλιν λεγομένην* Ναζαρέτ· *ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τῶν προφητῶν,* Ὅτι Ναζωραῖος *κληθήσεται.*

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15. The prophecy quoted is from Hos., xi., 1. Primarily, it applies to the deliverance of Israel out of Egypt. The Evangelist makes it typical of the return of the Saviour from his sojourn in Egypt.

16. *ἐνεπαίχθη*, "deceived," "deluded," *illusus esset* (Vulg.)—*πάντας τοὺς παῖδας*, "all the male children."—*ἀπὸ διετοῦς*, "from their entrance upon the second year." (Doddridge.) — *κατὰ τὸν χρόνον*, "down to the time" (Campbell), *i. e.*, Herod, to make sure of his purpose, sent men to murder all such male infants as were in their second year, or were born within one year previous to the time of the visit of the Magi.

17. *τότε ἐπληρώθη*. The passage here quoted from Jeremiah (xxxi., 15) relates properly to the Babylonish captivity. It is applied to the slaughter of the innocents with great pathos and propriety.

18. Ῥαχὴλ. Rachel was buried near Ramah (Gen., xxxv., 19; 1 Sam., x., 2), and is represented, in a poetical hyperbole, as awakened by the cries of her children, who were slaughtered over her. Ramah was very near Bethlehem.

22. Ἀρχέλαος. This prince inherited his father's cruelty. In the very beginning of his reign, he massacred three thousand Jews at once in the temple. Augustus banished him to Vienne, in Gaul, on the complaint of the Jews, in the tenth year of his government. (See Josephus, *Bell. Jud.*, ii., 6, 3; 7, 3.)

23. *πολιν*, *i. e.*, village, or little city. Nazareth, situate in the southwest part of Galilee, was regarded as a very contemptible place. (See note, ch. xxi., 11.) — Ναζωραῖος, "Nazarene," *i. e.*, an inhabitant of Nazareth. As the prophets generally had declared that the Messiah should be despised and held in contempt by the Jews, so, in fact, His being an inhabitant of or dweller in Nazareth brought upon Him very great reproach and indignity. (Comp. John, i., 45; vii., 41, 42, 52.)

ΚΕΦ. γ'. 3.

1 'ΕΝ *δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται* Ἰωάννης *ὁ βαπτιστὴς κηρύσσων ἐν τῇ ἐρήμῳ τῆς* Ἰουδαίας,

2 *καὶ λέγων·* Μετανοεῖτε· *ἤγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν.*

3 Οὗτος *γάρ ἐστιν ὁ ῥηθεὶς ὑπὸ* Ἡσαΐου *τοῦ προφήτου, λέγοντος,* Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Ἑτοιμάσατε τὴν ὁδὸν Κυρίου· εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.

4 Αὐτὸς *δὲ ὁ* Ἰωάννης *εἶχε τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου, καὶ ζώνην δερματίνην περὶ τὴν ὀσφῦν αὐτοῦ· ἡ δὲ τροφὴ αὐτοῦ ἦν ἀκρίδες καὶ μέλι ἄγριον.*

5 Τότε *ἐξεπορεύετο πρὸς αὐτὸν* Ἱεροσόλυμα, *καὶ πᾶσα ἡ* Ἰουδαία, *καὶ πᾶσα ἡ περίχωρος τοῦ* Ἰορδάνου·

6 *καὶ ἐβαπτίζοντο ἐν τῷ* Ἰορ-

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Ch. III., ver. 1. *ἐν δὲ ταῖς ἡμέραις.* Hebraistic form of speech. The Evangelist passes over a period of twenty-eight or thirty years, and commences with the ministry of John the Baptist.—*Ἰωάννης.* See note, Luke, i., 13.—*ὁ βαπτιστής,* "the Baptist, or Baptizer," as Mark, vi., 14, *ὁ βαπτίζων*: a name of *office*, not, of course, a *proper* name.—*ἐρήμῳ,* "wilderness," or waste land, similar to the *steppes* of Asia or the *llanos* of South America.

2. *μετανοεῖτε,* "repent," reform, be changed, &c. This word denotes a change of mind or disposition, leading to a better and more righteous practice.—*ἡ βασιλεία τῶν οὐραν.,* "the kingdom of heaven" or of God. Usually, this expression means the Gospel dispensation, the reign of Christ as Head of His Church on earth; sometimes it refers to the abodes of eternal joy in heaven, and the state of things there. Occasionally, the two senses are blended together.

3. *Ἡσαΐου,* one of the most eminent of the prophets. He prophesied between the years B.C. 760 and 700. He is said to have suffered martyrdom by being cruelly sawn asunder, in the beginning of Manasseh's reign, B.C. 698. St. Paul is thought to allude to him, Heb., xi., 37.—*φωνὴ βοῶντος,* "(there is, or shall be heard) the voice," &c. (Isai., xl., 3–5.)—*ἑτοιμάσατε τὴν ὁδὸν.* A figure derived from the practice of Eastern monarchs, who sent pioneers to level the way and make it easy to pass over.

4. *τὸ ἔνδυμα—καμήλου.* A coarse cloth, made of the long hair of the camel, and girded about the Baptist with a piece of undressed leather. (Mark, i., 6.) As John was "the Elijah who was for to come" (Matt., xi., 14), so his dress and his mode of life were like to those of that great prophet of Israel. (2 Kings, i., 8.)—*ἀκρίδες,* "locusts." Some species of these were allowed as an article of food. (Lev., xi., 22.) Locusts are at this day a customary food among the poor in the East. Some have supposed *ἀκρὶς* to be *a vegetable*, as in Eccles., xii., 5.—*μέλι ἄγριον,* "wild honey," *i. e.*, honey found in hollow trees, or in clefts of the rocks. (See 1 Sam., xiv., 26; Judg., xiv., 8; Ps. lxxxi., 16.)

5. *ἡ περίχωρος τοῦ Ἰορδ.,* "the country along the Jordan."—(Campbell.)

6. *ἐβαπτίζοντο.* Baptism was by no means a new thing among the Jews when John appeared. Proselytes were always baptized before they were admitted to religious privileges. The same custom prevailed among the Persians and other Oriental nations. The baptism here spoken of, however, was of a more solemn character, indicating that the recipients were hereby placed in a new relation, or had taken the first steps in the knowledge of another religion differing from that of Moses. No surprise was manifested by the Jews at the course pursued by John; for they had learned from the prophets (see Zech., xiii., 1), and from their great teachers, that when the Messiah came the face

δάνῃ ὑπ' αὐτοῦ, ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν.

7 Ἰδὼν δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ, εἶπεν αὐτοῖς, Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;

8 Ποιήσατε οὖν καρποὺς ἀξίους τῆς μετανοίας·

9 καὶ μὴ δόξητε λέγειν ἐν ἑαυτοῖς, Πατέρα ἔχομεν τὸν Ἀβραάμ· λέγω γὰρ ὑμῖν, ὅτι δύναται ὁ Θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ.

10 Ἤδη δὲ καὶ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται· πᾶν οὖν δένδρον, μὴ ποιοῦν καρπὸν καλὸν, ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.

11 Ἐγὼ μὲν βαπτίζω ὑμᾶς ἐν ὕδατι εἰς μετάνοιαν· ὁ δὲ

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of things would be entirely changed, and a new dispensation introduced by baptism.—*ἐξομολογούμενοι*, "confessing," *i. e.*, fully repenting of and renouncing their sins, steadfastly purposing to lead a new life.—*Ἰορδάνῃ.* See note, Mark, i., 5.

7. *Φαρισαίων* (from Hebrew פָּרַשׁ, to *separate*; they separating themselves from the common people—*ὁ ὄχλος οὗτος*, John, vii., 49—as being more holy, &c.). The Pharisees were the principal sect, or party, among the Jews. The scribes and learned men in the law were of this sect, and they were most in favor with the common people. They were very zealous for the traditions, which they pretended were given by Moses at the same time with the written Word itself. Their hypocrisy and wickedness our Saviour frequently and severely censured and denounced. (Matt., xv., 6; xxiii., 13–33; Luke, xi., 39–52.) Proud, self-righteous, sanctimonious, puffed up with vain conceit, they used religion as a cloak for exorbitant avarice, and the occasion for grievous oppression and detestable iniquity. (See Josephus, *Antiq.*, xiii., 9.)—*Σαδδουκαίων* (from Sadoc, the founder of the sect, B.C. 260; or, according to Epiphanius, from צָדַק, to be *righteous, just*, &c.). The Sadducees were little better than infidels. They professed to receive a part of the Word of God, rejecting the principal portion. They denied the resurrection of the dead, the being of angels, and all existences of the spirit or souls of men departed (Matt., xxii., 23; Mark, xii., 18; Luke, xx., 27; Acts, xxiii., 8); and they held that at death body and soul perish together, and that, therefore, there is no future reward or punishment. Following out their principles, they maintained man's entire ability to do every thing good and holy; they had no compassion on the poor and distressed; they always gave the severest sentence against criminals, and they looked upon the good things of this life as the end and aim of our existence. Ignorant scorners, hard-hearted and cruel, they feared not God, neither regarded man. Such being the character of the Pharisees and Sadducees, it is not to be wondered that John, in extreme surprise and indignation, addressed them as *γεννήματα ἐχιδνῶν*, "offspring or brood of vipers!" Respecting these and other sects among the Jews, consult Prideaux's *Connection*, vol. ii., p 218–240 (Harpers' ed.); and Horne's *Introd.*, vol. iii., p. 360–371 (Am. ed., 1826).—*ὀργῆς*, "*punishment*," the result of God's just "*anger*" against sin.

8. *ποιήσατε—μετανοίας*, "if ye really repent, show forth not merely the *leaves* of *profession*, but the *fruits* of *performance*."—(Wetstein.)

9. *πατέρα ἔχομεν.* The Jews prided themselves extravagantly on being the descendants of Abraham, and thought that this alone would compensate for any wickedness on their part; thus the Talmud says, "Abraham sits next the gates of hell, and doth not permit any wicked Israelite to go down into it."

11. *ἐν ὕδατι*, *aquâ* (Erasmus), or *per aquam*, "in, or with water."—*εἰς*

ὀπίσω μου ἐρχόμενος ἰσχυρότερός μου ἐστὶν, οὗ οὐκ εἰμὶ ἱκανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν Πνεύματι ἁγίῳ καὶ πυρί.

12 Οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαριεῖ τὴν ἅλωνα αὐτοῦ, καὶ συνάξει τὸν σῖτον αὐτοῦ εἰς τὴν ἀποθήκην· τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ.

13 ΤΟΤΕ παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην, τοῦ βαπτισθῆναι ὑπ' αὐτοῦ.

14 Ὁ δὲ Ἰωάννης διεκώλυεν αὐτὸν, λέγων, Ἐγὼ χρείαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρός με;

15 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς, εἶπε πρὸς αὐτόν· Ἄφες ἄρτι· οὕτω γὰρ πρέπον ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην. τότε ἀφίησιν αὐτόν.

16 Καὶ βαπτισθεὶς ὁ Ἰησοῦς, ἀνέβη εὐθὺς ἀπὸ τοῦ ὕδατος· καὶ ἰδοὺ, ἀνεῴχθησαν αὐτῷ οἱ οὐρανοὶ, καὶ εἶδε τὸ Πνεῦμα τοῦ Θεοῦ καταβαῖνον ὡσεὶ περιστερὰν, καὶ ἐρχόμενον ἐπ' αὐτόν.

17 καὶ ἰδοὺ, φωνὴ ἐκ τῶν οὐρανῶν, λέγουσα, Οὗτός ἐστιν ὁ Υἱός μου ὁ ἀγαπητὸς, ἐν ᾧ εὐδόκησα.

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μετάνοιαν, "for repentance and reformation."—*ὁ ὀπίσω, κ. τ. λ.* "He who is coming, though after me (in time), will be far greater (in dignity) than I."—*ἱκανὸς*, for *ἄξιος*.—*τὰ ὑποδήματα*, "sandals." These consisted of simply a sole of wood or hide, bound to the foot by strings passing over it. To carry the sandals was esteemed one of the lowest and most servile offices that could be rendered. Plautus calls servants *sandaligerulos*. (*Aul.*, act. iii., sc. v., 28.) So Terence: *accurrunt servi, soccos detrahunt.* (*Heaut.*, act. i., sc. i., 72.)—*βαπτίσει—πυρί.* Referring to the plentiful effusion of the Holy Ghost in His manifold gifts and graces. *πυρί* may, perhaps, be an allusion to the descent of the Holy Ghost in tongues of fire; more probably, it refers to the severe moral purgation of the disciples of our Lord. (Comp. John, i., 26; Acts, i., 5; ii., 3, 4; xi., 16; xix., 4.)

12. *τὸ πτύον*, "winnowing shovel," *ventilabrum.* (Anthon's *Dict. of Greek and Roman Antiq.*, p. 715.)—*διακαθαριεῖ*, *Attic fut.* for *διακαθαρίσει.*—*τὴν ἅλωνα*, properly, the *floor* of the area for winnowing; but here the compound of *grain and chaff to be winnowed*, as often in the Septuagint.

13. *τοῦ βαπτισθῆναι*, *genit.* of *cause.* Our Lord condescended to be baptized by John on the same principles on which the priests were *dedicated* to their office (see Heb., ii., 17; Lev., viii., 6), and also that He might honor His servant, justify the Divine ordinances appointed under the law, and be the great Exemplar of His people in all ages. About six months (it is supposed) intervened between the events recorded above and our Lord's baptism.

14. *διεκώλυεν*, *imperf.*, "would have hindered." (Comp. note, John, i., 31.)

15. *ἄφες ἄρτι*, *subj.*, *τοῦτο εἶναι*, "permit it now or at present."—*πᾶσαν δικαιοσύνην*, for *πάντα τὰ δικαιώματα.* Chrysostom understands by *δικαιοσύνην* "divine precept." "Thus ought we to ratify every institution."—(Campbell.) See Deut., vi., 24.

16. *εὐθύς.* This must be taken with *ἀνεῴχθησαν*, not with *ἀνέβη.* (See same idiom, Mark, i., 29; xi., 2.) "As soon as He ascended out of the water, behold, the heavens were immediately opened unto Him." (Doddridge.)—*ὡσεὶ περιστερὰν.* St. Luke (ch. iii., 22) adds *σωματικῷ εἴδει.* "As a dove hovers over her nest with an undulating and gentle motion, so did the emblem of the presence of God wave and bend, and rise and fall, over the head of our Saviour." (Townsend.)—*ἀνεῴχθησαν*, *1st aor. pass.*, from *ἀνοίγω.*

17. *εὐδόκησα.* Note the force of the *aorist*, viz., that of *custom* or *continuance.* (See Matth., *Gr. Gr.*, § 503.)

ΚΕΦ. δ'. 4.

1 ΤΟΤΕ ὁ Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ Πνεύματος, πειρασθῆναι ὑπὸ τοῦ Διαβόλου.

2 Καὶ νηστεύσας ἡμέρας τεσσαράκοντα καὶ νύκτας τεσσαράκοντα, ὕστερον ἐπείνασε.

3 Καὶ προσελθὼν αὐτῷ ὁ πειράζων, εἶπεν, Εἰ υἱὸς εἶ τοῦ Θεοῦ, εἰπὲ ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται.

4 Ὁ δὲ ἀποκριθεὶς εἶπε, Γέγραπται, Οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος Θεοῦ.

5 Τότε παραλαμβάνει αὐτὸν ὁ Διάβολος εἰς τὴν ἁγίαν πόλιν, καὶ ἵστησιν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ·

6 καὶ λέγει αὐτῷ· Εἰ υἱὸς εἶ τοῦ Θεοῦ, βάλε σεαυτὸν κάτω· γέγραπται γὰρ, ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ· καὶ ἐπὶ χειρῶν ἀροῦσί σε, μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου.

7 Ἔφη αὐτῷ ὁ Ἰησοῦς· Πάλιν γέγραπται, Οὐκ ἐκπειράσεις Κύριον τὸν Θεόν σου.

8 Πάλιν παραλαμβάνει αὐτὸν ὁ Διάβολος εἰς ὄρος ὑψηλὸν λίαν, καὶ δείκνυσιν αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν,

9 καὶ λέγει αὐτῷ· Ταῦτα πάντα σοι δώσω, ἐὰν πεσὼν προσκυνήσῃς μοι.

10 Τότε λέγει αὐτῷ ὁ Ἰησοῦς, Ὕπαγε, Σατανᾶ· γέγραπται γάρ, Κύριον τὸν Θεόν σου προσκυνήσεις, καὶ αὐτῷ μόνῳ λατρεύσεις.

11 Τότε ἀφίησιν αὐτὸν ὁ Διά

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Ch. IV., ver. 1. *ἀνήχθη.* Referring to the mountainous region about the Jordan, near to which river was probably the wilderness which was the scene of the awful and mysterious transaction here recorded.—*τοῦ Διαβόλου*, the Devil, Satan, the Tempter, the great enemy of God and man.

2. *νηστεύσας.* See note, ch. vi., 16. —*ἡμέρας τεσσαράκοντα*, "forty days." So Moses fasted forty days on Mount Sinai (Exod., xxiv., 18; Deut., ix., 9, 18); and Elijah fasted the same number of days. (1 Kings, xix., 8.)

3. *ὁ πειράζων*, for *ὁ πειραστής*, the participle for a verbal noun; a Hebraism. The term is used for Satan, 1 Thess., iii., 5.—*Υἱὸς τοῦ Θεοῦ*, "the Son of God," thus indirectly acknowledging our Lord's Divinity. (See Matt., xxvii., 43; Mark, i., 1; and note, ch. xiv., 33.)—*ἄρτοι*, "loaves," *i. e.*, of bread.

5. *παραλαμβάνει*, *assumit*, "takes along with him."—*ἵστησιν*, "causes, or induces Him to stand."—*ἁγίαν πόλιν*, *i. e.*, Jerusalem, so called *κατ' ἐξοχὴν*, as containing the holy temple and its worship. (See note, chap. ii., 3.)—*πτερύγιον.* One of the battlements of the temple. Allusion seems to be to the eastern porch or wing of the temple, the roof of which was about 200 feet high. (See Josephus, *Antiq.*, xv., 11, 5.)—*τοῦ ἱεροῦ.* (See note, ch. xxi., 12.)

6, 7. The Devil tempts to *distrust* in God's providence, then to *presumption.* Our Saviour warns us against both in His answers to the lying perversions of the Evil One.

8. *δείκνυσιν*, "points out," "shows" the beauties and excellences of the land of Palestine; or else "sets before" Him in visionary representation all the glorious and enticing things in which men usually delight most of all.—*τοῦ κόσμου*, in St. Luke (ch. iv., 5), it is *τῆς οἰκουμένης.* Commentators are generally agreed that these terms should be restricted to denote *Palestine* only. (See Rom., iv., 13; Luke, ii., 1; Rom., i, 8.)

9. *προσκυνήσῃς*, "worship," "adore" in such way as belongs only to God supreme. (See note, ch. ii., 2.)

10. *Σατανᾶ.* From the Hebrew, שָׂטָן, *odio habere, omni studio ac conatu adversari alicui.*

βολος· καὶ ἰδοὺ, ἄγγελοι προσῆλθον καὶ διηκόνουν αὐτῷ.

12 'ΑΚΟΥΣΑΣ δὲ ὁ 'Ιησοῦς, ὅτι 'Ιωάννης παρεδόθη, ἀνεχώρησεν εἰς τὴν Γαλιλαίαν·

13 καὶ καταλιπὼν τὴν Ναζαρὲτ, ἐλθὼν κατῴκησεν εἰς Καπερναοὺμ τὴν παραθαλασσίαν, ἐν ὁρίοις Ζαβουλὼν καὶ Νεφθαλείμ·

14 ἵνα πληρωθῇ τὸ ῥηθὲν διὰ 'Ησαΐου τοῦ προφήτου, λέγοντος,

15 Γῆ Ζαβουλὼν καὶ γῆ Νεφθαλεὶμ, ὁδὸν θαλάσσης, πέραν τοῦ 'Ιορδάνου, Γαλιλαία τῶν ἐθνῶν,

16 'Ο λαὸς ὁ καθήμενος ἐν σκότει εἶδε φῶς μέγα, καὶ τοῖς καθημένοις ἐν χώρᾳ καὶ σκιᾷ θανάτου φῶς ἀνέτειλεν αὐτοῖς.

17 'ΑΠΟ τότε ἤρξατο ὁ 'Ιησοῦς κηρύσσειν, καὶ λέγειν, Μετανοεῖτε· ἤγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν.

18 Περιπατῶν δέ ὁ 'Ιησοῦς παρὰ τὴν θάλασσαν τῆς Γαλιλαίας, εἶδε δύο ἀδελφοὺς, Σίμωνα τὸν λεγόμενον Πέτρον καὶ 'Ανδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφίβληστρον εἰς τὴν θάλασσαν· ἦσαν γὰρ ἁλιεῖς.

19 Καὶ λέγει αὐτοῖς, Δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς ἁλιεῖς ἀνθρώπων.

20 Οἱ δὲ εὐθέως ἀφέντες τὰ δίκτυα, ἠκολούθησαν αὐτῷ.

21 Καὶ προβὰς ἐκεῖθεν, εἶδεν ἄλλους δύο ἀδελφοὺς, 'Ιάκωβον τὸν τοῦ Ζεβεδαίου καὶ 'Ιωάννην τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ πλοίῳ μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν, καταρτίζοντας τὰ δίκτυα αὐτῶν· καὶ ἐκάλεσεν αὐτούς.

22 Οἱ δὲ εὐθέως ἀφέντες τὸ πλοῖον καὶ τὸν πατέρα αὐτῶν, ἠκολούθησαν αὐτῷ.

23 ΚΑΙ περιῆγεν ὅλην τὴν Γαλιλαίαν ὁ 'Ιησοῦς, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς

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12. *παρεδόθη*, *scil.* *εἰς φυλακὴν*, which is usually expressed: Acts, viii., 3; xxii., 4. The Evangelist relates in full (ch. xiv., 3–13) the circumstances connected with the imprisonment and murder of the Baptist. Jesus had been exercising his ministry in Judea for about eight months. His journey took place in the autumn or winter.—*ἀνεχώρησεν*, *secessit*, "retired."

13. *Καπερναοὺμ* (*Heb.*, "village of Nahum"). This was a city of considerable importance and wealth, situate on the northwestern shore of the Lake of Gennesaret, or Sea of Tiberias, through which the Jordan flows.

14. *'Ησαΐου*. See note, ch. iii., 3.

15. *πέραν*, "on, or along, the Jordan," or "about those parts of Jordan." (Doddridge.)—*Γαλιλαία τῶν ἐθνῶν*, so called from bordering on the Gentiles. A great deal of trade was here carried on. Galilee was divided into two parts, *Upper* and *Lower*; many Gentiles were settled in the former.

16. *καθημένοις*, "et qui Cimmerias regiones colebant, iis sol affulgebit."—(Rosenmueller.)

17. *ἤρξατο κηρύσσειν*, "began to preach," *i. e.*, he began to preach repentance in Galilee.

18. *θάλασσαν τῆς Γαλιλαίας*, "Sea of Galilee," Sea of Tiberias (John, xxi., 1), or Lake of Gennesaret (Luke, v., 1). It is about twelve miles long and five broad.—*ἀμφίβληστρον*, a large drag-net.—*δίκτυα* (ver. 20), nets of smaller kind, cast by hand.

19. *ἁλιεῖς ἀνθρώπων*, "fishers of men," *i. e.*, I will employ you in bringing men out of the world unto me by means of the Gospel.

21. *πλοίῳ*, "bark," or fishing-vessel.

23. *περιῆγεν*, *circumibat* (Erasmus), "took a circuit."—*ἐν ταῖς συναγωγαῖς*. Synagogues do not date earlier than the Babylonish captivity. They were erected not only in towns and villages,

βασιλείας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ.

24 Καὶ ἀπῆλθεν ἡ ἀκοὴ αὐτοῦ εἰς ὅλην τὴν Συρίαν· καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας, ποικίλαις νόσοις καὶ βασάνοις συνεχομένους, καὶ δαιμονιζομένους, καὶ σεληνιαζομένους, καὶ παραλυτικούς· καὶ ἐθεράπευσεν αὐτούς.

25 Καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπόλεως, καὶ Ἱεροσολύμων καὶ Ἰουδαίας, καὶ πέραν τοῦ Ἰορδάνου.

## ΚΕΦ. ε΄. 5.

1 Ἰδὼν δὲ τοὺς ὄχλους, ἀνέβη εἰς τὸ ὄρος· καὶ καθίσαντος αὐτοῦ, προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ·

2 καὶ ἀνοίξας τὸ στόμα αὐτοῦ, ἐδίδασκεν αὐτοὺς, λέγων·

3 Μακάριοι οἱ πτωχοὶ τῷ πνεύματι· ὅτι αὐτῶν ἐστιν ἡ βασιλεία τῶν οὐρανῶν.

4 Μακάριοι οἱ πενθοῦντες· ὅτι αὐτοὶ παρακληθήσονται.

5 Μακάριοι οἱ πρᾳεῖς· ὅτι αὐτοὶ κληρονομήσουσι τὴν γῆν.

6 Μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην· ὅτι αὐτοὶ χορτασθήσονται.

7 Μακάριοι οἱ ἐλεήμονες· ὅτι αὐτοὶ ἐλεηθήσονται.

8 Μακάριοι οἱ καθαροὶ τῇ καρδίᾳ· ὅτι αὐτοὶ τὸν Θεὸν ὄψονται.

9 Μακάριοι οἱ εἰρηνοποιοί· ὅτι αὐτοὶ υἱοὶ Θεοῦ κληθήσονται.

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but also in the country where there was a sufficient congregation; especially near rivers, for the purpose of purification. The daily service consisted of prayers, reading the Scriptures, and preaching or expounding them. See note, Acts, vi., 9.

24. *δαιμονιζομένους, καὶ σεληνιαζομ.*, &c. As the Evangelist has specified certain classes of afflicted persons, we can not suppose them to be the same. The demoniacal possessions were doubtless real, as here recorded; for, 1. The Scriptures constantly distinguish between the curing of diseases and the casting out devils. (Matt., x., 1; Luke, iv., 40, 41.) 2. Attendant circumstances prove the truth of this view: the devils are not allowed to speak, they expostulate, they entreat, &c. (Mark, i., 34; Luke, iv., 41; Mark, v., 1–14; Luke, viii., 27–33); our Lord questions them, commands them to be silent, to come out of the man, &c.; they express great fear of being destroyed, of being cast into the abyss, &c.

25. *Δεκαπόλεως*, a district of ten cities, on the east side of the Sea of Galilee.

Ch. V., ver. 1. *τὸ ὄρος*, the mountain district near Capernaum.—*καθίσαντος*. This refers to the posture in which the Jewish rabbis and doctors taught; the master *sitting* while the disciples stood.

3. *μακάριοι*, "happy."—*πτωχοὶ τῷ πνεύματι*, "the poor in spirit," the humble and lowly minded, who are ever willing and obedient, never repining or murmuring at God's dispensations.

4. *οἱ πενθοῦντες*, "they who mourn" (on account of their sins). See Isai., lvii., 18; Jam., iv., 9.

5. *οἱ πρᾳεῖς*, "the meek," gentle, and forgiving. We are not forbid to be angry, but we are to control and regulate anger by gentleness, kindness, &c. (Eph., iv., 26.)—*κληρονομήσουσι τὴν γῆν*, "shall inherit the land" (Ps. xxvii., 11), *i. e.*, the land of Palestine; this figure is often used to denote the enjoyment of Messiah's kingdom. (See Isai., lvii., 13; lviii. 14; lx., 21.)

8. *καθαροὶ τῇ καρδίᾳ*, "pure in heart," in contradistinction to the mere external purification of the hypocritical Pharisees. (See 1 John, iii., 3; Heb., xii., 14.)

9. *υἱοὶ Θεοῦ*, "sons of God," *i. e.*,

10 Μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης· ὅτι αὐτῶν ἐστιν ἡ βασιλεία τῶν οὐρανῶν.

11 Μακάριοί ἐστε, ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσι, καὶ εἴπωσι πᾶν πονηρὸν ῥῆμα καθ' ὑμῶν, ψευδόμενοι, ἕνεκεν ἐμοῦ·

12 χαίρετε καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς· οὕτω γὰρ ἐδίωξαν τοὺς προφήτας τοὺς πρὸ ὑμῶν.

13 ῾ΥΜΕΙΣ ἐστε τὸ ἅλας τῆς γῆς· ἐὰν δὲ τὸ ἅλας μωρανθῇ, ἐν τίνι ἁλισθήσεται; εἰς οὐδὲν ἰσχύει ἔτι, εἰ μὴ βληθῆναι ἔξω, καὶ καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων.

14 Ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου. οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους κειμένη·

15 οὐδὲ καίουσι λύχνον καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον, ἀλλ' ἐπὶ τὴν λυχνίαν· καὶ λάμπει πᾶσι τοῖς ἐν τῇ οἰκίᾳ.

16 Οὕτω λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα, καὶ δοξάσωσι τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.

17 ΜΗ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς προφήτας· οὐκ ἦλθον καταλῦσαι, ἀλλὰ πληρῶσαι.

18 Ἀμὴν γὰρ λέγω ὑμῖν, ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἰῶτα ἓν ἢ μία κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου, ἕως ἂν πάντα γένηται.

19 Ὃς ἐὰν οὖν λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων, καὶ διδάξῃ οὕτω τοὺς ἀνθρώπους, ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. ὃς δ' ἂν ποιήσῃ καὶ διδάξῃ, οὗτος μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.

20 Λέγω γὰρ ὑμῖν, ὅτι ἐὰν μὴ περισσεύσῃ ἡ δικαιοσύνη ὑμῶν

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they shall be the children of God by adoption, and be made like unto Him. —*κληθήσονται*. See note, ch. i., 23.

10–12. Our Lord here pronounces blessing upon those who patiently and steadfastly persevere in the profession of the true faith, and in the performance of every duty, despite the world's persecution and clamor.

13. *ὑμεῖς ἐστε*, "*ye* are" (or are to be), ye should regard yourselves as the salt of the earth, *i. e.*, ye are to be to the world what salt is to food, seasoning it and preserving it from corruption. — *μωρανθῇ*, "becomes insipid." (See Mark, ix., 50; Luke, xiv., 34.)

15. *καίουσι*, for more classical *ἅπτουσι*.—*μόδιον*, "a measure," for corn, &c., containing about a *peck;* from Latin *modius*.

16. *τὸ φῶς*, "the light" of your example in a holy life.

17. *καταλῦσαι*, "annul, abrogate, subvert."—*πληρῶσαι*, "fully to ratify, to establish." (Note the force of verb in *όω*.)

18. *ἀμὴν* (*Hebrew* אָמֵן), *profecto, fiat, ita sit*, &c. Used either at beginning or end of a sentence. When used at the beginning of a sentence, it points to the importance of what is about to be declared. It is then equivalent to *ἀληθῶς*.—*Ἰῶτα*, the Hebrew י, *yod*, a very small letter.—*κεραία*, "the tittle," *i. e.*, the *apex*, or point, of a letter, *e. g.*, ד, ב, as distinguished from ר, כ, which have no apex or point.—*ἕως ἂν πάντα γένηται*. "The phrase (till all be fulfilled) occurs, importing the performance of what was typified by the law and foretold by the prophets, Matt., xxiv., 34; Mark, xiii., 30; Luke, xxi., 32."—(Whitby.)

19. *ἐλάχιστος κληθήσεται*, said *per meiosin*, for "he shall be furthest from attaining heaven, *i. e.*, he shall not attain it at all." (See note, ch. i., 23.)

20. *γραμματέων*, "the scribes," *i. e.*, those who explained the law in the synagogues; which office became necessary after the return from Bab-

πλεῖον τῶν γραμματέων καὶ Φαρισαίων, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν.

21 Ἠκούσατε ὅτι ἐῤῥέθη τοῖς ἀρχαίοις· Οὐ φονεύσεις· ὃς δ' ἂν φονεύσῃ, ἔνοχος ἔσται τῇ κρίσει.

22 Ἐγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ εἰκῇ, ἔνοχος ἔσται τῇ κρίσει· ὃς δ' ἂν εἴπῃ τῷ ἀδελφῷ αὐτοῦ, ῥακὰ, ἔνοχος ἔσται τῷ συνεδρίῳ· ὃς δ' ἂν εἴπῃ, μωρὲ, ἔνοχος ἔσται εἰς τὴν γέενναν τοῦ πυρός.

23 Ἐὰν οὖν προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον, κἀκεῖ μνησθῇς ὅτι ὁ ἀδελφός σου ἔχει τὶ κατὰ σοῦ,

24 ἄφες ἐκεῖ τὸ δῶρόν σου ἔμπροσθεν τοῦ θυσιαστηρίου, καὶ ὕπαγε, πρῶτον διαλλάγηθι τῷ ἀδελφῷ σου, καὶ τότε ἐλθὼν πρόσφερε τὸ δῶρόν σου.

25 Ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχὺ, ἕως ὅτου εἶ ἐν τῇ ὁδῷ μετ' αὐτοῦ· μήποτέ σε παραδῷ ὁ ἀντίδικος τῷ κριτῇ, καὶ ὁ κριτής σε παραδῷ τῷ ὑπηρέτῃ, καὶ εἰς φυλακὴν βληθήσῃ.

26 Ἀμὴν λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως ἂν ἀποδῷς τὸν ἔσχατον κοδράντην.

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ylon, when the Hebrew language ceased to be spoken. See ch. ii., 4; xxii., 35.—(Dr. Burton.)

20. *οὐ μὴ εἰσέλθητε*, "ye shall by no means enter, ye shall never enter." *Non possitis ingredi.* (Erasmus.)—*οὐ μὴ*, intensive negation.

21. *ἠκούσατε*, "*traditione accepistis.*" (Lightfoot.)—*τοῖς ἀρχαίοις*, either "*by* or *to* the ancients;" perhaps, on the whole, the *latter* is preferable.

22. *εἰκῇ*, "without just or sufficient cause."—*ἔνοχος ἔσται τῇ κρίσει*, "shall be obnoxious or liable to the judgment."—*ῥακὰ*, *inanis*, "an empty, vain fellow."—*συνεδρίῳ*, "the Sanhedrim," the great court of the Jews, consisting of seventy or seventy-two persons. It was instituted in the time of the Maccabees, and took cognizance of all matters of importance, especially those relating to religion. Besides this highest court, there were other councils, consisting of twenty-three persons, who heard and decided in cases of less importance. An appeal lay from these to the Greater Sanhedrim, which always sat at Jerusalem.—*μωρὲ*, "thou fool," *i. e.*, miscreant, abandoned wretch; a term expressive of the greatest abhorrence and reproach. "Fool," in Scripture, is equivalent to wicked, unrighteous person.—*γέενναν τοῦ πυρός*. "Gehenna" (the Valley of Hinnom) was a deep dell, southeast of Jerusalem, in which children were once sacrificed to Moloch by being burned alive. The place was defiled by Josiah (2 Kings, xxiii., 10), and made a receptacle for the filth and refuse of the city, where fires were kept continually burning to consume it. "Hence this place being so many ways execrable, it came to be translated to signify the place of the damned, as the most accursed, execrable, and abominable of all places."—(Mede.) This word occurs twelve times in the New Testament, is always translated "hell," and means, in every case, the *place of eternal torment.* (Compare note, ch. xvi., 18.)

24. *διαλλάγηθι*, "be reconciled," *i. e.*, make thy brother reconciled to you, procure reconciliation with thy brother. (See 1 Sam., xxix., 4.) The Jews were very censorious and quarrelsome; hence our Lord's precepts were peculiarly applicable.

25. *ἴσθι εὐνοῶν*, "be friends with." "Compound betimes." (Campbell.)—*ἴσθι*, *imperative* of *εἰμὶ*, *sum.*—*ἀντιδίκῳ*, properly, an "opponent" in a suit at law; here, however, it means *creditor.*—*ἐν τῇ ὁδῷ*, "in the way" (to the court or the judge).—*ὑπηρέτῃ* (Luke, xii., 58, *πράκτορι*), "the officer" who executed the sentence of the judge.

26. *κοδράντην*, from the Latin *quadrans*, *tis*, value about three fourths

27 Ἠκούσατε ὅτι ἐῤῥέθη τοῖς ἀρχαίοις, Οὐ μοιχεύσεις.

28 Ἐγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτῆς, ἤδη ἐμοίχευσεν αὐτὴν ἐν τῇ καρδίᾳ αὐτοῦ.

29 Εἰ δὲ ὁ ὀφθαλμός σου ὁ δεξιὸς σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα ἀπόληται ἓν τῶν μελῶν σου, καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν.

30 Καὶ εἰ ἡ δεξιά σου χεὶρ σκανδαλίζει σε, ἔκκοψον αὐτὴν καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα ἀπόληται ἓν τῶν μελῶν σου, καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν.

31 Ἐῤῥέθη δὲ, ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω αὐτῇ ἀποστάσιον.

32 Ἐγὼ δὲ λέγω ὑμῖν, ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, παρεκτὸς λόγου πορνείας, ποιεῖ αὐτὴν μοιχᾶσθαι· καὶ ὃς ἐὰν ἀπολελυμένην γαμήσῃ, μοιχᾶται.

33 Πάλιν ἠκούσατε ὅτι ἐῤῥέθη τοῖς ἀρχαίοις, Οὐκ ἐπιορκήσεις, ἀποδώσεις δὲ τῷ Κυρίῳ τοὺς ὅρκους σου.

34 Ἐγὼ δὲ λέγω ὑμῖν μὴ ὀμόσαι ὅλως· μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶ τοῦ Θεοῦ·

35 μήτε ἐν τῇ γῇ, ὅτι ὑποπόδιόν ἐστι τῶν ποδῶν αὐτοῦ· μήτε εἰς Ἱεροσόλυμα, ὅτι πόλις ἐστὶ τοῦ μεγάλου βασιλέως·

36 μήτε ἐν τῇ κεφαλῇ σου ὀμόσῃς, ὅτι οὐ δύνασαι μίαν τρίχα λευκὴν ἢ μέλαιναν ποιῆσαι.

37 Ἔστω δὲ ὁ λόγος ὑμῶν, ναὶ ναὶ, οὒ οὔ· τὸ δὲ περισσὸν τούτων ἐκ τοῦ πονηροῦ ἐστιν.

38 Ἠκούσατε ὅτι ἐῤῥέθη, Ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ, καὶ ὀδόντα ἀντὶ ὀδόντος.

39 Ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστῆναι τῷ πονηρῷ· ἀλλ' ὅστις σε ῥαπίσει ἐπὶ τὴν δεξιάν

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of a farthing, or two fifths of a cent.

28. *γυναῖκα*, probably "a married woman." "Whoever looks upon another man's wife in order to cherish impure desire."

29. *σκανδαλίζει σε*, "ensnare, or cause thee to stumble and lead thee into sin." Our Saviour here shows us how much better it is to subdue our evil and corrupt passions and desires, even though it be like severing a hand or plucking out an eye, than to lose our souls and be eternally miserable in hell. The verb *σκανδαλίζω* is almost confined to the New Testament, and does not occur in the Septuagint.

32. *πορνείας*, "whoredom." There is, hence, but *one sufficient cause* for divorce; which fact deserves to be well noted by legislators. (Compare note, ch. xix., 3.)

33. *ἐπιορκήσεις*, "thou shalt not forswear thyself," either by false swearing or breaking thy oath. This was leveled at the Pharisees' pernicious distribution of oaths into *weightier* and *lighter*; esteeming it no moral turpitude to perjure one's self, provided the name of God was not contained in the oath!

35. *τοῦ μεγάλου βασιλέως*. "The ancient Arabs called God simply THE KING."—(Schulz.)

36. *ἐν τῇ κεφαλ.*, a common oath among Greeks and Romans.

37. *ἔστω—οὒ οὔ*, *q. d.*, "be content with a solemn and serious affirmation or negation." (Bloomfield.)—*τοῦ πονηροῦ*, "evil," or "the evil one," the devil.

38. By reference to the places here spoken of, it is plain that this retaliation was meant to be inflicted by the judge, and not by the individual. See Ex., xxi., 24; Deut., xix., 21; Lev., xxiv., 20.

39. *τῷ πονηρῷ*, "the injurer, or injurious person."—*ῥαπίσει*, "rap or slap on the face," which was regarded as the worst of insults.

*σου σιαγόνα, στρέψον αὐτῷ καὶ τὴν ἄλλην·*

40 *καὶ τῷ θέλοντί σοι κριθῆναι καὶ τὸν χιτῶνά σου λαβεῖν, ἄφες αὐτῷ καὶ τὸ ἱμάτιον·*

41 Καὶ *ὅστις σε ἀγγαρεύσει μίλιον ἕν, ὕπαγε μετ' αὐτοῦ δύο.*

42 Τῷ *αἰτοῦντί σε δίδου· καὶ τὸν θέλοντα ἀπὸ σοῦ δανείσασθαι μὴ ἀποστραφῇς.*

43 *'Ηκούσατε ὅτι ἐῤῥέθη, 'Α γ α π ή σ ε ι ς τ ὸ ν π λ η σ ί ο ν σ ο υ, καὶ μισήσεις τὸν ἐχθρόν σου.*

44 *'Εγὼ δὲ λέγω ὑμῖν, ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, καλῶς ποιεῖτε τοὺς μισοῦντας ὑμᾶς, καὶ προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς, καὶ διωκόντων ὑμᾶς·*

45 *ὅπως γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς· ὅτι τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς, καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους.*

46 Ἐὰν *γὰρ ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε; οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσι;*

47 Καὶ *ἐὰν ἀσπάσησθε τοὺς ἀδελφοὺς ὑμῶν μόνον, τί περισσὸν ποιεῖτε; οὐχὶ καὶ οἱ τελῶναι οὕτω ποιοῦσιν;*

48 *Ἔσεσθε οὖν ὑμεῖς τέλειοι, ὥσπερ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς τέλειός ἐστι.*

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40. *κριθῆναι*, a forensic term, meaning to be impleaded at law. "If any one be resolved to sue thee at law." (Doddridge.)—*χιτῶνα*, "vest, or coat," an under garment.—*ἱμάτιον*, "mantle," an upper garment, usually more valuable than the former.

41. *ἀγγαρεύσει*, "shall compel, or press thee into service," from *ἄγγαρος, a king's courier*, who had the right to press into the service of the state horses and carriages, and even the owners. Hence we are taught that it is better to submit to injuries of various kinds, than to seek to avenge ourselves by law or by private retaliation.—*μίλιον*, from the Latin *mille passuum*, "a mile."

42. *δανείσασθαι.* Δανείζω, in *active voice*, means to *lend;* in *middle*, to *borrow.*

43. *μισήσεις*, "hate thine enemy;" this was a gloss of the Pharisees, and in direct contradiction to many passages of Scripture. (Ex., xxiii., 4, 5; Lev., xix., 17; Prov., xxv., 21.)

44. *εὐλογεῖτε*, "*bene iis dicite.*" (Kuinoël.)—*ἐπηρεαζόντων*, "insult or abuse you," *calumniantium.*—(Casaub.) See 1 Pet., iii., 16.

45. *υἱοὶ τοῦ πατρὸς*, "assimilated to Him by conformity of disposition, as children generally are to their parents."—*ἀνατέλλει*, "causes to rise," Hebraistic sense. The classic sense is *rises*, simply. The Hellenists are accustomed to give to all verbs not regularly transitive this kind of signification, to express the Hebrew words in Hiphil. (See Ps. cxlvii , 8, *Septuag.*)—*βρέχει*, in classical usage ὁ Θεὸς should be joined to *βρέχει.*

46. *τοὺς ἀγαπῶντας, scil. μόνον.*—*ἔχετε.* "What reward can ye expect?"—*οἱ τελῶναι*, "the tax-gatherers," properly *portitores*, not *publicani*, a class of people much hated, both because it galled the Jews to pay tribute, and also because the *τελῶναι* were, in general, noted for rapacious cruelty and oppression.

47. *ἀσπάσησθε.* The Jews were so haughty that they would not salute a Gentile or a Samaritan. This exposed them to universal hatred.

48. *ἔσεσθε—τέλειοι.* "You are to be, you are to strive to be perfect."—*ὥσπερ*, denotes here *similarity*, and must not be strained to *equality*, as though it were possible for us to be perfect in the same sense as that in which all perfection is attributed to God. *Conf.* Luke, vi., 36, who writes *οἰκτίρμονες.*

ΚΕΦ. ϛʹ. 6.

1 ΠΡΟΣΕΧΕΤΕ *τὴν ἐλεημοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων, πρὸς τὸ θεαθῆναι αὐτοῖς· εἰ δὲ μήγε, μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς.*

2 Ὅταν οὖν ποιῇς ἐλεημοσύνην, μὴ σαλπίσῃς ἔμπροσθέν σου, ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ῥύμαις, ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων· ἀμὴν λέγω ὑμῖν, ἀπέχουσι τὸν μισθὸν αὐτῶν.

3 Σοῦ δὲ ποιοῦντος ἐλεημοσύνην, μὴ γνώτω ἡ ἀριστερά σου τί ποιεῖ ἡ δεξιά σου,

4 ὅπως ᾖ σου ἡ ἐλεημοσύνη ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου, ὁ βλέπων ἐν τῷ κρυπτῷ, αὐτὸς ἀποδώσει σοι ἐν τῷ φανερῷ.

5 Καὶ ὅταν προσεύχῃ, οὐκ ἔσῃ ὥσπερ οἱ ὑποκριταί· ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γωνίαις τῶν πλατειῶν ἑστῶτες προσεύχεσθαι, ὅπως ἂν φανῶσι τοῖς ἀνθρώποις· ἀμὴν λέγω ὑμῖν, ὅτι ἀπέχουσι τὸν μισθὸν αὐτῶν.

6 Σὺ δὲ ὅταν προσεύχῃ, εἴσελθε εἰς τὸ ταμιεῖόν σου, καὶ κλείσας τὴν θύραν σου, πρόσευξαι τῷ πατρί σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου, ὁ βλέπων ἐν τῷ κρυπτῷ, ἀποδώσει σοι ἐν τῷ φανερῷ.

7 Προσευχόμενοι δὲ μὴ βαττολογήσητε, ὥσπερ οἱ ἐθνικοί· δοκοῦσι γὰρ ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται.

8 Μὴ οὖν ὁμοιωθῆτε αὐτοῖς· οἶδε γὰρ ὁ πατὴρ ὑμῶν ὧν χρείαν ἔχετε, πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν.

9 Οὕτως οὖν προσεύχεσθε ὑμεῖς· ΠΑΤΕΡ *ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου·*

10 ἐλθέτω ἡ βασιλεία σου·

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Ch. VI., ver. 1. *προσέχετε, subj. τὸν νοῦν.—ἐλεημοσύνην.* Many prefer the reading *δικαιοσύνην.*

2. *μὴ σαλπίσῃς, q. d.,* "do not make an ostentatious display of your charity, and thus, as it were, sound a trumpet before you."—*ὑποκριταὶ.* Properly, this word denotes an *actor*, a part of whose dress consisted of a *mask.* Hence it naturally came to mean *one who acts under a mask*, not openly, *i. e.*, "a dissembler," "a hypocrite."—*ἀπέχουσι*, for *ἀπολαβοῦσι*, "they have received."

3. *μὴ γνώτω*, a proverbial expression, importing the utmost care and caution to conceal, even from ourselves, if possible, our acts of benevolence.

5. *ἑστῶτες*, the Jews used to *stand* when engaged in prayer. See Mark, xi., 25; Luke, xviii., 11, 13.—*γωνίαις*, in the corners of the streets, *i. e.*, where several ways meet.

6. *ταμιεῖον*, a retired closet or chamber. Same expression, Is., xxvi., 20.

7. *μὴ βαττολογήσητε* (from *βάττος, a stutterer*, and *λόγος*), "be not tediously prolix;" talk not at random. See instances of this, 1 Kings, xviii., 26; Acts, xix., 34. There is this expression in the Talmud: "omnis, qui preces accumulat, auditur."

9. *οὕτως*, "thus," *i. e.*, in these words. See Luke, xi., 2, *ὅταν προσεύχησθε, λέγετε.* (See Numbers, vi., 23.) The Jewish doctors and masters very commonly gave their disciples a short form of prayer. John Baptist did so; and our Lord being entreated by His disciples to teach them how to pray, graciously bestowed upon them this most admirable model and perfect form of prayer. Dr. Lightfoot and Schoetgen have shown that our Saviour, in many instances, has used expressions similar to those contained in the liturgical services of the Jews.—ΠΑΤΕΡ *ἡμῶν*, being such by right of creation, preservation, and adoption into the family of His dear Son.—*ὄνομα*, "name," often, in Scripture, put for the *person* himself.

10. *ἐλθέτω*, "may Thy kingdom be established in all the world, and every

*γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς·*

11 *τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον·*

12 *καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν·*

13 *καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμὸν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. ὅτι σοῦ ἐστιν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας. ἀμήν.*

14 *'Εὰν γὰρ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ Πατὴρ ὑμῶν ὁ οὐράνιος·*

15 *ἐὰν δὲ μὴ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, οὐδὲ ὁ Πατὴρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν.*

16 *῞Οταν δὲ νηστεύητε, μὴ γίνεσθε, ὥσπερ οἱ ὑποκριταὶ, σκυθρωποί· ἀφανίζουσι γὰρ τὰ πρόσωπα αὐτῶν, ὅπως φανῶσι τοῖς ἀνθρώποις νηστεύοντες. ἀμὴν λέγω ὑμῖν, ὅτι ἀπέχουσι τὸν μισθὸν αὐτῶν.*

17 *Σὺ δὲ, νηστεύων, ἄλειψαί σου τὴν κεφαλὴν, καὶ τὸ πρόσωπόν σου νίψαι·*

18 *ὅπως μὴ φανῇς τοῖς ἀνθρώποις νηστεύων, ἀλλὰ τῷ Πατρί σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ Πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ, ἀποδώσει σοι ἐν τῷ φανερῷ.*

19 ΜΗ *θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σὴς καὶ βρῶσις ἀφανίζει, καὶ ὅπου κλέπται διορύσσουσι καὶ κλέπτουσι·*

20 *θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε σὴς οὔτε βρῶσις ἀφανίζει, καὶ ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν.*

21 *ὅπου γάρ ἐστιν ὁ θησαυ-*

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creature be subject to Thee in truth and righteousness. May Thy will be obeyed on earth with the same cheerful readiness as that displayed by the holy angels in heaven."

11. *ἄρτον*, "bread," *i. e.*, things necessary for life, *τὰ ἐπιτήδεια τοῦ σώματος*. (James, ii., 16.)—*ἐπιούσιον* (formed, most probably, from *ἐπὶ* and *οὐσια*). It is not used in the classics: "sufficient or necessary for our daily support;" *Quotidianum* (Erasm.). Jerome and the Vulgate render "*supersubstantialem*."

12. *ὀφειλήματα*, in St. Luke, *ἁμαρτίας*, "debts," *i. e.*, our *sins* and *offenses* against God.

13. *εἰσενέγκῃς*, "lead us not into," *i. e*, abandon us not to temptation. *Ne nos patiaris induci* (Cyprian, ap. August., *De Bon. Persev.*, c. 6.) God is constantly said, in Scripture, *to do*, what He *allows* to *be done*. (2 Thess., ii., 11; Mark, v., 12.)—*τοῦ πονηροῦ*, "evil," or "the evil one," *i. e.*, the devil. (See note, ch. v., 37.)—*ὅτι σοῦ ἐστιν*. See 1 Chron., xxix., 11. This doxology is rejected by many editors, as an interpolation.

16. *νηστεύητε*. Our Lord here refers to private, voluntary fasts. The Jews had four annual fasts (Zech., viii., 19), which were observed with exceeding strictness. They abstained from food till evening, put on sackcloth, strewed ashes on their heads, went with rent garments, &c. The Pharisees kept, in addition, the first and fifth days of the week (Monday and Thursday). The later Jews have added a multitude of fast days.—*σκυθρωποί*, "morose, scowling, or dismal countenances." — *ἀφανίζουσι*, "they deform, disfigure their faces" for mere show, and without any real contrition of heart.

17. *ἄλειψαι — νίψαι*, "anoint and wash," *i. e.*, appear as at other times.

19. *βρῶσις*, "rust or canker," whereby any hoarded treasures may become corrupted.—*διορύσσουσι*, *scil. τὸν τοῖχον*, or *οἰκίαν*. Houses in the East, having walls of hardened clay mixed with stones, are very liable to be broken into.

21. An admonition to estimate things at their true value, and to in

ρὸς ὑμῶν, ἐκεῖ ἔσται καὶ ἡ καρδία ὑμῶν.

22 Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός· ἐὰν οὖν ὁ ὀφθαλμός σου ἁπλοῦς ᾖ, ὅλον τὸ σῶμά σου φωτεινὸν ἔσται·

23 ἐὰν δὲ ὁ ὀφθαλμός σου πονηρὸς ᾖ, ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται. Εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστὶ, τὸ σκότος πόσον;

24 Οὐδεὶς δύναται δυσὶ κυρίοις δουλεύειν· ἢ γὰρ τὸν ἕνα μισήσει, καὶ τὸν ἕτερον ἀγαπήσει, ἢ ἑνὸς ἀνθέξεται, καὶ τοῦ ἑτέρου καταφρονήσει. οὐ δύνασθε Θεῷ δουλεύειν καὶ μαμμωνᾷ.

25 Διὰ τοῦτο λέγω ὑμῖν, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν, τί φάγητε καὶ τί πίητε· μηδὲ τῷ σώματι ὑμῶν, τί ἐνδύσησθε. οὐχὶ ἡ ψυχὴ πλεῖόν ἐστι τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύματος;

26 Ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ, ὅτι οὐ σπείρουσιν, οὐδὲ θερίζουσιν, οὐδὲ συνάγουσιν εἰς ἀποθήκας, καὶ ὁ πατὴρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά· οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν;

27 Τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἕνα;

28 Καὶ περὶ ἐνδύματος τί μεριμνᾶτε; καταμάθετε τὰ κρίνα τοῦ ἀγροῦ, πῶς αὐξάνει· οὐ κοπιᾷ, οὐδὲ νήθει·

29 λέγω δὲ ὑμῖν, ὅτι οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἓν τούτων.

30 Εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ, σήμερον ὄντα καὶ αὔριον εἰς κλίβανον βαλλόμενον, ὁ Θεὸς οὕτως ἀμφιέννυσιν, οὐ πολλῷ μᾶλλον ὑμᾶς, ὀλιγόπιστοι;

31 Μὴ οὖν μεριμνήσητε, λέγοντες, τί φάγωμεν, ἢ τί πίωμεν, ἢ τί περιβαλώμεθα;

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quire "Divitiis homines an sint virtute beati." (Horace.)

22. ὁ λύχνος—ἐστιν ὁ ὀφθαλμὸς, *Conf.* Arist., *Top.*, i., 14; *ὡς ὄψις ἐν ὀφθαλμῷ, νοῦς ἐν ψυχῇ.* The similitude is not unusual with the philosophers.—*ὀφθαλμός ἁπλοῦς*, "if thine eye be clear and sound."—*πονηρὸς*, "distempered."

23. *εἰ οὖν τὸ φῶς*, if this internal moral principle be corrupted, how great the darkness and error that follow!

24. *μισήσει—ἀγαπήσει*, *i. e.*, comparatively, he will love one less or more than the other.—*ἀνθέξεται* (1*st fut. mid.* *ἀντέχω*), "adhere." He will soon give all his service to one, and quite neglect and abandon the other.—*μαμμωνᾷ*, a Syriac word, meaning *riches*, which are here personified as rivaling God in our hearts.

25. *μὴ μεριμνᾶτε*, "be not anxious, be not distressed with cares." See Phil., iv., 6, *μηδὲν μεριμνᾶτε.*

26. *ὅτι*, *quoniam.*—*καὶ*, "and yet."—*μᾶλλον*, *emphatic;* "nonne vos longe præcellitis illa?" (Erasm.)

27. *ἡλικίαν*, *staturam*, or perhaps better, *ætatis mensuram;* "which of you, by anxiety or care, can add to his age so much as one cubit; *i. e.*, can prolong his life one hour."—*πῆχυν*, a cubit, equal to the distance from the elbow to the extremity of the middle finger, or about a foot and a half.

28. The white lily does not grow in Palestine. Perhaps the *amaryllis lutea* is intended, which covers the face of the country in autumn. (Dr. Burton.)

29. *δόξῃ*, "splendor, magnificence of dress." (1 Kings, x., 18.)—*οὐδὲ*, *ne quidem.*

30. *χόρτον.* According to the Hebrew division, there were two kinds of vegetables, trees, and plants or herbs; the former were called *ξύλον*, the latter *χόρτος*, comprehending both *grass* and *corn*, as well as *flowers.* In consequence of scarcity of fuel, withered stalks of all kinds are, in the East, employed for that purpose.—*κλίβανον*, "furnace, or oven."—*ὀλιγόπιστοι*, "distrustful."

32 πάντα γὰρ ταῦτα τὰ ἔθνη ἐπιζητεῖ· οἶδε γὰρ ὁ πατὴρ ὑμῶν ὁ οὐράνιος ὅτι χρῄζετε τούτων ἁπάντων.

33 Ζητεῖτε δὲ πρῶτον τὴν βασιλείαν τοῦ Θεοῦ καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν.

34 Μὴ οὖν μεριμνήσητε εἰς τὴν αὔριον· ἡ γὰρ αὔριον μεριμνήσει τὰ ἑαυτῆς. ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς.

## ΚΕΦ. ζʹ. 7.

1 ΜΗ κρίνετε, ἵνα μὴ κριθῆτε.

2 ἐν ᾧ γὰρ κρίματι κρίνετε, κριθήσεσθε· καὶ ἐν ᾧ μέτρῳ μετρεῖτε, ἀντιμετρηθήσεται ὑμῖν.

3 Τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς;

4 Ἢ πῶς ἐρεῖς τῷ ἀδελφῷ σου, Ἄφες ἐκβάλω τὸ κάρφος ἀπὸ τοῦ ὀφθαλμοῦ σου· καὶ ἰδοὺ, ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σου;

5 Ὑποκριτὰ, ἔκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου.

6 Μὴ δῶτε τὸ ἅγιον τοῖς κυσί· μηδὲ βάλητε τοὺς μαργαρίτας ὑμῶν ἔμπροσθεν τῶν χοίρων, μήποτε καταπατήσωσιν αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν, καὶ στραφέντες ῥήξωσιν ὑμᾶς.

7 Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὑρήσετε· κρούετε, καὶ ἀνοιγήσεται ὑμῖν.

8 πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν εὑρίσκει, καὶ τῷ κρούοντι ἀνοιγήσεται.

9 Ἢ τίς ἐστιν ἐξ ὑμῶν ἄνθρωπος, ὃν ἐὰν αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ;

10 καὶ ἐὰν ἰχθὺν αἰτήσῃ, μὴ ὄφιν ἐπιδώσει αὐτῷ;

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32. τὰ ἔθνη ἐπιζητεῖ. The heathen, having no knowledge of Divine Providence, sought after mere earthly things, all their happiness consisting in temporal enjoyments.—οἶδε γὰρ—ἁπάντων. Our Lord here argues from God's *knowledge* to His *goodness*.

33. τὴν βασιλείαν, "the kingdom of God and His righteousness," *i. e.*, seek, in the first place, as of the greatest moment, to know and believe the Gospel, and to be partakers of the righteousness and holiness which God requires.

34. εἰς τὴν αὔριον, *subj.* ἡμέραν, "the morrow," *i. e.*, the time to come. —ἀρκετὸν—ἡ κακία. On this construction, see Matthiæ, *Gr. Gram.*, § 439.—κακία, "evil, vexation, trial," &c.

Chap. VII., ver. 1. See note, ch v., 24.—ἵνα μὴ, see note, ch. i., 22.

3. κάρφος, a small "splinter."—δοκὸν, "beam or rafter of a building." Campbell renders δοκὸν by "thorn," a Jewish proverb; very strong and marked antithesis. So Horace:

"Quum tua pervideas oculis male lippus inunctis,
Cur in amicorum vitiis tam cernis acutum,
Quam aut aquila aut serpens Epidaurius?"
*Serm.*, i., 3, 25.

4. ἄφες, ἐκβάλω. *Sine, eximam;* "hold still, I will take out," &c. (Doddridge.)

6. By *dogs* and *swine* are meant *profane* and *sensual persons*, who are so wedded to the lusts of the flesh, that they oppose and revile the holiness and purity of the Gospel.—μαργαρίτας, "pearls." So the Jews called the precepts of wisdom. So our Lord, ch. xiii., 46.

7. κρούετε, *subj.*, τὴν θύραν, as often with this verb and ἀνοίγω. *Conf.* Whitby, *in loc.*, on the subject of Prayer.

8. ὁ αἰτῶν, viz., *aright.*—ὁ ζητῶν, *i. e.*, what is expedient and proper.—τῷ κρούοντι, *i. e.*, who patiently and in faith prays for mercy and grace.

9. ἤ, "and indeed." (Doddridge.)—τίς ἐστιν, "what one man is there among you," or "who among you men."—ἄνθρωπος, *emphatical.*

11 Εἰ οὖν ὑμεῖς, πονηροὶ ὄντες, οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς δώσει ἀγαθὰ τοῖς αἰτοῦσιν αὐτόν;

12 Πάντα οὖν ὅσα ἂν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτω καὶ ὑμεῖς ποιεῖτε αὐτοῖς· οὗτος γάρ ἐστιν ὁ νόμος καὶ οἱ προφῆται.

13 Εἰσέλθετε διὰ τῆς στενῆς πύλης· ὅτι πλατεῖα ἡ πύλη, καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ πολλοί εἰσιν οἱ εἰσερχόμενοι δι' αὐτῆς·

14 ὅτι στενὴ ἡ πύλη, καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωήν, καὶ ὀλίγοι εἰσὶν οἱ εὑρίσκοντες αὐτήν.

15 Προσέχετε δὲ ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες ἔρχονται πρὸς ὑμᾶς ἐνδύμασι προβάτων, ἔσωθεν δέ εἰσι λύκοι ἅρπαγες.

16 Ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς. Μήτι συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλὴν, ἢ ἀπὸ τριβόλων σῦκα;

17 οὕτω πᾶν δένδρον ἀγαθὸν καρποὺς καλοὺς ποιεῖ· τὸ δὲ σαπρὸν δένδρον καρποὺς πονηροὺς ποιεῖ.

18 Οὐ δύναται δένδρον ἀγαθὸν καρποὺς πονηροὺς ποιεῖν, οὐδὲ δένδρον σαπρὸν καρποὺς καλοὺς ποιεῖν.

19 Πᾶν δένδρον μὴ ποιοῦν καρπὸν καλὸν, ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.

20 Ἄραγε ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς.

21 Οὐ πᾶς ὁ λέγων μοι, Κύριε, Κύριε, εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν· ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ πατρός μου τοῦ ἐν οὐρανοῖς.

22 Πολλοὶ ἐροῦσί μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ, Κύριε, Κύριε, οὐ

11. *πονηροὶ*, "evil, imperfect," when compared with the all-wise, all-holy Lord God.—*οἴδατε διδόναι*, a Hebraism, stronger than the classical *δίδοτε*.

12. *πάντα οὖν*, THE GOLDEN RULE; it was not unknown to the Jews as well as the Gentiles. So, *quod tibi fieri vis, fac alteri.* *Γενοῦ πᾶσιν ὡς σοι θέλεις πάντας* (Nilus). *Conf.* Isocrates, *ad Nicocl.*, *Orat.* iii. See Tobit, iv., 15.—*οὗτος γάρ ἐστιν*, "for this is the sum and substance of what the law and the prophets teach respecting the relative duties of men."

13. *εἰσέλθετε*, "enter ye in," *i. e.*, as St. Luke has it, *ἀγωνίζεσθε εἰσελθεῖν*, "strive with all your might to enter in."—*ἡ ὁδὸς*, "the way," *i. e.*, the course of human action, as often in Scripture. As virtue is attended with restraint and difficulty, its road is called *strait* (*τεθλιμμένη*, *θλίβω*); and as vice is so agreeable to the natural heart, its way may be said to be *broad* and full of travelers. Hence, let it never be forgotten that trials await the Christian, and that he must exert himself would he hope for salvation through Christ.

14. *ὅτι*, "but." See Numb., xxvii., 3; Judg., i., 19; 1 Sam., xvii., 24.

15. *προσέχετε*, *q. d.*, "I have exhorted you to enter in by the strait gate; but beware of false guides."—*ψευδοπροφητῶν*, equivalent to *ψευδοδιδάσκαλοι*. (2 Pet., ii., 1.)—*προφήτης*, very generally, in the New Testament, means simply *a teacher*, or *instructer*. (See note, ch. i., 22.)

16. *μήτι*, used in interrogations where a negative answer is expected.

17. *σαπρὸν*, properly, "decayed, rotten;" hence, *worthless*, *of a bad quality*. (Ch. xiii., 48.) See Eph., iv., 29, where *ἀγαθὸς* and *σαπρὸς* are contrasted.

21. *οὐ πᾶς* (Hebraistic), "not every one," *i. e.*, *no one*. See Rom., iii., 20; 1 John, ii., 19. (Winer's *Gram. N. Test.*, p. 141.) The sense is, "not they who in words acknowledge me shall be admitted to eternal happiness, but they only who believe and do what I command."

22. *ἐν ἐκείνῃ τῇ ἡμέρᾳ*, the day of

τῷ σῷ ὀνόματι προεφητεύσαμεν, καὶ τῷ σῷ ὀνόματι δαιμόνια ἐξεβάλομεν, καὶ τῷ σῷ ὀνόματι δυνάμεις πολλὰς ἐποιήσαμεν;

23 καὶ τότε ὁμολογήσω αὐτοῖς, ὅτι οὐδέποτε ἔγνων ὑμᾶς· ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν.

24 Πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους τούτους, καὶ ποιεῖ αὐτούς, ὁμοιώσω αὐτὸν ἀνδρὶ φρονίμῳ, ὅστις ᾠκοδόμησε τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν πέτραν·

25 καὶ κατέβη ἡ βροχὴ, καὶ ἦλθον οἱ ποταμοὶ, καὶ ἔπνευσαν οἱ ἄνεμοι, καὶ προσέπεσον τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἔπεσε· τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν.

26 Καὶ πᾶς ὁ ἀκούων μου τοὺς λόγους τούτους καὶ μὴ ποιῶν αὐτοὺς, ὁμοιωθήσεται ἀνδρὶ μωρῷ, ὅστις ᾠκοδόμησε τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν ἄμμον·

27 καὶ κατέβη ἡ βροχὴ, καὶ ἦλθον οἱ ποταμοὶ, καὶ ἔπνευσαν οἱ ἄνεμοι, καὶ προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ, καὶ ἔπεσε· καὶ ἦν ἡ πτῶσις αὐτῆς μεγάλη.

28 Καὶ ἐγένετο ὅτε συνετέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, ἐξεπλήσσοντο οἱ ὄχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ·

29 ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ γραμματεῖς.

## ΚΕΦ. η΄. 8.

1 ΚΑΤΑΒΑΝΤΙ δὲ αὐτῷ ἀπὸ τοῦ ὄρους, ἠκολούθησαν αὐτῷ ὄχλοι πολλοί·

2 καὶ ἰδοὺ, λεπρὸς ἐλθὼν προσεκύνει αὐτῷ λέγων, Κύριε, ἐὰν θέλῃς, δύνασαί με καθαρίσαι.

3 Καὶ ἐκτείνας τὴν χεῖρα, ἥψατο αὐτοῦ ὁ Ἰησοῦς λέγων,

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judgment and eternal award.—*τῷ σῷ ὀνόματι*, "in thy name," *i. e.*, by thy authority. This signification of *ὄνομα* is frequent in the New Testament.—*προεφητεύσαμεν*, "taught, or prophesied." (See note, verse 15, *sup.*)

23. *ὁμολογήσω*, "I will tell them openly and plainly."—*οὐδέποτε ἔγνων*, "I never recognized you or approved you as my servants."—*ἔγνων*, 2 *aor.*, from *γινώσκω*.—*ὅτι* is very often used simply to point out what is about to be said, or what is quoted from another; hence, in general, it would answer to the marks of quotation used in our language. (See Matt., ix., 18; Luke, xix., 42; Acts, v., 23, &c.)——*ἐργαζόμενοι*, "ye who practice iniquity," ye who are habitually devoted to evil and unholiness.

24. *ποιεῖ αὐτοὺς*, "doeth," *i. e.*, *puts them in practice.*

25. *καὶ*, rendered by some "although," like the Hebrew ו (*vav*).—*βροχὴ*, "gushing, stormy rain."—*ποταμοὶ*, "floods, rivers of water." See Hom., *Il.*, Δ., 452, *χείμαρροι ποταμοί.* –*τεθεμελίωτο*, *plu. pass.*, augment being omitted. (*θεμελιόω*, from *θεμέλιος*, *a foundation.*)

28. *καὶ ἐγένετο ὅτε.* Like the Hebrew וַיְהִי.—*τῇ διδαχῇ*, "his doctrine," both in its substance and the manner in which it was communicated.

29. *ἦν διδάσκων*, "he was teaching them," *i. e.*, it was his custom to teach them as one who possessed Divine authority, and not like the scribes, who gave merely the opinion of some distinguished Jewish doctor.

Chap. VIII., ver. 1. *δὲ*, "now."

2. *προσεκύνει.* See note, ch. ii., 2. —*Κύριε*, "Master," the great Teacher sent from God.—*καθαρίσαι*, used especially of *leprosy*, from the legal uncleanness of the disorder; hence, *to be made clean* is the same as *to be healed.*

3. *ἥψατο.* Our Lord, in many cases, accompanied his *words* with corresponding *actions.* (See 2 Kings, v., 11; Mark, vii., 33; viii., 23; John, ix., 6, &c.)—*λέπρα*, a loathsome disease, which covers the body with a sort of scales, causes the joints to

Θέλω, καθαρίσθητι. καὶ εὐθέως ἐκαθαρίσθη αὐτοῦ ἡ λέπρα.

4 Καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ὅρα μηδενὶ εἴπῃς· ἀλλ' ὕπαγε, σεαυτὸν δεῖξον τῷ ἱερεῖ, καὶ προσένεγκε τὸ δῶρον ὃ προσέταξε Μωσῆς, εἰς μαρτύριον αὐτοῖς.

5 ΕΙΣΕΛΘΟΝΤΙ δὲ τῷ Ἰησοῦ εἰς Καπερναοὺμ, προσῆλθεν αὐτῷ ἑκατόνταρχος παρακαλῶν αὐτὸν,

6 καὶ λέγων, Κύριε, ὁ παῖς μου βέβληται ἐν τῇ οἰκίᾳ παραλυτικὸς, δεινῶς βασανιζόμενος.

7 Καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ἐγὼ ἐλθὼν θεραπεύσω αὐτόν.

8 Καὶ ἀποκριθεὶς ὁ ἑκατόνταρχος ἔφη, Κύριε, οὐκ εἰμὶ ἱκανὸς ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς· ἀλλὰ μόνον εἰπὲ λόγον, καὶ ἰαθήσεται ὁ παῖς μου.

9 Καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν, ἔχων ὑπ' ἐμαυτὸν στρατιώτας· καὶ λέγω τούτῳ, Πορεύθητι, καὶ πορεύεται· καὶ ἄλλῳ, Ἔρχου, καὶ ἔρχεται· καὶ τῷ δούλῳ μου, Ποίησον τοῦτο, καὶ ποιεῖ.

10 Ἀκούσας δὲ ὁ Ἰησοῦς ἐθαύμασε, καὶ εἶπε τοῖς ἀκολουθοῦσιν, Ἀμὴν λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὗρον.

11 Λέγω δὲ ὑμῖν, ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν ἥξουσι, καὶ ἀνακλιθήσονται μετὰ Ἀβραὰμ, καὶ Ἰσαὰκ, καὶ Ἰακὼβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν·

12 οἱ δὲ υἱοὶ τῆς βασιλείας

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swell as in scrofula, and renders the person a most miserable outcast, and disgusting to look upon.

4. Ὅρα μηδενὶ εἴπῃς, "see thou tell no man," at present, of my having cured thee, but go and fulfill the requisitions of the law.—*αὐτοῖς*, "to the people."

5. Καπερναοὺμ. See note, ch. iv., 13.—*ἑκατόνταρχος*, a centurion, who had command of a band varying in number from fifty to one hundred men. (*Conf.* Anthon's *Dict. of Greek and Roman Antiq.*, p. 231.)

6. *παῖς*, "man-servant" (Campbell), same as *δοῦλος*, Luke, vii., 2, 7.—*βέβληται* (*βάλλω*), *scil.* *ἐπὶ τῆς κλίνης*, as ch. ix., 2, a term appropriate to sick persons confined to their beds. — *βασανιζόμενος*, "afflicted or tortured," *cruciatus*.

8. *ἱκανὸς*, for *ἄξιος*, as at John, i., 27, and Matt., iii., 11.—*εἰπὲ λόγον*, or *λόγῳ* (as in Luke, vii., 7). Note the great faith of the centurion.

9. *ὑπὸ ἐξουσίαν*, supply *τασσόμενος*, as in Luke, vii., 8. "Placed under authority," *i. e.*, of my superior officer. "I am in an inferior station, yet my commands are instantly obeyed by those under me; how much more certain is it that Thou, who hast no superior, shalt be obeyed in every thing and by all things!"

10. *πίστιν*. Dr. Hammond gives *five* acceptations of faith in the New Testament. 1. Believing Christ's power to cure diseases; so, also, the disciples believing they had this power delegated to them. 2. Believing what is revealed by God, called "faith in God" (Heb., xi., 3, 30), or "faith in Christ," after he appeared (2 Thess., ii., 13). 3. The dictates of conscience assured of the lawfulness of actions (Rom., xiv., 22, 23; Heb., x., 22). 4. A confidence in prayer (Jam., v., 15.) 5. It imports, *πιστὸς* being taken not for *believing*, but *faithful*, fidelity of God to us in his promises (Rom., iii., 3); of man to other men; of men to God (2 Tim., iv., 7).

11. *πολλοὶ*, "many," *i. e.*, the Gentiles. Reference is to future and eternal blessing in heaven. — *ἀνακλιθήσονται*, "will be placed at table." (Campb.) The ancients did not sit, as we do, when taking their meals; they reclined on couches (*κλῖναι*), resting on their left side, with their heads toward the table. (See Anthon's *Dict of Greek and Roman Antiq*, p. 344; Horne's *Introd.*, vol. iii., p. 387.)

12. *υἱοὶ τῆς βασιλείας*, *i. e*, the Jews, for whom the happiness of God's kingdom was specially designed, and to whom the Messiah came and offered Himself.—*σκότος τὸ ἐξώτερον*, the re-

*ἐκβληθήσονται εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.*

13 Καὶ εἶπεν ὁ Ἰησοῦς τῷ ἑκατοντάρχῳ, Ὕπαγε, καὶ ὡς ἐπίστευσας γενηθήτω σοι. καὶ ἰάθη ὁ παῖς αὐτοῦ ἐν τῇ ὥρᾳ ἐκείνῃ.

14 ΚΑΙ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου, εἶδε τὴν πενθερὰν αὐτοῦ βεβλημένην καὶ πυρέσσουσαν,

15 καὶ ἥψατο τῆς χειρὸς αὐτῆς, καὶ ἀφῆκεν αὐτὴν ὁ πυρετός· καὶ ἠγέρθη, καὶ διηκόνει αὐτοῖς.

16 Ὀψίας δὲ γενομένης προσήνεγκαν αὐτῷ δαιμονιζομένους πολλούς· καὶ ἐξέβαλε τὰ πνεύματα λόγῳ, καὶ πάντας τοὺς κακῶς ἔχοντας ἐθεράπευσεν·

17 ὅπως πληρωθῇ τὸ ῥηθὲν διὰ Ἠσαΐου τοῦ προφήτου, λέγοντος, Αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβε, καὶ τὰς νόσους ἐβάστασεν.

18 ἸΔΩΝ δὲ Ἰησοῦς πολλοὺς ὄχλους περὶ αὐτὸν, ἐκέλευσεν ἀπελθεῖν εἰς τὸ πέραν.

19 Καὶ προσελθὼν εἷς γραμματεὺς εἶπεν αὐτῷ, Διδάσκαλε, ἀκολουθήσω σοι, ὅπου ἐὰν ἀπέρχῃ.

20 Καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Αἱ ἀλώπεκες φωλεοὺς ἔχουσι, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις· ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει, ποῦ τὴν κεφαλὴν κλίνῃ.

21 Ἕτερος δὲ τῶν μαθητῶν

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motest and most gloomy darkness, especially when contrasted with the brilliant light of the banqueting-room.

13. *ἐν τῇ ὥρᾳ ἐκείνῃ*, "at that very instant," *ὥρᾳ* often denoting a point of time, or time generally.

15. *διηκόνει*, a proof that she was perfectly restored to health.

16. *ὀψίας*, the Hebrews reckoned two evenings; the former began at the ninth hour (three o'clock), the latter at sunset (six o'clock), and continued till nightfall. The latter is here meant, the Sabbath (Mark, i., 21) ending at six o'clock P.M.

17. *ὅπως πληρωθῇ*, "thus verifying the saying of the prophet." (Campb.) It is manifest, on comparing the mode in which the sacred writers quote from the Old Testament, that no stress can be laid upon the formula with which the citation is introduced. Frequently *ἵνα*, *ὅπως*, *τότε*, &c., can only refer to the fulfillment or accomplishment in a certain or limited sense; sometimes a mere accommodation is meant; and it would render the Scripture perfectly contradictory to insist that a literal and exact accomplishment was intended in all cases.—*αὐτὸς—ἐβάστασεν*, from Is., liii., 4. The prophet undoubtedly is speaking of the propitiatory sufferings of our Lord for the sins of the whole world; but as all diseases, in the opinion of the Jews, are consequences or punishment of sin, Christ, in healing the sick, may not inaptly be said to "carry off or remove our infirmities and bear the grievous burden of our distresses."

18. *εἰς τὸ πέραν*, to the other side of the Lake of Genessaret. (See ver. 23, 28.)

19. *εἷς* for *τίς*. See Luke, v., 12; Jno., xx., 7. The Latins employ *unus* in same manner.

20. *φωλεοὺς*, dens, caverns.—*κατασκηνώσεις*, places of shelter.—*ὁ Υἱὸς τοῦ ἀνθρώπου*, from Dan., vii., 13, where the Messiah is spoken of as the Son of man; this title, belonging *κατ' ἐξοχὴν* to our Saviour, occurs very frequently in the Gospels, and is always used by Christ Himself, and never by any other person. Once, in the Acts (ch. vii., 56), it is used by the martyr Stephen. Now, as our Lord is also *ὁ Υἱὸς τοῦ Θεοῦ*, it is plain that He unites in His own person both *manhood* and the *godhead*, the *human* and the *divine* nature, being "very man and very God."—*οὐκ ἔχει—κλίνῃ*, "has no fixed place of abode, no provision for the future."

21. *ἕτερος* for *ἄλλος*, tradition says Philip.

αὐτοῦ εἶπεν αὐτῷ, Κύριε, ἐπίτρεψόν μοι πρῶτον ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου.

22 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Ἀκολούθει μοι, καὶ ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς.

23 Καὶ ἐμβάντι αὐτῷ εἰς τὸ πλοῖον, ἠκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ.

24 Καὶ ἰδού, σεισμὸς μέγας ἐγένετο ἐν τῇ θαλάσσῃ, ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων· αὐτὸς δὲ ἐκάθευδε.

25 Καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἤγειραν αὐτὸν, λέγοντες, Κύριε, σῶσον ἡμᾶς, ἀπολλύμεθα.

26 Καὶ λέγει αὐτοῖς, Τί δειλοί ἐστε, ὀλιγόπιστοι; τότε ἐγερθεὶς ἐπετίμησε τοῖς ἀνέμοις καὶ τῇ θαλάσσῃ, καὶ ἐγένετο γαλήνη μεγάλη.

27 Οἱ δὲ ἄνθρωποι ἐθαύμασαν λέγοντες, Ποταπός ἐστιν οὗτος, ὅτι καὶ οἱ ἄνεμοι καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ;

28 ΚΑΙ ἐλθόντι αὐτῷ εἰς τὸ πέραν εἰς τὴν χώραν τῶν Γεργεσηνῶν, ὑπήντησαν αὐτῷ δύο δαιμονιζόμενοι ἐκ τῶν μνημείων ἐξερχόμενοι χαλεποὶ λίαν, ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν διὰ τῆς ὁδοῦ ἐκείνης·

29 καὶ ἰδού, ἔκραξαν, λέγοντες, Τί ἡμῖν και σοί, Ἰησοῦ υἱὲ τοῦ Θεοῦ; ἦλθες ὧδε πρὸ καιροῦ βασανίσαι ἡμᾶς;

30 Ἦν δὲ μακρὰν ἀπ' αὐτῶν ἀγέλη χοίρων πολλῶν βοσκομένη.

31 Οἱ δὲ δαίμονες παρεκάλουν αὐτὸν λέγοντες, Εἰ ἐκβάλλεις ἡμᾶς, ἐπίτρεψον ἡμῖν ἀπελθεῖν εἰς τὴν ἀγέλην τῶν χοίρων.

32 Καὶ εἶπεν αὐτοῖς, Ὑπάγετε. Οἱ δὲ ἐξελθόντες ἀπῆλθον εἰς τὴν ἀγέλην τῶν χοίρων·

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22. *ἄφες—νεκρούς. νεκροὺς* is here used in two senses; "leave the dead (in trespasses and sins) to bury the (naturally or literally) dead."

24. *σεισμὸς* properly denotes *terræ motus;* here, however, *maris commotus,* a great tempest; *λαῖλαψ,* as St. Mark (ch. iv., 37) calls it. (See Jer., xxiii., 19, *Septuagint.*)—*καλύπτεσθαι,* "was being covered, or beginning to be covered."

25. *ἤγειραν αὐτὸν, scil. ἐξ ὕπνου,* "cause Him to rise from sleep."—(*ἤγειραν,* 1 *aor.* of *ἐγείρω.*)—*ἀπολλύμεθα,* "we are just perishing."

26. *ὀλιγόπιστοι,* how can ye distrust *my* power to save, whether asleep or awake?—*ἐπετίμησε, increpavit* (Erasmus) he restrained the fury of the sea. (See Luke, iv., 39.)

27. *ποταπός, qualis est hic?* God only could still the raging of the sea. (Ps. lxv., 7.)

28. *Γεργεσηνῶν.* See note, Mark, v., 1.—*δύο δαιμονιζόμενοι,* "demoniacs." (See note, chap. iv., 24.) St. Mark (ch. v., 1), and St. Luke (ch. viii., 26), mention only one.—*μνημείων,* "monuments or sepulchres," which, being very spacious, afforded shelter to such as were driven to avail themselves of them. (See note, chapter xxviii., 1.)—*χαλεποὶ, sævi,* "furious, fierce."

29. *τί ἡμῖν καὶ σοί.* "What hast Thou to do with us?" Why dost Thou interfere with us, before the appointed time for our destruction? (See 2 Pet., ii., 4; Jude, 6.)

30. *μακρὰν,* "at some distance," *μακρος,* and such terms, being, of course, comparative.

31. *ἐπίτρεψον.* He did not so much *send* them, as *allow* them to go into the herd, as Mark, v., 13; Luke, viii., 32. But in either case the punishment inflicted on the owners of the swine was deserved.

32. *κατὰ τοῦ κρημνοῦ,* "down the precipice." A convincing proof of the actual presence of evil spirits in the *δαιμονιζόμενοι.* Men might, perhaps, be subject to fancy, but a herd of swine could not.

*καὶ ἰδοὺ, ὥρμησε πᾶσα ἡ ἀγέλη τῶν χοίρων κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν, καὶ ἀπέθανον ἐν τοῖς ὕδασιν.*

33 *Οἱ δὲ βόσκοντες ἔφυγον, καὶ ἀπελθόντες εἰς τὴν πόλιν, ἀπήγγειλαν πάντα, καὶ τὰ τῶν δαιμονιζομένων.*

34 *Καὶ ἰδοὺ, πᾶσα ἡ πόλις ἐξῆλθεν εἰς συνάντησιν τῷ Ἰησοῦ· καὶ ἰδόντες αὐτὸν, παρεκάλεσαν ὅπως μεταβῇ ἀπὸ τῶν ὁρίων αὐτῶν.*

## ΚΕΦ. θ΄. 9.

1 ΚΑΙ *ἐμβὰς εἰς τὸ πλοῖον διεπέρασε καὶ ἦλθεν εἰς τὴν ἰδίαν πόλιν.*

2 *Καὶ ἰδοὺ, προσέφερον αὐτῷ παραλυτικὸν ἐπὶ κλίνης βεβλημένον· καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν, εἶπε τῷ παραλυτικῷ, Θάρσει, τέκνον, ἀφέωνταί σοι αἱ ἁμαρτίαι σου.*

3 *Καὶ ἰδοὺ, τινὲς τῶν γραμματέων εἶπον ἐν ἑαυτοῖς, Οὗτος βλασφημεῖ.*

4 *Καὶ ἰδὼν ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν, εἶπεν, Ἱνατί ὑμεῖς ἐνθυμεῖσθε πονηρὰ ἐν ταῖς καρδίαις ὑμῶν;*

5 *Τί γάρ ἐστιν εὐκοπώτερον, εἰπεῖν, Ἀφέωνταί σοι αἱ ἁμαρτίαι· ἢ εἰπεῖν, Ἔγειραι καὶ περιπάτει;*

6 *Ἵνα δὲ εἰδῆτε, ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας, (τότε λέγει τῷ παραλυτικῷ,) Ἐγερθεὶς ἆρόν σου τὴν κλίνην, καὶ ὕπαγε εἰς τὸν οἶκόν σου.*

7 *Καὶ ἐγερθεὶς ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ.*

8 *Ἰδόντες δὲ οἱ ὄχλοι ἐθαύμασαν, καὶ ἐδόξασαν τὸν Θεὸν, τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις.*

9 ΚΑΙ *παράγων ὁ Ἰησοῦς ἐκεῖθεν, εἶδεν ἄνθρωπον καθήμενον ἐπὶ τὸ τελώνιον, Ματθαῖον λε-*

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34. *εἰς συνάντησιν τῷ Ἰησοῦ*, "to the meeting with Jesus."—*παρεκάλεσαν*, "besought him to depart out of their coasts." Well might they entertain fear for so holy and so mighty a personage.

Chap. IX., ver. 1. *τὸ πλοῖον*, "bark" or vessel in which they had crossed the lake.—*ἰδίαν πόλιν*, *i. e.*, Capernaum. (See ch. iv., 13; Jno., ii., 12.) The expression refers to the place of one's *residence* as well as *birth*. See 1 Sam., viii., 22. A year's residence, according to Jewish law, entitled to citizenship.

2. *βεβλημένον*, see note, ch. viii., 6. —*ἀφέωνται* (for *ἀφεῖνται*), *perf. pass. indic.*, from *ἀφίημι*, to *remit*, to *forgive*, &c. The Jews (as noted ch. viii., 17) regarded diseases as the effects of sin.

3. *βλασφημεῖ*. In classic usage, this word means to *calumniate*, to *slander*; in Scripture, it denotes, generally, *impious speaking respecting God*. "Dicitur hic *βλασφημεῖν*, non qui Deo maledicit, sed qui quod Dei est sibi arrogat." (Grotius.) Thus our Saviour, in claiming power to forgive sins, was thought to be guilty of great impiety and dishonor toward God.

4. *ἰδὼν*, *i. e.*, *εἰδὼς*, as in Luke, xi., 17; vi., 8.—*ἱνατί*, elliptical expression, equivalent to *ἵνα τι γένηται*, or *γένοιτο*.

5, 6. The sense of these verses may be thus expressed: "It is as easy for me to say, 'Thy sins are forgiven thee,' as to say (and with *effect*), 'Rise and walk.' But, that ye may know that the Son of man hath power on earth to forgive sins, I have done what I have done. Then addressing the paralytic, He said, 'Arise,'" &c.

8. *ἀνθρώποις*, "to men," *i. e.*, to one of the human race, by *enallage* of number; or, "for men," *i. e.*, for the good of men.

9. *παράγων* (from *παρὰ* and *ἄγω*), "passing by, leaving, departing," &c —*τὸ τελώνιον*, "the toll-office," a sort of house or hut in which the collector sat.—*Ματθαῖον*. See, for account of

γόμενον, καὶ λέγει αὐτῷ, Ἀκολούθει μοι· καὶ ἀναστὰς ἠκολούθησεν αὐτῷ.

10 Καὶ ἐγένετο αὐτοῦ ἀνακειμένου ἐν τῇ οἰκίᾳ, καὶ ἰδοὺ, πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ ἐλθόντες συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ.

11 Καὶ ἰδόντες οἱ Φαρισαῖοι εἶπον τοῖς μαθηταῖς αὐτοῦ, Διατί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει ὁ διδάσκαλος ὑμῶν;

12 Ὁ δὲ Ἰησοῦς ἀκούσας εἶπεν αὐτοῖς, Οὐ χρείαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες.

13 Πορευθέντες δὲ μάθετε τί ἐστιν, Ἔλεον θέλω, καὶ οὐ θυσίαν· οὐ γὰρ ἦλθον καλέσαι δικαίους, ἀλλ' ἁμαρτωλοὺς εἰς μετάνοιαν.

14 ΤΟΤΕ προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰωάννου λέγοντες, Διατί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν πολλὰ, οἱ δὲ μαθηταί σου οὐ νηστεύουσι;

15 Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος πενθεῖν, ἐφ' ὅσον μετ' αὐτῶν ἐστιν ὁ νυμφίος; ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν.

16 Οὐδεὶς δὲ ἐπιβάλλει ἐπίβλημα ῥάκους ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ· αἴρει γὰρ τὸ πλήρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου, καὶ χεῖρον σχίσμα γίνεται.

17 Οὐδὲ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μήγε, ῥήγνυνται οἱ ἀσκοὶ, καὶ ὁ οἶνος ἐκχεῖται, καὶ οἱ ἀσκοὶ ἀπολοῦνται· ἀλλὰ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς καινοὺς, καὶ ἀμφότερα συντηροῦνται.

18 Ταῦτα αὐτοῦ λαλοῦντος

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St. Matthew, Introduction to this Gospel.

10. *ἐν τῇ οἰκίᾳ*, "in the house," *i. e.*, of Matthew. (See Mark, ii., 15; Luke, v., 29.)—*τελῶναι.* See note, ch. v., 46.—*ἁμαρτωλοὶ*, "sinners;" these were either *heathens* or such Jews as associated with them, and were regarded in the same light.—*συνανέκειντο* (*imperf. indic.*, *συνανάκειμαι*). See note, ch. viii., 11.

11. *ἐσθίει*, "eat with," *i. e.*, hold familiar intercourse with.

12. *οὐ χρείαν—ἔχοντες.* A proverbial expression, in answer to their reproaches: "If you are holy and good, as you think yourselves, *you* need no aid from me; I am come to save *sinners*, and so, of course, my business is with *them*."

13. *ἔλεον θέλω*, "I require mercy," in the sense of humanity and charity (Hos., vi., 6.) — *καὶ οὐ*, the negation here must be taken *comparatively*; God *prefers* one to the other.—*θυσίαν*, by *synecdoche*, for the whole ceremonial law.—*οὐ γὰρ ἦλθον*, "my special object is to call contrite sinners to repentance and amendment."

14. *νηστεύομεν.* See note, ch. vi., 16.—*πολλὰ* for *πολλάκις*, *subj. κατά.*

15. *υἱοὶ τοῦ νυμφῶνος*, "sons of the bride-chamber," *i. e.*, the intimate friends of the bridegroom, who participated in the seven days' matrimonial feasting.—*ἐλεύσονται* (1*st fut. ἔρχομαι*, *perf. ἐλήλυθα*).—*ἀπαρθῇ* (1 *aor. pass. subjunc.* from *ἀπαίρω*).

16. *ἐπιβάλλει*, "no one puts a patch of undressed cloth (*i. e.*, unfulled and rough from the weaver) on an old garment," the effect of which would be that the new cloth, being unyielding and stiff, would tear away part of the old garment. The application is evidently this: it would be unreasonable to expect fasting and mourning while I, the Lord, am present with my disciples; so, too, it would be injurious to impose heavy burdens on them while mere neophytes.

17. *ἀσκοὺς*, "flasks or bottles" made of goat or sheep skins. When old and stiff, they would easily be bursted by the fermentation of new liquor.

18. *ἄρχων*, *scil. τῆς συναγωγῆς* (as in Luke, viii., 41). St. Mark informs us that his name was Jairus (Mk., v., 22).

*αὐτοῖς, ἰδοὺ, ἄρχων ἐλθὼν προσεκύνει αὐτῷ, λέγων, Ὅτι ἡ θυγάτηρ μου ἄρτι ἐτελεύτησεν· ἀλλὰ ἐλθὼν ἐπίθες τὴν χεῖρά σου ἐπ' αὐτὴν, καὶ ζήσεται.*

19 Καὶ *ἐγερθεὶς ὁ* Ἰησοῦς *ἠκολούθησεν αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ.*

20 Καὶ *ἰδοὺ, γυνὴ αἱμοῤῥοοῦσα δώδεκα ἔτη, προσελθοῦσα ὄπισθεν, ἥψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ.*

21 Ἔλεγε *γὰρ ἐν ἑαυτῇ,* Ἐὰν *μόνον ἅψωμαι τοῦ ἱματίου αὐτοῦ, σωθήσομαι.*

22 Ὁ *δὲ* Ἰησοῦς *ἐπιστραφεὶς καὶ ἰδὼν αὐτὴν, εἶπε,* Θάρσει, *θύγατερ· ἡ πίστις σου σέσωκέ σε.* Καὶ *ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης.*

23 Καὶ *ἐλθὼν ὁ* Ἰησοῦς *εἰς τὴν οἰκίαν τοῦ ἄρχοντος, καὶ ἰδὼν τοὺς αὐλητὰς καὶ τὸν ὄχλον θορυβούμενον,*

24 *λέγει αὐτοῖς,* Ἀναχωρεῖτε· *οὐ γὰρ ἀπέθανε τὸ κοράσιον, ἀλλὰ καθεύδει. καὶ κατεγέλων αὐτοῦ.*

25 Ὅτε *δὲ ἐξεβλήθη ὁ ὄχλος, εἰσελθὼν ἐκράτησε τῆς χειρὸς αὐτῆς, καὶ ἠγέρθη τὸ κοράσιον.*

26 Καὶ *ἐξῆλθεν ἡ φήμη αὕτη εἰς ὅλην τὴν γῆν ἐκείνην.*

27 ΚΑΙ *παράγοντι ἐκεῖθεν τῷ* Ἰησοῦ, *ἠκολούθησαν αὐτῷ δύο τυφλοὶ, κράζοντες καὶ λέγοντες,* Ἐλέησον *ἡμᾶς, υἱὲ* Δαβίδ.

28 Ἐλθόντι *δὲ εἰς τὴν οἰκίαν, προσῆλθον αὐτῷ οἱ τυφλοὶ, καὶ λέγει αὐτοῖς ὁ* Ἰησοῦς, Πιστεύ*ετε ὅτι δύναμαι τοῦτο ποιῆσαι;* Λέγουσιν *αὐτῷ,* Ναὶ, Κύριε.

29 Τότε *ἥψατο τῶν ὀφθαλμῶν αὐτῶν, λέγων,* Κατὰ *τὴν πίστιν ὑμῶν γενηθήτω ὑμῖν·*

30 *καὶ ἀνεῴχθησαν αὐτῶν οἱ ὀφθαλμοί· καὶ ἐνεβριμήσατο αὐτοῖς ὁ* Ἰησοῦς, *λεγων,* Ὁρᾶτε *μηδεὶς γινωσκέτω.*

31 Οἱ *δὲ ἐξελθόντες διεφή-*

—*ὅτι.* See note, chap. vii., 23.—*ἄρτι ἐτελεύτησεν*, "is by this time dead." Equivalent to the expression *ἐσχάτως ἔχει* (Mark, v., 23).—*ζήσεται*, "she will revive" (Campbell), she shall be restored to life, or continue to live.

20. *αἱμοῤῥοοῦσα*, hæmorrhage or flow of blood is exceedingly difficult of cure. In consequence of this disorder, the woman was considered unclean, so that she was loath to make personal application to our Lord, or even to touch His person.—*κρασπέδου*, the Jewish mantle, or upper garment, was considered as consisting of four quarters, called, in Oriental idiom, "wings," *πτερύγια*. Each wing contained a corner, from which was suspended a *tuft*, or *tassel*, of threads or strings, which they called *κράσπεδον*. (See Numb., xv., 37; Deut., xxii., 12.) To touch the lower ones was regarded as a mark of profound respect.

21. *σωθήσομαι*, "I shall recover, or be restored to health."

23 *αὐλητὰς*, wailing for the dead, and tearing the hair and mangling the flesh in affliction, were common among the ancients. (See Anthon's *Dict. of Greek and Rom. Antiq.*, art. *Funus.*)—*θορυβούμενον*, tumultuous or noisy lamentation, such as the *præficæ* would make in concert. See Jer., ix., 17, *θρηνοῦσαι, præficæ.* (Castalio.)

24. *οὐ ἀπέθανε—καθεύδει.* By this we must not suppose that the girl was not *really dead*, since in that case there was no miracle. "She is not so, or in such wise, dead, as that she can not return to life, but she is, as it were, asleep."—*κατεγέλων*, "derided him."

25. *ἐξεβλήθη*, "was dismissed or put out of the way."

27. *υἱὲ Δαβίδ*, *i. e.*, the Messiah, this being his title *by eminence.*

30. *ἐνεβριμήσατο*, "strictly charged." Importing earnestness. (*Conf.* Mark, i., 43.) This word must not be strained (according to etymology) to mean *passion* or *harsh threatening.*

31. *διεφήμισαν*, "spread abroad his

μισαν αὐτὸν ἐν ὅλῃ τῇ γῇ ἐκείνῃ.

32 ΑΥΤΩΝ δὲ ἐξερχομένων, ἰδοὺ, προσήνεγκαν αὐτῷ ἄνθρωπον κωφὸν δαιμονιζόμενον.

33 Καὶ ἐκβληθέντος τοῦ δαιμονίου, ἐλάλησεν ὁ κωφός· καὶ ἐθαύμασαν οἱ ὄχλοι, λέγοντες, Οὐδέποτε ἐφάνη οὕτως ἐν τῷ Ἰσραήλ.

34 Οἱ δὲ Φαρισαῖοι ἔλεγον, Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.

35 ΚΑΙ περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ.

36 Ἰδὼν δὲ τοὺς ὄχλους, ἐσπλαγχνίσθη περὶ αὐτῶν, ὅτι ἦσαν ἐκλελυμένοι καὶ ἐῤῥιμμένοι ὡσεὶ πρόβατα μὴ ἔχοντα ποιμένα.

37 Τότε λέγει τοῖς μαθηταῖς αὐτοῦ, Ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι·

38 δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ, ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ.

## ΚΕΦ. ι΄. 10.

1 ΚΑΙ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ, ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων, ὥστε ἐκβάλλειν αὐτὰ, καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν.

2 Τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματά ἐστι ταῦτα· πρῶτος Σίμων ὁ λεγόμενος Πέτρος, καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ· Ἰά-

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fame." The word occurs only in two other places in the New Testament.

32. *κωφὸν δαιμονιζόμενον*, a dumb man, who was so in consequence of being possessed by a demon. (See note, ch. iv., 24.)

34. *ἐν*, "by or through."—*τῷ ἄρχοντι τῶν δαιμονίων*. See note, ch. x., 25.—*ἐκβάλλει*, "casts out or expels." This base calumny, indicating most awful depravity of heart, is called "blasphemy against the Holy Ghost," concerning which, see *infra*, ch. xii., 32.

36. *ἐσπλαγχνίσθη*, "was moved with compassion." This verb is peculiar to the New Testament, and formed from *σπλάγχνα*, *bowels*, since *there* the Jews placed the seat of sympathy.—*ἐκλελυμένοι καὶ ἐῤῥιμμένοι*, "they were scattered and exposed" (Campb.), or, better, "faint or weary" with fatigue (see ch. xv., 32; Mark, viii., 3; Gal., vi., 9; Heb., xii., 3), and "abandoned;" literally, *tossed aside*. There is strong authority for the reading *ἐσκυλμένοι* instead of *ἐκλελυμένοι*. The sense will then be "harassed or vexed" (from *σκύλλω*, *prop.* "to *claw* or *tear*," as said of beasts). So Æschyl., *Pers.*, 583, *γναπτόμενοι σκύλλονται*.

38. *ἐκβάλῃ*, "thrust forth," a strong expression, intimating that at times God may deem it necessary to employ a degree of *compulsion* in order to supply meet laborers for his vineyard.

Chap. X., ver. 1. *ἐξουσίαν πνευμάτων*, *genit.* of *object*. "Power *over*," i. e., *to cast out*. See Jno., xvii., 2; Rom., ix., 21.

2. *ἀποστόλων*, so called because *sent* by the Lord Himself. In the New Testament the term seldom refers to any but the twelve Apostles, who were divinely commissioned and authorized to preach the Gospel to all nations, and who, in consequence, established the Church and provided for its perpetuation even unto the end of the world.—*πρῶτος Σίμων*, "the first (in order) Simon." He was also one of the first called (see Jno., i., 34–42), and was conspicuous for zeal and energy. Probably, too, he was the eldest of the Apostles. His was "primatum confessionis, non honoris, fidei non ordinis." (St. Ambrose.) The Romish claims, based on St. Peter's primacy, are preposterous, and have no foundation in Scripture or the ear-

κωβος ὁ τοῦ Ζεβεδαίου, καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ·

3 Φίλιππος, καὶ Βαρθολομαῖος· Θωμᾶς, καὶ Ματθαῖος ὁ τελώνης· Ἰάκωβος ὁ τοῦ Ἀλφαίου, καὶ Λεββαῖος ὁ ἐπικληθεὶς Θαδδαῖος·

4 Σίμων ὁ Κανανίτης, καὶ Ἰούδας Ἰσκαριώτης ὁ καὶ παραδοὺς αὐτόν.

5 Τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς, παραγγείλας αὐτοῖς, λέγων, Εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθητε, καὶ εἰς πόλιν Σαμαρειτῶν μὴ εἰσέλθητε·

6 πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραήλ.

7 Πορευόμενοι δὲ κηρύσσετε, λέγοντες, Ὅτι ἤγγικεν ἡ βασιλεία τῶν οὐρανῶν.

8 Ἀσθενοῦντας θεραπεύετε, λεπροὺς καθαρίζετε, νεκροὺς ἐγείρετε, δαιμόνια ἐκβάλλετε. δωρεὰν ἐλάβετε, δωρεὰν δότε.

9 Μὴ κτήσησθε χρυσὸν, μηδὲ ἄργυρον, μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν,

10 μὴ πήραν εἰς ὁδὸν, μηδὲ δύο χιτῶνας, μηδὲ ὑποδήματα, μηδὲ ῥάβδον· ἄξιος γὰρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ ἐστιν.

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ly fathers. These claims were not thought of for several hundred years after our Saviour's death, and were not fully established till more than a thousand years had elapsed since the days of the Apostles. The order in which the Apostles are named in the three Evangelists is as follows:

| | Matt., x., 2. | Mark, iii., 16. | Luke, vi., 14. |
|---|---|---|---|
| 1. | Simon, who is called Peter. | Simon, surnamed Peter. | Simon, named Peter. |
| 2. | Andrew, his brother. | James. | Andrew, his brother. |
| 3. | James, son of Zebedee. | John. | James. |
| 4. | John, his brother. | Andrew. | John. |
| 5. | Philip. | Philip. | Philip. |
| 6. | Bartholomew. | Bartholomew. | Bartholomew. |
| 7. | Thomas. | Matthew. | Matthew. |
| 8. | Matthew, the publican. | Thomas. | Thomas. |
| 9. | James, son of Alpheus. | James, son of Alpheus. | James, son of Alpheus. |
| 10. | Lebbeus, surnamed Thaddeus. | Thaddeus. | Simon Zelotes. |
| 11. | Simon, the Canaanite. | Simon, the Canaanite. | Judas, brother of James. |
| 12. | Judas Iscariot. | Judas Iscariot. | Judas Iscariot, the traitor. |

3. *Βαρθολομαῖος*, see note, Jno., i., 46.—*Ἰάκωβος*, "James," the same as "Jacob" in Greek, though, from long habit, we apply the former to the Apostles and the latter to the patriarch.

4. *Σίμων ὁ Κανανίτης*, so called (says Doddr.) because he was a *native of Cana*, in Galilee. Others say, with more probability, that the term arises from the Syro-Chaldaic word for *zealot*; hence it would be equivalent to *Simon Zelotes*. See note, Luke, vi., 15.—*Ἰούδας Ἰσκαριώτης*, "the man of Carioth or Kerioth," a town in the territory of Judah. Josh., xv., 25.—*ὁ καὶ παραδοὺς αὐτόν.* "He who even betrayed" the innocent blood.

5. The Gospel was first to be preached to the Jews. It was not till after our Saviour's death that the Gospel was ordered to be preached to the Gentiles. See Acts, i., 8.

6. *τὰ ἀπολωλότα οἴκου Ἰσραήλ*, "lost sheep," the wandering sheep of my flock, who will certainly be lost forever, unless they be speedily reclaimed.

7. *πορευόμενοι*, "as ye go."—*κηρύσσετε*, "proclaim;" speak as the heralds of the great King.

8. *λεπρούς*. See note, ch. viii, 3.—*δωρεὰν—δότε*, *i. e.*, work all these miracles without taking any reward. The exorcists and others demanded money for what they did.—*δότε*, 2d *aor. imperat.* of *δίδωμι*.

9. *μὴ κτήσησθε*, "do not provide or furnish yourselves with."—*ζώνας*, "*girdles*." These were commonly used for "*purses*."

10. *πήραν*, a "wallet" of leather to hold the provisions for a journey.—*δύο χιτῶνας*, this forbids not the *wearing* of two coats (for they generally

11 Εἰς ἣν δ' ἂν πόλιν ἢ κώμην εἰσέλθητε, ἐξετάσατε τίς ἐν αὐτῇ ἄξιός ἐστι· κἀκεῖ μείνατε, ἕως ἂν ἐξέλθητε.

12 Εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν, ἀσπάσασθε αὐτήν.

13 Καὶ ἐὰν μὲν ᾖ ἡ οἰκία ἀξία, ἐλθέτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν· ἐὰν δὲ μὴ ᾖ ἀξία, ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπιστραφήτω.

14 Καὶ ὃς ἐὰν μὴ δέξηται ὑμᾶς, μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν, ἐξερχόμενοι τῆς οἰκίας ἢ τῆς πόλεως ἐκείνης, ἐκτινάξατε τὸν κονιορτὸν τῶν ποδῶν ὑμῶν.

15 Ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται γῇ Σοδόμων καὶ Γομόῤῥων ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πόλει ἐκείνῃ.

16 Ἰδού, ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων· γίνεσθε οὖν φρόνιμοι ὡς οἱ ὄφεις, καὶ ἀκέραιοι ὡς αἱ περιστεραί.

17 Προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων· παραδώσουσι γὰρ ὑμᾶς εἰς συνέδρια, καὶ ἐν ταῖς συναγωγαῖς αὐτῶν μαστιγώσουσιν ὑμᾶς·

18 καὶ ἐπὶ ἡγεμόνας δὲ καὶ βασιλεις ἀχθήσεσθε ἕνεκεν ἐμοῦ, εἰς μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν.

19 Ὅταν δὲ παραδιδῶσιν ὑμᾶς, μὴ μεριμνήσητε πῶς ἢ τί λαλήσητε· δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τί λαλήσετε·

20 οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες, ἀλλὰ τὸ Πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν.

21 Παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον, καὶ πατὴρ τέκνον· καὶ ἐπαναστήσονται τέκ-

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did wear two on a journey), but the having a *change* of coats.—ὑποδήματα. See note, Matt., iii., 11. Why were they not to make any provision for their support while engaged in preaching the Gospel? because the workman is worthy of his maintenance (τροφῆς), and he would certainly receive it.

11. ἄξιός ἐστι. "Worthy," *i. e.*, of worth for piety and hospitality.

13. εἰρήνη ὑμῶν, *i. e.*, the benefit of the peace or blessing which you invoke.—πρὸς ὑμᾶς ἐπιστραφήτω, "return to you," *i. e.*, be of no avail to them, but rather be blessed to yourselves. (See Is., lv., 11; Ps. vii., 16; xxxv., 13.)

14. ἐὰν for ἄν, a *popular* construction; others say ὃς ἐὰν is for ἐὰν δέ τις. —ἐκτινάξατε. The Jews regarded their country as peculiarly sacred, and used to wipe off even the dust contracted by going into another country. Shaking off the dust from the feet was equivalent to disclaiming all intercourse (see Acts, xviii., 6), and looking upon them as heathens and idolaters.—ποδῶν is governed by ἐκ in ἐκτινάξατε.

15. ἀνεκτότερον ἔσται. Though Sodom and Gomorrah were so awfully corrupt as to be destroyed by fire and brimstone from heaven, still, in the day of judgment, their punishment would be easier to bear than that of the city or house which rejected and despised the offers of salvation.

16. ἀκέραιοι, from *α, priv.* and κεράω (κεράννυμι), *misceo*, to *mix* or *mingle.* Hence the first sense is *purus*, "pure," *i. e.*, "stained with no malice," and so "innocent, as doves, in mind and disposition."

17. Beware of *these* men. (Palairet.) —συναγωγαῖς—μαστιγώσουσιν. Persons were scourged in the synagogues, because the rulers of the synagogues were also judges of the people. (Consult Horne's *Introduction*, vol. iii., p. 136, Philad. ed., 1826.)

18. εἰς μαρτύριον, to bear testimony to them of the truth of the Gospel by your enduring persecution for it. (See ch. viii., 4.) Some render αὐτοῖς *against them.*

20. οὐ γὰρ ὑμεῖς ἐστε. "It is not ye (alone) who speak, but the Spirit," &c. (See Winer's *Gram. of New Testament*, p. 380–382.)

21. This was more especially true in the trying times of the first Christians.

να ἐπὶ γονεῖς, καὶ θανατώσουσιν αὐτούς.

22 Καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται.

23 Ὅταν δὲ διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν ἄλλην. ἀμὴν γὰρ λέγω ὑμῖν, οὐ μὴ τελέσητε τὰς πόλεις τοῦ Ἰσραὴλ, ἕως ἂν ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου.

24 Οὐκ ἔστι μαθητὴς ὑπὲρ τὸν διδάσκαλον, οὐδὲ δοῦλος ὑπὲρ τὸν κύριον αὐτοῦ.

25 Ἀρκετὸν τῷ μαθητῇ ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ, καὶ ὁ δοῦλος ὡς ὁ κύριος αὐτοῦ. εἰ τὸν οἰκοδεσπότην Βεελζεβοὺλ ἐκάλεσαν, πόσῳ μᾶλλον τοὺς οἰκιακοὺς αὐτοῦ;

26 Μὴ οὖν φοβηθῆτε αὐτούς· οὐδὲν γάρ ἐστι κεκαλυμμένον, ὃ οὐκ ἀποκαλυφθήσεται· καὶ κρυπτὸν, ὃ οὐ γνωσθήσεται.

27 Ὃ λέγω ὑμῖν ἐν τῇ σκοτίᾳ, εἴπατε ἐν τῷ φωτί· καὶ ὃ εἰς τὸ οὖς ἀκούετε, κηρύξατε ἐπὶ τῶν δωμάτων.

28 Καὶ μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτεῖναι· φοβήθητε δὲ μᾶλλον τὸν δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γεέννῃ.

29 Οὐχὶ δύο στρουθία ἀσσαρίου πωλεῖται; καὶ ἓν ἐξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν ἄνευ τοῦ πατρὸς ὑμῶν·

30 ὑμῶν δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἠριθμημέναι εἰσί.

31 Μὴ οὖν φοβηθῆτε· πολλῶν στρουθίων διαφέρετε ὑμεῖς

32 Πᾶς οὖν ὅστις ὁμολογήσει ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, ὁμολογήσω κἀγὼ ἐν αὐτῷ ἔμπροσθεν τοῦ πατρός μου τοῦ ἐν οὐρανοῖς.

33 Ὅστις δ' ἂν ἀρνήσηταί με ἔμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι αὐτὸν κἀγὼ ἔμπροσθεν τοῦ πατρός μου τοῦ ἐν οὐρανοῖς.

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22. *πάντων*, "all men," *i. e.*, *nearly* all, so great a majority as to include almost all mankind.—*εἰς τέλος*, *i. e.*, he that continues faithful unto death shall be eternally saved.

23. Persecution is to be avoided, when it can be without denying our Master. Compare the instances in which St. Paul did so (Acts, xvi., 37; xxii., 25, &c.)—*τελέσητε* (*aor. subjunc.*), *perambulaveritis* (Erasmus).—*ἕως ἂν ἔλθῃ*, "ye shall not have gone through, &c., till I interpose and save you." Our Lord's coming, here spoken of, is generally supposed to refer to the destruction of Jerusalem. It may also include the sense, that the Jews will not be converted to the faith of Christ till shortly before the second advent of our Lord. (Dr. Burton.)

25. Βεελζεβοὺλ, probably the same with Βεελζεβοὺβ (2 Kings, i., 2), *i. e.*, the *Lord of flies*; or it may be that the termination was altered by the Jews to throw contempt on idolatry Beelzebul means *Lord of dung*. In ch. ix., 34, and xii., 24, he is called *ἄρχων τῶν δαιμονίων*.

27. *δωμάτων*, "from the housetops." Their houses were all flat-roofed, and had a stair-case both inside and outside.

28. *μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτ.* Hebraistic; similar to our "feeling apprehension *of* or *from*." It deserves to be noted that the usual construction immediately follows: *φοβήθ* .... *τὸν δυνάμ.*—*γεέννῃ*. See note, ch. v., 22.

29. *ἀσσαρίου* (from Latin *assarius*), in value about three farthings.—*ἄνευ τοῦ πατρὸς*, "without your heavenly Father's knowledge and permission."

30. *αἱ τρίχες τῆς κεφαλῆς*, a proverbial mode of expression, importing that every thing, small and great, is under the direction of Divine Providence.

32. *ὁμολογήσει ἐν ἐμοί*. Hebraistic construction for *ὁμολογ. ἐμέ*.

34 Μὴ *νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν· οὐκ ἦλθον βαλεῖν εἰρήνην, ἀλλὰ μάχαιραν.*

35 Ἦλθον *γὰρ διχάσαι ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ, καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτῆς, καὶ νύμφην κατὰ τῆς πενθερᾶς αὐτῆς·*

36 *καὶ ἐχθροὶ τοῦ ἀνθρώπου, οἱ οἰκιακοὶ αὐτοῦ.*

37 Ὁ *φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμὲ, οὐκ ἔστί μου ἄξιος· καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα ὑπὲρ ἐμὲ, οὐκ ἔστί μου ἄξιος·*

38 *καὶ ὃς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὀπίσω μου, οὐκ ἔστί μου ἄξιος.*

39 Ὁ *εὑρὼν τὴν ψυχὴν αὐτοῦ, ἀπολέσει αὐτήν· καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, εὑρήσει αὐτήν.*

40 Ὁ *δεχόμενος ὑμᾶς, ἐμὲ δέχεται· καὶ ὁ ἐμὲ δεχόμενος, δέχεται τὸν ἀποστείλαντά με.*

41 Ὁ *δεχόμενος προφήτην εἰς ὄνομα προφήτου, μισθὸν προφήτου λήψεται· καὶ ὁ δεχόμενος δίκαιον εἰς ὄνομα δικαίου, μισθὸν δικαίου λήψεται·*

42 *καὶ ὃς ἐὰν ποτίσῃ ἕνα τῶν μικρῶν τούτων ποτήριον ψυχροῦ μόνον εἰς ὄνομα μαθητοῦ, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.*

## ΚΕΦ. ια΄. 11.

1 ΚΑΙ *ἐγένετο ὅτε ἐτέλεσεν ὁ* Ἰησοῦς *διατάσσων τοῖς δώδεκα μαθηταῖς αὐτοῦ, μετέβη ἐκεῖθεν τοῦ διδάσκειν καὶ κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν.*

2 Ὁ ΔΕ Ἰωάννης *ἀκούσας ἐν τῷ δεσμωτηρίῳ τὰ ἔργα τοῦ* Χριστοῦ, *πέμψας δύο τῶν μαθητῶν αὐτοῦ,*

3 *εἶπεν αὐτῷ,* Σὺ *εἶ ὁ ἐρχόμενος, ἢ ἕτερον προσδοκῶμεν;*

4 Καὶ *ἀποκριθεὶς ὁ* Ἰησοῦς *εἶπεν αὐτοῖς,* Πορευθέντες *ἀπαγ-*

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34. *μὴ νομίσητε.* Here the *effect* is put for the *cause*. It is a forcible mode of expressing the *certainty* of a foreseen consequence of any measure by representing it as the *purpose* for which the measure was adopted. (Campb.)

35, 36. The same remarks apply to these verses.

37. *φιλῶν—ὑπὲρ ἐμὲ,* a Hebraism. *Conf.* Gen., xlviii., 22; Judg., ii., 19. With *οὐκ—ἄξιος*, comp. Luke, xiv., 26.

38. *λαμβάνει τὸν σταυρόν.* Alluding to the Roman custom of compelling malefactors to bear the cross on which they were to be crucified. Since crucifixion was not a Jewish punishment, our Lord may well be supposed to intimate the manner of his own death. Hence, "to carry the cross" means to be ready to undergo every thing for the cause of our Master.

39. *ὁ εὑρὼν—ἀπολέσει αὐτήν.* "He who, by making a sacrifice of duty, preserves temporal life, shall lose eternal life, and contrariwise." (Campb.) —*εὑρὼν* (2 *aor. part.* *εὑρίσκω*) —*ἀπολέσει* (1*st fut.* *ἀπόλλυ*[illegible] —*ψυχὴν* is used here in two sense[illegible] forming a kind of *paronomasia.* [illegible] similar construction, ch. viii., 22.

41. *εἰς ὄνομα προφήτου, i. e.*, "when coming as a prophet, with a prophet's office and character," &c.

42. *μικρῶν, i. e.*, our Lord's disciples. —*ψυχροῦ, subj.* *ὕδατος*. See Mk., ix., 41.

Chap. XI., ver. 1. *διατάσσων*, "instructing, giving directions."—*αὐτῶν*, the cities of the Galileans.

3. *σὺ εἶ—προσδοκῶμεν.* "Art thou He that cometh?" *i. e.*, the Messiah, *ὁ ἐρχόμενος* being a well-known designation of the expected Redeemer; "or are we to expect another?" It has been questioned why the Baptist sent this inquiry to our Lord. Was it for his *own* satisfaction? hardly, when it is remembered that John saw and heard the Divine attestation at our Lord's baptism, and also constantly declared that He was the Lamb of God, the expected Messiah: it is far

γείλατε Ἰωάννῃ, ἃ ἀκούετε καὶ βλέπετε·

5 τυφλοὶ ἀναβλέπουσι, καὶ χωλοὶ περιπατοῦσι· λεπροὶ καθαρίζονται, καὶ κωφοὶ ἀκούουσι· νεκροὶ ἐγείρονται, καὶ πτωχοὶ εὐαγγελίζονται·

6 καὶ μακάριός ἐστιν, ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί.

7 Τούτων δὲ πορευομένων, ἤρξατο ὁ Ἰησοῦς λέγειν τοῖς ὄχλοις περὶ Ἰωάννου, Τί ἐξήλθετε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον;

8 Ἀλλὰ τί ἐξήλθετε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἠμφιεσμένον; ἰδοὺ, οἱ τὰ μαλακὰ φοροῦντες, ἐν τοῖς οἴκοις τῶν βασιλέων εἰσίν.

9 Ἀλλὰ τί ἐξήλθετε ἰδεῖν; προφήτην; ναὶ, λέγω ὑμῖν, καὶ περισσότερον προφήτου·

10 Οὗτος γάρ ἐστι περὶ οὗ γέγραπται, Ἰδοὺ, ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου.

11 Ἀμὴν λέγω ὑμῖν, οὐκ ἐγήγερται ἐν γεννητοῖς γυναικῶν μείζων Ἰωάννου τοῦ βαπτιστοῦ· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν μείζων αὐτοῦ ἐστιν.

12 Ἀπὸ δὲ τῶν ἡμερῶν Ἰωάννου τοῦ βαπτιστοῦ ἕως ἄρτι, ἡ βασιλεία τῶν οὐρανῶν βιάζεται, καὶ βιασταὶ ἁρπάζουσιν αὐτήν.

13 Πάντες γὰρ οἱ προφῆται καὶ ὁ νόμος ἕως Ἰωάννου προεφήτευσαν·

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more probable that John took this mode in order to satisfy his *disciples*, who seem, on several accounts, to have doubted our Saviour's claims to the Messiahship. Against them, therefore, the reproof is directed, and not against John. Our Lord's answer, though not in direct terms, is most convincing and complete: "Ye ask me whether I am the Messiah; behold and see; though ye have doubted your master John's declarations, ye can not doubt what ye have seen and heard at this time; for the works which I have done before your eyes bear witness that the Father hath sent me." The *description* of the works in question is so framed as to be taken from a prophecy of Isaiah, lxi., 1; xxxv., 5, 6, of which they may be regarded as the fulfillment.

5. *λεπροί.* See note, ch. viii., 3.—*πτωχοὶ εὐαγγελίζονται.* It is a marked and peculiar blessing of Christianity, that the *poor* are admitted to its rich privileges and enjoyments.

6. *σκανδαλισθῇ ἐν ἐμοί.* Shall not stumble in faith, shall not fall from the faith and disbelieve my title to be called the Messiah.

7. *κάλαμον ὑπὸ ἀνέμου σαλευόμενον,* a proverbial expression. "Did ye go out to see so trifling a matter as a reed shaken by the wind?" or it may refer to an *inconstant* and *wavering* person.

9. *περισσότερον προφήτου.* John was certainly more than an ordinary prophet, when we consider his wonderful conception and birth, his testimony to the Messiah, and his being himself the subject of ancient prophecies.—*προφήτου.* See note, ch. vii., 15.

10. Quoted from Mal., iii., 1.

11. *μικρότερος*, *compar.* for *superlative.* (See Winer's *Gram. New Testament*, p. 192.) "The least teacher under the Gospel dispensation enjoys greater privileges and possesses greater advantages than he."

12. *ἡ βασιλεία, κ. τ. λ.* "The kingdom of heaven is, as it were, attacked with violence, like a besieged city, and the violent seize it with eagerness;" the Gospel and its blessings are so ardently sought after, that men of all sorts are resolved to possess them, at any rate, and so make strenuous and violent efforts, like those who attack and storm a city.

13. *πάντες——προεφήτευσαν.* Until the time of John, the prophets and the law were the only instructors; but John announced as *at hand* what they spoke of as *far off.*

14 Καὶ εἰ θέλετε δέξασθαι, αὐτός ἐστιν Ἡλίας ὁ μέλλων ἔρχεσθαι.

15 Ὁ ἔχων ὦτα ἀκούειν, ἀκουέτω.

16 Τίνι δὲ ὁμοιώσω τὴν γενεὰν ταύτην; ὁμοία ἐστὶ παιδαρίοις ἐν ἀγοραῖς καθημένοις, καὶ προσφωνοῦσι τοῖς ἑταίροις αὐτῶν,

17 καὶ λέγουσιν, Ηὐλήσαμεν ὑμῖν, καὶ οὐκ ὠρχήσασθε· ἐθρηνήσαμεν ὑμῖν, καὶ οὐκ ἐκόψασθε.

18 Ἦλθε γὰρ Ἰωάννης μήτε ἐσθίων μήτε πίνων, καὶ λέγουσι, Δαιμόνιον ἔχει.

19 Ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων, καὶ λέγουσιν, Ἰδοὺ, ἄνθρωπος φάγος καὶ οἰνοπότης, τελωνῶν φίλος καὶ ἁμαρτωλῶν. καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς.

20 Τότε ἤρξατο ὀνειδίζειν τὰς πόλεις, ἐν αἷς ἐγένοντο αἱ πλεῖσται δυνάμεις αὐτοῦ, ὅτι οὐ μετενόησαν.

21 Οὐαί σοι, Χοραζὶν, οὐαί, σοι Βηθσαϊδὰν, ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ μετενόησαν.

22 Πλὴν λέγω ὑμῖν, Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως, ἢ ὑμῖν.

23 Καὶ σὺ, Καπερναοὺμ, ἡ

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14. *αὐτός ἐστιν Ἡλίας.* John was the person described by the prophet Malachi (ch. iv., 5, 6). See note, Jno., i., 21.

15. *ὁ ἔχων ὦτα.* A formula inviting careful and close attention to some matter of great importance.

17. *ηὐλήσαμεν — ἐκόψασθε.* "We have played to you upon the pipe, but ye have not danced; we have sung mournful songs to you, but ye have not lamented." (Campbell.) They were like wayward and perverse children, who refuse to join in any play proposed by their companions; they are not pleased with either the severe strictness of John, or the mild and cheerful goodness of the Lord Jesus. —*ηὐλήσαμεν* (1*st aor.* *αὐλέω*, from *αὐλὸς*, *pipe* or *flute*.)

19. *τελωνῶν.* See note, ch. v., 46. —*καὶ* is for *ἀλλά*, "but," as often.— *ἐδικαιώθη—αὐτῆς.* While you reject John and myself, the wisdom of God in sending first John, and then me, is justified (approved of) by the truly wise.

21. *Χοραζὶν—Βηθσαϊδὰν.* Chorazin was a town of Galilee, two Roman miles from Capernaum, situate on the northern coast of the Sea of Tiberias. Bethsaida (*Heb.*, "place of hunting or fishing"), a town near Capernaum, on the western shore of the Sea of Tiberias. It was the birthplace of Philip, Andrew, and Peter. There was another town of the same name in Gaulonitis, at the northeast extremity of the Lake of Gennesaret, near where the Jordan enters it. This town was enlarged by Philip the tetrarch, and called *Julias*, in honor of Julia, the daughter of Augustus.—*Τύρῳ καὶ Σιδῶνι.* Sidon was a very ancient, wealthy, and luxurious city, situate on the sea-coast of Syria. It was destroyed by Ochus, king of Persia, B.C. 351, and again, in later times, by the Saracens, A.D. 1289. It is now a place of little importance. Tyre, five miles south of Sidon, was at first a colony from the former city, and, subsequently, her rival. It became the greatest commercial city in the world, the metropolis and the emporium of the produce of all nations, and was renowned for its power, opulence, grandeur, and luxury. (See Isaiah, xxiii.; Ezek., xxvi.–xxviii.) In the time of our Saviour, it was of very considerable importance. Since then, according to the sure word of prophecy, it has become a heap of ruins. (See Anthon's *Classic. Dict.*, p. 1235, 1367.) —*σάκκῳ*, from the Hebrew שַׂק, *cilicium*, a coarse cloth of hair.—*σποδῷ*, *ashes* were sprinkled on the head in token of sorrow and humiliation.

23. *Καπερναοὺμ.* See note, ch. iv., 13. The expressions here used are exceedingly strong, and indicate the

ἕως τοῦ οὐρανοῦ ὑψωθεῖσα, ἕως ᾅδου καταβιβασθήσῃ· ὅτι εἰ ἐν Σοδόμοις ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν σοὶ, ἔμειναν ἂν μέχρι τῆς σήμερον.

24 Πλὴν λέγω ὑμῖν, ὅτι γῇ Σοδόμων ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως, ἢ σοί.

25 Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν, Ἐξομολογοῦμαί σοι, πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις.

26 Ναὶ, ὁ πατὴρ, ὅτι οὕτως ἐγένετο εὐδοκία ἔμπροσθέν σου.

27 Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου· καὶ οὐδεὶς ἐπιγινώσκει τὸν υἱὸν, εἰ μὴ ὁ πατήρ· οὐδὲ τὸν πατέρα τὶς ἐπιγινώσκει, εἰ μὴ ὁ υἱὸς, καὶ ᾧ ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι.

28 Δεῦτε πρός με πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, κἀγὼ ἀναπαύσω ὑμᾶς.

29 Ἄρατε τὸν ζυγόν μου ἐφ' ὑμᾶς, καὶ μάθετε ἀπ' ἐμοῦ, ὅτι πρᾷός εἰμι καὶ ταπεινὸς τῇ καρδίᾳ· καὶ εὑρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν.

30 Ὁ γὰρ ζυγός μου χρηστὸς, καὶ τὸ φορτίον μου ἐλαφρόν ἐστιν.

## ΚΕΦ. ιβ'. 12.

1 ΕΝ ἐκείνῳ τῷ καιρῷ ἐπορεύθη ὁ Ἰησοῦς τοῖς σάββασι διὰ τῶν σπορίμων· οἱ δὲ μαθηταὶ αὐτοῦ ἐπείνασαν, καὶ ἤρξαντο τίλλειν στάχυας καὶ ἐσθίειν.

2 Οἱ δὲ Φαρισαῖοι ἰδόντες εἶπον αὐτῷ, Ἰδοὺ, οἱ μαθηταί σου ποιοῦσιν, ὃ οὐκ ἔξεστι ποιεῖν ἐν σαββάτῳ.

3 Ὁ δὲ εἶπεν αὐτοῖς, Οὐκ ἀνέγνωτε τί ἐποίησε Δαβὶδ, ὅτε ἐπείνασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ;

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very highest prosperity, contrasted with the most complete degradation and ruin.—*ᾅδου*. See note, ch. xvi., 18.

24. *ἀνεκτότερον*. See note, ch. x., 15. These awful announcements well deserve attention and carefulness.

25. *ἀποκριθεὶς*. This verb, here and elsewhere, is usually regarded as *redundant*, since there is nothing mentioned to which answer is made. Perhaps it is better to refer it to what is passing in the mind of the speaker: Jesus contemplating the Providence of God, as it were, *answers and says*, &c.—*ἐξομολογοῦμαι*, "I thank thee," or, rather, "I ascribe glory to, I adore Thee."—*ἀπέκρυψας*, "having hidden these things from the wise and learned, Thou hast revealed them unto babes in knowledge."

27. *πάντα*, "all things" relating to the salvation of mankind.—*παρεδόθη*, "were communicated or imparted." The doctrine of the Trinity of Persons in the Unity of the Godhead, and of the respective nature and offices of the Divine Persons, is far too deep and incomprehensible for mortals to understand. We must be content to receive it simply on the authority of Revelation.

28. *οἱ κοπιῶντες καὶ πεφορτισμένοι*. "Ye that labor and are heavy burdened," whether with sins or ceremonial observances.

29. *ἄρατε—ἐμοῦ*, *i. e.*, become my disciples.

Chap. XII., ver. 1. *σάββασι*, "the Sabbath day," *i. e.*, the time from Friday at sunset, to Saturday at sunset. The plural is constantly used in the singular sense.—*στάχυας*, "ears of barley." See Luke, vi., 1.

2. *ὃ οὐκ ἔξεστι*. "Not lawful," said the Pharisees, because the plucking the ears of corn might be considered as a species of reaping and dressing, which, being servile work, was, of course, not to be done on the Sabbath. Our Lord's answer goes to show that works of *necessity*, *mercy*, and *charity* are allowable on the Sabbath. By plain consequence, all others are forbidden.

3. *ἀνέγνωτε*. See note, Luke, iv., 16. *Conf.* 1 Sam., xxi., 6.

4 πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ, καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, οὓς οὐκ ἐξὸν ἦν αὐτῷ φαγεῖν, οὐδὲ τοῖς μετ' αὐτοῦ, εἰ μὴ τοῖς ἱερεῦσι μόνοις;

5 Ἢ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ, ὅτι τοῖς σάββασιν οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάββατον βεβηλοῦσι, καὶ ἀναίτιοί εἰσι;

6 Λέγω δὲ ὑμῖν, ὅτι τοῦ ἱεροῦ μείζων ἐστὶν ὧδε.

7 Εἰ δὲ ἐγνώκειτε τί ἐστιν, Ἔλεον θέλω καὶ οὐ θυσίαν, οὐκ ἂν κατεδικάσατε τοὺς ἀναιτίους.

8 Κύριος γάρ ἐστι καὶ τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου.

9 ΚΑΙ μεταβὰς ἐκεῖθεν, ἦλθεν εἰς τὴν συναγωγὴν αὐτῶν.

10 Καὶ ἰδοὺ, ἄνθρωπος ἦν τὴν χεῖρα ἔχων ξηράν· καὶ ἐπηρώτησαν αὐτὸν, λέγοντες, Εἰ ἔξεστι τοῖς σάββασι θεραπεύειν; ἵνα κατηγορήσωσιν αὐτοῦ.

11 Ὁ δὲ εἶπεν αὐτοῖς, Τίς ἔσται ἐξ ὑμῶν ἄνθρωπος, ὃς ἕξει πρόβατον ἓν, καὶ ἐὰν ἐμπέσῃ τοῦτο τοῖς σάββασιν εἰς βόθυνον, οὐχὶ κρατήσει αὐτὸ καὶ ἐγερεῖ;

12 Πόσῳ οὖν διαφέρει ἄνθρωπος προβάτου; ὥστε ἔξεστι τοῖς σάββασι καλῶς ποιεῖν.

13 Τότε λέγει τῷ ἀνθρώπῳ, Ἔκτεινον τὴν χεῖρά σου· καὶ ἐξέτεινε, καὶ ἀποκατεστάθη ὑγιὴς ὡς ἡ ἄλλη.

14 Οἱ δὲ Φαρισαῖοι συμβούλιον ἔλαβον κατ' αὐτοῦ ἐξελθόντες, ὅπως αὐτὸν ἀπολέσωσιν.

15 Ὁ δὲ Ἰησοῦς γνοὺς ἀνεχώρησεν ἐκεῖθεν· καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ, καὶ ἐθεράπευσεν αὐτοὺς πάντας·

16 καὶ ἐπετίμησεν αὐτοῖς, ἵνα μὴ φανερὸν αὐτὸν ποιήσωσιν·

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4. *οἶκον τοῦ Θεοῦ.* "The house, *i. e.*, *tabernacle* of God," for the *temple* was not then built.—*τοὺς ἄρτους τῆς προθέσεως*, "the loaves of the presence." See Lev., xxiv., 5–9.

5. *νόμῳ.* See Numb., xxviii., 9, 10. —*βεβηλοῦσι*, "profane or violate," *i. e.*, *κατὰ τὸ ῥητόν*, for what they did, had it not been absolutely necessary, was a violation of the fourth commandment. But, since the worship of God could not possibly be conducted without killing and preparing the sacrifices and other manual labor, they who were obliged to do these things were, of course, held blameless.

6. *μείζων*, "here is one greater than the temple;" hence, what He allows must be lawful and right.

7. *ἔλεον θέλω*, "I require mercy, and not sacrifice," *i. e.*, I *prefer* one to the other. See note, ch. ix., 13.

8. *γάρ*, *illative;* Christ's sanction makes right what He permits, "*for* He is Lord even of the Sabbath," and so may dispense with it or alter it as He chooses.

9. *αὐτῶν*, *i. e.*, of the people to whom He had now come. This was on another Sabbath. See Luke, vi., 6.

10. *χεῖρα ξηράν*, the nerves and muscles being shrunk up; *atrophy of the limb*, as it is called in strict technical language.—*εἰ*, *num?* or *utrum?* See Luke, xiii., 23; xiv., 3; xxii., 49, 67. Acts, i., 6.

11. *βόθυνον*, "pit or cistern." St. Luke (ch. xiv., 5) has *φρέαρ.*

12. *πόσῳ οὖν διαφέρει.* *Argumentum a minori ad majus.* "If, as you say, and as your actions prove, it is lawful to save the life of a *sheep* on the Sabbath day, how much more reasonable and fitting is it to work for the benefit of *man*, who is of so much more importance and value?"

13. *ἀποκατεστάθη.* This verb properly means to *bring a thing back to its former condition*, and so, figuratively, to *restore to health.*

14. *συμβούλιον ἔλαβον.* "Concerted, held a consultation" with the Herodians, as St. Mark informs us. See Mark, iii., 6, and note, ch. xxii., 16.

16. *ἐπετίμησεν*, "enjoined them not to discover him," because He wished

17 Ὅπως πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου, λέγοντος,

18 Ἰδοὺ, ὁ παῖς μου, ὃν ᾑρέτισα· ὁ ἀγαπητός μου, εἰς ὃν εὐδόκησεν ἡ ψυχή μου· θήσω τὸ πνεῦμά μου ἐπ' αὐτὸν, καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ·

19 Οὐκ ἐρίσει, οὐδὲ κραυγάσει· οὐδὲ ἀκούσει τις ἐν ταῖς πλατείαις τὴν φωνὴν αὐτοῦ.

20 Κάλαμον συντετριμμένον οὐ κατεάξει, καὶ λῖνον τυφόμενον οὐ σβέσει· ἕως ἂν ἐκβάλῃ εἰς νῖκος τὴν κρίσιν.

21 Καὶ ἐν τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιοῦσι.

22 ΤΟΤΕ προσηνέχθη αὐτῷ δαιμονιζόμενος τυφλὸς καὶ κωφός· καὶ ἐθεράπευσεν αὐτὸν, ὥστε τὸν τυφλὸν καὶ κωφὸν καὶ λαλεῖν καὶ βλέπειν.

23 Καὶ ἐξίσταντο πάντες οἱ ὄχλοι καὶ ἔλεγον, Μήτι οὗτός ἐστιν ὁ υἱὸς Δαβίδ;

24 Οἱ δὲ Φαρισαῖοι ἀκούσαντες εἶπον, Οὗτος οὐκ ἐκβάλλει τὰ δαιμόνια, εἰ μὴ ἐν τῷ Βεελζεβοὺλ ἄρχοντι τῶν δαιμονίων.

25 Εἰδὼς δὲ ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν, εἶπεν αὐτοῖς, Πᾶσα βασιλεία μερισθεῖσα καθ' ἑαυτῆς ἐρημοῦται· καὶ πᾶσα πόλις ἢ οἰκία μερισθεῖσα καθ' ἑαυτῆς οὐ σταθήσεται.

26 Καὶ εἰ ὁ Σατανᾶς τὸν Σατανᾶν ἐκβάλλει, ἐφ' ἑαυτὸν ἐμερίσθη· πῶς οὖν σταθήσεται ἡ βασιλεία αὐτοῦ;

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to prevent, as far as might be, evil designs and plots against His life.

17. ὅπως πληρωθῇ. See note, ch. i., 22; viii., 17.

18–21. Quoted from Is., xlii., 1. It agrees nearly with the Hebrew, but not at all with the Septuag. From this passage, it is manifest that the Jewish notions of the Messiah were wholly erroneous. They thought of Him as a conqueror, leading forth armies against the heathen, subduing their enemies, and making Jerusalem the magnificent center of universal empire; on the contrary, the Evangelist quotes the prophet to show the quiet, unostentatious mode in which the Gospel would be propagated by the Messiah; no violence or clamor, no contention with carnal weapons, but gentleness, mildness, suavity, and condescension, would ultimately lead to the glorious triumph of truth and righteousness.

20. λῖνον τυφόμενον, "a dimly burning taper he will not quench." (Campbell.)

21. ἐλπιοῦσι, *Attic. fut.* The Gentiles shall confide in His illustrious name for instruction and salvation.

23. ἐξίσταντο. Supply τοῦ νοῦ, *i. e.*, "were utterly astonished."—μήτι, *num?* "is this the Son of David?" implying a *disbelief* of his so being. The English and Syriac versions render *nonne?* "is not this the Son of David?" implying faith in His claims to the Messiahship. See note, ch. ix., 27.

24. οὗτος, "this man;" *fellow*, as given in the English version, implies a strong contempt, which the original does not warrant.—ἐκβάλλει τὰ δαιμόνια. The Pharisees, since they could not deny the *reality* of our Lord's miracles, now assume an entirely new ground; they ascribe them to demoniacal agency, and thus manifest the virulence of their hatred and the deep depravity of their hearts. Modern infidels pursue a course exactly the reverse; they mock at the idea of demons, and deny the verity of the miracles. It might be difficult to say which are the more foolish and wicked.

25. πᾶσα βασιλεία, *argumentum ab absurdo.* It is absurd to suppose that Satan will act against himself.—πᾶσα —οὐ. When πᾶς is followed by, or follows the negative, with other words intervening, it is equivalent to οὐδείς. See ch. xxiv., 22; Mark, xiii., 20; Luke, i., 37; xiv., 33.

27 Καὶ εἰ ἐγὼ ἐν Βεελζεβοὺλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσι; διὰ τοῦτο αὐτοὶ ὑμῶν ἔσονται κριταί.

28 Εἰ δὲ ἐγὼ ἐν πνεύματι Θεοῦ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ.

29 Ἢ πῶς δύναταί τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ καὶ τὰ σκεύη αὐτοῦ διαρπάσαι, ἐὰν μὴ πρῶτον δήσῃ τὸν ἰσχυρὸν, καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει;

30 Ὁ μὴ ὢν μετ' ἐμοῦ, κατ' ἐμοῦ ἐστι· καὶ ὁ μὴ συνάγων μετ' ἐμοῦ, σκορπίζει.

31 Διὰ τοῦτο λέγω ὑμῖν, Πᾶσα ἁμαρτία καὶ βλασφημία ἀφεθήσεται τοῖς ἀνθρώποις· ἡ δὲ τοῦ Πνεύματος βλασφημία οὐκ ἀφεθήσεται τοῖς ἀνθρώποις.

32 Καὶ ὃς ἂν εἴπῃ λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· ὃς δ' ἂν εἴπῃ κατὰ τοῦ Πνεύματος τοῦ ἁγίου, οὐκ ἀφεθήσεται αὐτῷ, οὔτε ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ μέλλοντι.

33 Ἢ ποιήσατε τὸ δένδρον καλὸν, καὶ τὸν καρπὸν αὐτοῦ καλὸν, ἢ ποιήσατε τὸ δένδρον σαπρὸν, καὶ τὸν καρπὸν αὐτοῦ σαπρόν· ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκεται.

34 Γεννήματα ἐχιδνῶν, πῶς δύνασθε ἀγαθὰ λαλεῖν, πονηροὶ ὄντες; ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ.

35 Ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας ἐκβάλλει τὰ ἀγαθά· καὶ ὁ πονη-

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27. *οἱ υἱοὶ ὑμῶν*, *i. e.*, "those of you, or your party." Exorcisms were frequently practiced by the Jews. (See Acts, xix., 13.) Our Saviour does not say that the Jews really cast out devils; he merely argues with them, on their own assumption, that such was the fact.

28. *ἐν πνεύματι Θεοῦ*, *i. e.*, "by Divine power and co-operation."—*ἔφθασεν* (*φθάνω*), "the kingdom of God is come before you are aware of it." (Dr. Burton.)

29. Satan is like a strong man, but I am stronger, and shall destroy his power by binding him, &c.

31. *ἀφεθήσεται*, "may be forgiven," or "is pardonable," *i. e.*, pardon can be obtained on genuine repentance.

32. *οὔτε ἐν τούτῳ—μέλλοντι*, *i. e.*, "never." This was a proverbial saying among the Jews. Blasphemy against the Holy Ghost consists in ascribing our Lord's miracles to diabolical agency. (Comp. Mark, iii., 30.) As nothing could be better attested, or have a more beneficial object in view than what our Lord did; as no evidence could be stronger, no proof more complete in support of our Lord's claims; and as He was always under the guidance of the Holy Ghost, the Eternal Spirit, what awful depravity, what desperate wickedness, what horrible guilt was it, to assert that our Blessed Saviour was in league with the devil, that the Holy Ghost, which He possessed without measure, was engaged in furthering the cause of the great enemy of God and man, viz., the serpent and father of lies, the murderer and enemy of all good! Surely, if men can bring themselves thus to do despite unto the Spirit of Grace, their condition is hopeless, their hearts seared as with a hot iron, and their condemnation just. *Conf.* Whitby on this point: his view is different from the one above.

33. *ποιήσατε*, "consider," "call," *i. e.*, come out openly and say that I am good and my works good, or else say that I am bad and my works bad; ye *know* that my works are good; how can ye then deny that I, too, am good?

34. *πῶς δύνασθε*, &c. Strongly implying that it is scarcely possible.

35. *ἐκβάλλει*, for *προφέρει*, "produces." Casaubon thinks that the article before *ἀγαθά*, and the want of it before *πονηρά*, are worth noting.

ρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει πονηρά.

36 Λέγω δὲ ὑμῖν, ὅτι πᾶν ῥῆμα ἀργὸν, ὃ ἐὰν λαλήσωσιν οἱ ἄνθρωποι, ἀποδώσουσι περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ κρίσεως.

37 Ἐκ γὰρ τῶν λόγων σου δικαιωθήσῃ, καὶ ἐκ τῶν λόγων σου καταδικασθήσῃ.

38 ΤΟΤΕ ἀπεκρίθησάν τινες τῶν γραμματέων καὶ Φαρισαίων, λέγοντες, Διδάσκαλε, θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν.

39 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ· καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου.

40 Ὥσπερ γὰρ ἦν Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας, οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας.

41 Ἄνδρες Νινευῖται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινοῦσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ· καὶ ἰδοὺ, πλεῖον Ἰωνᾶ ὧδε.

42 Βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινεῖ αὐτήν· ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶντος· καὶ ἰδοὺ, πλεῖον Σολομῶντος ὧδε.

43 Ὅταν δὲ τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων τόπων, ζητοῦν ἀνάπαυσιν, καὶ οὐχ εὑρίσκει.

44 Τότε λέγει, Ἐπιστρέψω εἰς τὸν οἶκόν μου, ὅθεν ἐξῆλθον· καὶ ἐλθὸν εὑρίσκει σχολάζοντα, σεσαρωμένον καὶ κεκοσμημένον.

45 Τότε πορεύεται καὶ παραλαμβάνει μεθ' ἑαυτοῦ ἑπτὰ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων. οὕτως ἔσται καὶ τῇ γενεᾷ ταύτῃ τῇ πονηρᾷ.

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36. *ἀργὸν*, *i. e.*, "pernicious, thoughtless, false, calumnious."—*ἀργὸς* (*α* and *ἔργον*), *i. q.*, *ἀεργὸς*, *inactive*, *idle*, &c.

37. *ἐκ—τῶν λόγων*, "by thy words," *i. e.*, by thy character, as generally shown by thy words.—*δικαιωθήσῃ*, "approved of, acquitted."—*καὶ*, disjunctive, "or."

38. *σημεῖον*, "a sign," *i. e.*, a *miracle* in proof of Thy mission.

39. *μοιχαλὶς*, "adulterous," in sense of *degenerate*, *corrupt*, &c.—*σημεῖον οὐ δοθήσεται*, *i. e.*, the proof of my divine mission shall be an event closely resembling that which happened to the prophet Jonah.

40. *κήτους*, "great fish" (Campb.), not a *whale*, but probably the fish called *lamia*.—*τρεῖς ἡμέρας καὶ τρεῖς νύκτας*, any part of a day was reckoned a whole day. Thus, our Saviour was crucified on Friday and buried just before the commencement of the Sabbath, which was *one day* (*i. e.*, in the sense of day and night); Saturday was the *second day*; and early on Sunday morning, which was the *third day*, he rose from the dead.

41. *ἄνδρες Νινευῖται*, "the Ninevites."—*ἄνδρες* often redundant. See note, Luke, xi., 32.

42. *περάτων τῆς γῆς*, *i. e.*, islands or sea-coasts, remote regions.—*πλεῖον*, "one far greater than Solomon." This was a claim of the highest kind, in the estimation of the Jews.

43. *δι' ἀνύδρων τόπων*, "through dry and desert places," in allusion to the notion that evil demons had their haunts in deserts and desolate places.

44. *σχολάζοντα*, "unoccupied" and ready for his reception.—*κεκοσμημένον*, "furnished."

45. *ἑπτὰ*, "seven." According to Parkhurst, this is "the number of *sufficiency*, or denotes a *sufficient* number." (Rev., i., 4. Comp. 1 Sam., ii., 5; Prov., xxvi., 25.) The sense

46 ἜΤΙ δὲ αὐτοῦ λαλοῦντος τοῖς ὄχλοις, ἰδοὺ, ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ εἱστήκεισαν ἔξω, ζητοῦντες αὐτῷ λαλῆσαι.

47 Εἶπε δέ τις αὐτῷ, Ἰδοὺ, ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ἑστήκασι, ζητοῦντές σοι λαλῆσαι.

48 Ὁ δὲ ἀποκριθεὶς εἶπε τῷ εἰπόντι αὐτῷ, Τίς ἐστιν ἡ μήτηρ μου; καὶ τίνες εἰσὶν οἱ ἀδελφοί μου;

49 Καὶ ἐκτείνας τὴν χεῖρα αὐτοῦ ἐπὶ τοὺς μαθητὰς αὐτοῦ, εἶπεν, Ἰδοὺ, ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου.

50 Ὅστις γὰρ ἂν ποιήσῃ τὸ θέλημα τοῦ πατρός μου τοῦ ἐν οὐρανοῖς, αὐτός μου ἀδελφὸς καὶ ἀδελφὴ καὶ μήτηρ ἐστίν.

## ΚΕΦ. ιγ'. 13.

1 ἘΝ δὲ τῇ ἡμέρᾳ ἐκείνῃ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ τῆς οἰκίας, ἐκάθητο παρὰ τὴν θάλασσαν·

2 Καὶ συνήχθησαν πρὸς αὐτὸν ὄχλοι πολλοὶ, ὥστε αὐτὸν εἰς τὸ πλοῖον ἐμβάντα καθῆσθαι· καὶ πᾶς ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν εἱστήκει.

3 Καὶ ἐλάλησεν αὐτοῖς πολλὰ ἐν παραβολαῖς, λέγων, Ἰδοὺ, ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν.

4 Καὶ ἐν τῷ σπείρειν αὐτὸν, ἃ μὲν ἔπεσε παρὰ τὴν ὁδον· καὶ ἦλθε τὰ πετεινὰ, καὶ κατέφαγεν αὐτά.

5 Ἄλλα δὲ ἔπεσεν ἐπὶ τὰ πετρώδη, ὅπου οὐκ εἶχε γῆν πολλήν· καὶ εὐθέως ἐξανέτειλε, διὰ τὸ μὴ ἔχειν βάθος γῆς·

6 ἡλίου δὲ ἀνατείλαντος ἐκαυματίσθη, καὶ διὰ τὸ μὴ ἔχειν ῥίζαν, ἐξηράνθη.

7 Ἄλλα δὲ ἔπεσεν ἐπὶ τὰς

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of this parable seems to be, that indulging in sinful habits is like sweeping and furnishing the house to invite the abode of Satan there. (Doddr.)

46. *οἱ ἀδελφοὶ*, "brethren, or kinsmen." See note, ch. xiii., 55. Near relations, such as nephews and cousins, are often styled "brothers."

48. *τίς ἐστιν ἡ μήτηρ μου.* It must not be supposed that our Lord here or elsewhere intends any, the slightest, disrespect to His mother; he merely takes occasion to express His affection for His disciples, and to encourage his faithful followers.

Chap. XIII., ver. 1. *ἐκάθητο.* See note, ch. v., 1.

3. *παραβολαῖς.* Parable properly denotes a *comparison* or *simile*; sometimes it is used for a mere *illustration* (Matt., xxiv., 32); at others, it signifies a *maxim*, or *sententious saying*. Usually, it consists of a continued narration of real or fictitious events applied, by way of simile, to the illustration of moral truth. In the New Testament it generally denotes a *fable* or *apologue*; *i. e.*, a narration applied, with more or less of enigma, by way of simile, to the illustration of moral or religious truths. Hence it has two parts, the *protasis*, which conveys the *literal* sense, and the *apodosis*, which presents the *thing signified* by the similitude, viz., the *explanation* containing the *mystical* sense couched therein The second part is very generally dispensed with. In interpreting the parables, attention must be given to the general scope and design, and care must be taken not to press too much upon single words or expressions, these often serving, like drapery, simply for ornament. This mode of teaching was and is very common throughout the East, being admirably adapted to engage the attention of an imaginative people.—*ὁ σπείρων*, "the sower."

4. *παρὰ τὴν ὁδόν*, along the path, one of the paths through the grain fields.

5. *τὰ πετρώδη*, *subj.* *χωρία*, "stony ground." Soil with rocky bottom.

7. *ἐπὶ τὰς ἀκάνθας*, "among thorns," or thorny ground, *χωρίον ἀκανθῶδες.*

*ἀκάνθας, καὶ ἀνέβησαν αἱ ἄκανθαι, καὶ ἀπέπνιξαν αὐτά.*

8 *Ἄλλα δὲ ἔπεσεν ἐπὶ τὴν γῆν τὴν καλὴν, καὶ ἐδίδου καρπὸν, ὃ μὲν ἑκατὸν, ὃ δὲ ἑξήκοντα, ὃ δὲ τριάκοντα.*

9 *Ὁ ἔχων ὦτα ἀκούειν, ἀκουέτω.*

10 *Καὶ προσελθόντες οἱ μαθηταὶ εἶπον αὐτῷ, Διατί ἐν παραβολαῖς λαλεῖς αὐτοῖς;*

11 *Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Ὅτι ὑμῖν δέδοται γνῶναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν, ἐκείνοις δὲ οὐ δέδοται.*

12 *Ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ, καὶ περισσευθήσεται· ὅστις δὲ οὐκ ἔχει, καὶ ὃ ἔχει, ἀρθήσεται ἀπ' αὐτοῦ.*

13 *Διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ, ὅτι βλέποντες οὐ βλέπουσι, καὶ ἀκούοντες οὐκ ἀκούουσιν, οὐδὲ συνιοῦσι.*

14 *Καὶ ἀναπληροῦται ἐπ' αὐτοῖς ἡ προφητεία Ἡσαΐου, ἡ λέγουσα, Ἀκοῇ ἀκούσετε, καὶ οὐ μὴ συνῆτε· καὶ βλέποντες βλέψετε, καὶ οὐ μὴ ἴδητε.*

15 *Ἐπαχύνθη γὰρ ἡ καρ-*

8. *ἐδίδου*, "yielded."

9. *ὁ ἔχων ὦτα*. See note, ch. xi., 15.

11. *μυστήρια*, *arcana* (Castal.), "secrets," things unknown, hidden for a time, not fully manifest, not discoverable by reason alone, &c. In no case, however, has *μυστήριον* the popular signification of the word "mystery," *i. e.*, something incomprehensible, unintelligible; so far from this, the mysteries of God's dealings with men have been revealed, and are to be preached to every creature; though concealed for a time, yet now are they made known; though hidden for ages, and from the wise and learned, yet now are they made plain to the mere babes in knowledge. Here, and in several other places, *μυστήριον* refers to something disclosed to certain persons, and not revealed to the multitude, viz., in the present case, the things concerning the plan of salvation which had not yet been revealed, and were partly opened out in our Lord's *explanations* of His parables. (*See* Bloomfield, *in loc.*)

12. *ὅστις γὰρ ἔχει—αὐτοῦ*, *i. e.*, "he who has any talent committed to him, and seeks diligently to improve it, shall increase in knowledge and wisdom; but he who, having little or nothing, takes no care to increase it, shall be deprived of even that little." Such is and ever has been the case. The diligent and faithful will always be blessed; the slothful and careless will ever be going backward to disgrace and ruin.

13. *διὰ τοῦτο—λαλῶ*, "for this reason," *i. e.*, because the Jews are hardened in wickedness and full of prejudice, "I speak to them in parables."—*ὅτι*, "since, because, seeing," &c. Though they have natural faculties, they do not use them aright; they are like persons who have eyes and ears, and yet will neither see nor hear.

14. *ἡ προφητεία Ἡσαΐου* (ch. vi., 9, 10). Isaiah (B.C. 760 to 700), no doubt, refers to the Jews of his own day; the *principle*, however, applies to impenitent sinners of every age; hence what was true of the Jews in Isaiah's day, was true, also, of the hard-hearted and perverse Jews of our Saviour's day, and of multitudes under the Christian dispensation. Let it not, however, for a moment be supposed that our Lord taught by parables *in order to cause* blindness and obstinacy, and thus bring eternal ruin upon the Jews. God forbid! Men's hearts become hardened by indulging in sin; the longer they continue in it, the more indisposed are they to understand and obey the commandments of God; so that, according to the regular operation of moral causes and effects, it comes to pass that, though *seeing*, they do *not*, in fact, *see* or *perceive*; though *hearing*, they do *not* really *hear* and *understand.* Hence may be noted the great blessedness and value of early piety.—*ἀκοῇ ἀκούσετε.* Hebraistic mode of speech, adding strength to an affirmation.

15. *ἐπαχύνθη*, "stupefied," "grown

δία τοῦ λαοῦ τούτου, καὶ τοῖς ὠσὶ βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν· μήποτε ἴδωσι τοῖς ὀφθαλμοῖς, καὶ τοῖς ὠσὶν ἀκούσωσι, καὶ τῇ καρδίᾳ συνῶσι, καὶ ἐπιστρέψωσι, καὶ ἰάσωμαι αὐτούς.

16 Ὑμῶν δὲ μακάριοι οἱ ὀφθαλμοὶ, ὅτι βλέπουσι· καὶ τὰ ὦτα ὑμῶν, ὅτι ἀκούει.

17 Ἀμὴν γὰρ λέγω ὑμῖν, ὅτι πολλοὶ προφῆται καὶ δίκαιοι ἐπεθύμησαν ἰδεῖν ἃ βλέπετε, καὶ οὐκ εἶδον· καὶ ἀκοῦσαι ἃ ἀκούετε, καὶ οὐκ ἤκουσαν.

18 Ὑμεῖς οὖν ἀκούσατε τὴν παραβολὴν τοῦ σπείροντος.

19 Παντὸς ἀκούοντος τὸν λόγον τῆς βασιλείας καὶ μὴ συνιέντος, ἔρχεται ὁ πονηρὸς καὶ ἁρπάζει τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ αὐτοῦ· οὗτός ἐστιν ὁ παρὰ τὴν ὁδὸν σπαρείς.

20 Ὁ δὲ ἐπὶ τὰ πετρώδη σπαρεὶς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων, καὶ εὐθὺς μετὰ χαρᾶς λαμβάνων αὐτόν·

21 οὐκ ἔχει δὲ ῥίζαν ἐν ἑαυτῷ, ἀλλὰ πρόσκαιρός ἐστι· γενομένης δὲ θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον, εὐθὺς σκανδαλίζεται.

22 Ὁ δὲ εἰς τὰς ἀκάνθας σπαρεὶς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων, καὶ ἡ μέριμνα τοῦ αἰῶνος τούτου καὶ ἡ ἀπάτη τοῦ πλούτου συμπνίγει τὸν λόγον, καὶ ἄκαρπος γίνεται.

23 Ὁ δὲ ἐπὶ τὴν γῆν τὴν καλὴν σπαρεὶς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ συνιῶν· ὃς δὴ καρποφορεῖ, καὶ ποιεῖ ὁ μὲν ἑκατὸν, ὁ δὲ ἑξήκοντα, ὁ δὲ τριάκοντα.

24 ἌΛΛΗΝ παραβολὴν παρέθηκεν αὐτοῖς, λέγων, Ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ σπείροντι καλὸν σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ·

25 Ἐν δὲ τῷ καθεύδειν τοὺς ἀνθρώπους, ἦλθεν αὐτοῦ ὁ ἐχθρὸς καὶ ἔσπειρε ζιζάνια ἀνὰ μέσον τοῦ σίτου, καὶ ἀπῆλθεν.

26 Ὅτε δὲ ἐβλάστησεν ὁ χόρτος, καὶ καρπὸν ἐποίησε, τότε ἐφάνη καὶ τὰ ζιζάνια.

27 Προσελθόντες δὲ οἱ δοῦλοι τοῦ οἰκοδεσπότου εἶπον αὐτῷ, Κύριε, οὐχὶ καλὸν σπέρμα ἔσπειρας ἐν τῷ σῷ ἀγρῷ; πόθεν οὖν ἔχει τὰ ζιζάνια;

28 Ὁ δὲ ἔφη αὐτοῖς, Ἐχθρὸς ἄνθρωπος τοῦτο ἐποίησεν. οἱ δὲ δοῦλοι εἶπον αὐτῷ, Θέλεις οὖν ἀπελθόντες συλλέξωμεν αὐτά;

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stiff with fatness." (Doddr.)—*καρδία*, "understanding, intellectual faculty." —*ἐκάμμυσαν*, "they have closed." This word refers to closing the eyelids in order to avoid seeing any thing.

18. *ἀκούσατε*, "hear," *i. e.*, *understand.*

19. *μὴ συνιέντος*, "minds not," lays not to heart.—*οὗτός ἐστιν—σπαρείς.* "This is he that was sown upon the path," *i. e.*, the seed sown upon the path represents this one.

21. *οὐκ ἔχει—ῥίζαν*, meaning that he does not have it rooted in his mind and affections.—*σκανδαλίζεται*, "he relapses" (Campb.), takes offense, and forsakes the Gospel.

23. *συνιῶν*, as in verse 19, means to *lay to heart*, to *mind carefully*, &c.—*στι*, in these verses, properly means "denotes."

24. *ὡμοιώθη*, "may be compared," *i. e.*, a comparison may be instituted between the kingdom of heaven, or the Church, and a field in which the owner sowed good seed.

25. *ζιζάνια*, "darnel," the *lolium temulentum* of Linnæus. It grows among the wheat, and resembles it closely; it is, however, deleterious and noxious in its effects.

28. *θέλεις οὖν.* Supply *ἵνα* before *συλλέξωμεν.*

29 Ὁ δὲ ἔφη, Οὔ· μήποτε συλλέγοντες τὰ ζιζάνια, ἐκριζώσητε ἅμα αὐτοῖς τὸν σῖτον.

30 Ἄφετε συναυξάνεσθαι ἀμφότερα μέχρι τοῦ θερισμοῦ· καὶ ἐν τῷ καιρῷ τοῦ θερισμοῦ ἐρῶ τοῖς θερισταῖς, Συλλέξατε πρῶτον τὰ ζιζάνια, καὶ δήσατε αὐτὰ εἰς δέσμας πρὸς τὸ κατακαῦσαι αὐτά· τὸν δὲ σῖτον συναγάγετε εἰς τὴν ἀποθήκην μου.

31 ἌΛΛΗΝ παραβολὴν παρέθηκεν αὐτοῖς, λέγων, Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔσπειρεν ἐν τῷ ἀγρῷ αὐτοῦ·

32 Ὃ μικρότερον μέν ἐστι πάντων τῶν σπερμάτων· ὅταν δὲ αὐξηθῇ, μεῖζον τῶν λαχάνων ἐστὶ, καὶ γίνεται δένδρον, ὥστε ἐλθεῖν τὰ πετεινὰ τοῦ οὐρανοῦ, καὶ κατασκηνοῦν ἐν τοῖς κλάδοις αὐτοῦ.

33 ἌΛΛΗΝ παραβολὴν ἐλάλησεν αὐτοῖς, Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ζύμῃ, ἣν λαβοῦσα γυνὴ ἐνέκρυψεν εἰς ἀλεύρου σάτα τρία, ἕως οὗ ἐζυμώθη ὅλον.

34 ΤΑΥΤΑ πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παραβολαῖς τοῖς ὄχλοις, καὶ χωρὶς παραβολῆς οὐκ ἐλάλει αὐτοῖς·

35 ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου, λέγοντος, Ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου· ἐρεύξομαι κεκρυμμένα ἀπὸ καταβολῆς κόσμου.

36 ΤΟΤΕ ἀφεὶς τοὺς ὄχλους, ἦλθεν εἰς τὴν οἰκίαν ὁ Ἰησοῦς· καὶ προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ, λέγοντες, Φράσον ἡμῖν τὴν παραβολὴν τῶν ζιζανίων τοῦ ἀγροῦ.

37 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Ὁ σπείρων τὸ καλὸν σπέρμα, ἔστιν ὁ υἱὸς τοῦ ἀνθρώπου·

38 Ὁ δὲ ἀγρὸς, ἔστιν ὁ κόσμος· τὸ δὲ καλὸν σπέρμα, οὗτοί εἰσιν οἱ υἱοὶ τῆς βασιλείας· τὰ δὲ ζιζάνια, εἰσὶν οἱ υἱοὶ τοῦ πονηροῦ·

39 Ὁ δὲ ἐχθρὸς ὁ σπείρας αὐτὰ, ἔστιν ὁ διάβολος· ὁ δὲ θερισμὸς, συντέλεια τοῦ αἰῶνός ἐστιν· οἱ δὲ θερισταὶ, ἄγγελοί εἰσιν.

40 Ὥσπερ οὖν συλλέγεται τὰ ζιζάνια, καὶ πυρὶ κατακαίεται, οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος τούτου.

41 Ἀποστελεῖ ὁ υἱὸς τοῦ ἀνθρώπου τοὺς ἀγγέλους αὐτοῦ,

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32. ὃ *μικρότερον*, "the smallest," *i. e.*, *populariter*, one of the smallest, *very small*. See ch. xvii., 20.—*δένδρον*, "a tree." There is a species of the *sinapi* which grows to the height of ten or twelve feet, and spreads out into many branches.

33. *ζύμη*, "leaven," or sour dough, which assimilates to its own nature the mass with which it is mixed.—*σάτα*. See note, Luke, xiii., 21.

34. *χωρὶς παραβολῆς*. Our Lord seems to have used this mode of declaring truth, partly for the purpose of defeating the malice and ever-watchful hatred of the Scribes and Pharisees, who, had He spoken in plainer terms, would have made fierce efforts to destroy Him. (See note, ch. xii., 16.)

35. The quotation is from Psalm lxxviii., 2. The prophet was Asaph, who, in 2 Chron., xxix., 30, is called *Asaph the Seer*.—*ἀπὸ καταβολῆς*. This is a poetic allusion to the world as resting on a *foundation*. Campbell renders *κεκρυμμένα—κόσμου*, "things whereof all antiquity hath been silent."

37. *ὁ υἱὸς τοῦ ἀνθρώπου*, "the Son of man" and (of course) those whom He commissions.

40. *συντελείᾳ τοῦ αἰῶνος*, refers to the "final consummation of all things."

41. *σκάνδαλα*. This word properly means "stumbling-block," *i. e.*, any thing put in the way which causes

*καὶ συλλέξουσιν ἐκ τῆς βασιλείας αὐτοῦ πάντα τὰ σκάνδαλα καὶ τοὺς ποιοῦντας τὴν ἀνομίαν,*

42 *καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.*

43 Τότε *οἱ δίκαιοι ἐκλάμψουσιν ὡς ὁ ἥλιος, ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν.* Ὁ *ἔχων ὦτα ἀκούειν, ἀκουέτω.*

44 ΠΑΛΙΝ *ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν θησαυρῷ κεκρυμμένῳ ἐν τῷ ἀγρῷ, ὃν εὑρὼν ἄνθρωπος ἔκρυψε· καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει καὶ πάντα ὅσα ἔχει πωλεῖ, καὶ ἀγοράζει τὸν ἀγρὸν ἐκεῖνον.*

45 ΠΑΛΙΝ *ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ ἐμπόρῳ, ζητοῦντι καλοὺς μαργαρίτας·*

46 *ὃς εὑρὼν ἕνα πολύτιμον μαργαρίτην, ἀπελθὼν πέπρακε πάντα ὅσα εἶχε, καὶ ἠγόρασεν αὐτόν.*

47 ΠΑΛΙΝ *ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν σαγήνῃ βληθείσῃ εἰς τὴν θάλασσαν, καὶ ἐκ παντὸς γένους συναγαγούσῃ·*

48 *ἥν, ὅτε ἐπληρώθη, ἀναβιβάσαντες ἐπὶ τὸν αἰγιαλὸν, καὶ καθίσαντες, συνέλεξαν τὰ καλὰ εἰς ἀγγεῖα, τὰ δὲ σαπρὰ ἔξω ἔβαλον.*

49 Οὕτως *ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος· ἐξελεύσονται οἱ ἄγγελοι, καὶ ἀφοριοῦσι τοὺς πονηροὺς ἐκ μέσου τῶν δικαίων,*

50 *καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.*

51 Λέγει *αὐτοῖς ὁ* Ἰησοῦς, Συνήκατε *ταῦτα πάντα*; Λέγουσιν *αὐτῷ,* Ναὶ, Κύριε.

52 Ὁ *δὲ εἶπεν αὐτοῖς,* Διὰ *τοῦτο πᾶς γραμματεὺς μαθητευθεὶς εἰς τὴν βασιλείαν τῶν οὐρανῶν, ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιά.*

53 ΚΑΙ *ἐγένετο ὅτε ἐτέλεσεν ὁ* Ἰησοῦς *τὰς παραβολὰς ταύτας, μετῆρεν ἐκεῖθεν·*

54 Καὶ *ἐλθὼν εἰς τὴν πατρίδα αὐτοῦ, ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν, ὥστε ἐκπλήττεσθαι αὐτοὺς καὶ λέγειν,* Πόθεν

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one to stumble and fall. By an easy metaphor it is applied to whatever tends to make men fall from the sound principles of the Gospel. Here it must refer to *persons*, being joined with *τοὺς ποιοῦντας*. Campbell renders *σκάνδαλα* by "seducers." The term is seldom used by profane writers.

42. *κάμινον τοῦ πυρός*. Equivalent to *γέεννα τοῦ πυρὸς*, Matt., v., 22, *q. v.*

44. *θησαυρῷ κεκρυμμένῳ*. Treasures were frequently buried in the earth in ancient times, because of the insufficient security and protection afforded by the state of society.

47. *σαγήνῃ*, "drag-net," or *seine*, which, when sunk and dragged to the shore, sweeps, as it were, the bottom; hence called, by the Romans, *verriculum*. (See Anthon's *Dict. of Gk. and Rom. Antiq.*, p. 837.)

48. *τὰ σαπρὰ*, "the useless, the refuse."—*ἔξω*, "away."

51. *συνήκατε*, 1*st aor.* of *συνίημι*.

52. *διὰ τοῦτο*, "wherefore, then; since that is the case," being inferential from what has preceded.—*γραμματεὺς*, "scribe," or doctor of the law; here it means "teacher of the Gospel."—*μαθητευθεὶς*, discipled, or made a disciple of the kingdom of heaven: the usual translation is "instructed." The student will find it profitable to consult a sermon of the great Dr. South on this text. (South's *Sermons*, vol. ii., p. 64. Philad., 1844.)—*καινὰ καὶ παλαιά*, "new things and old," as the several occasions of life require.

54. *πατρίδα*, *i. e.*, *Nazareth*, the place

τούτῳ ἡ σοφία αὕτη καὶ αἱ δυνάμεις;

55 Οὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός; οὐχὶ ἡ μήτηρ αὐτοῦ λέγεται Μαριὰμ, καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωσῆς καὶ Σίμων καὶ Ἰούδας;

56 Καὶ αἱ ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσι; πόθεν οὖν τούτῳ ταῦτα πάντα;

57 Καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Οὐκ ἔστι προφήτης ἄτιμος, εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ καὶ ἐν τῇ οἰκίᾳ αὐτοῦ.

58 Καὶ οὐκ ἐποίησεν ἐκεῖ δυνάμεις πολλὰς, διὰ τὴν ἀπιστίαν αὐτῶν.

ΚΕΦ. ιδʹ. 14.

1 ἘΝ ἐκείνῳ τῷ καιρῷ ἤκουσεν Ἡρώδης ὁ τετράρχης τὴν ἀκοὴν Ἰησοῦ,

2 καὶ εἶπε τοῖς παισὶν αὐτοῦ, Οὗτός ἐστιν Ἰωάννης ὁ βαπτιστής· αὐτὸς ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ διὰ τοῦτο αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ.

3 Ὁ γὰρ Ἡρώδης κρατήσας τὸν Ἰωάννην, ἔδησεν αὐτὸν καὶ

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in which He had been brought up.—*συναγωγῇ*. See note, ch. iv., 23.

55. *ὁ τοῦ τέκτονος υἱός*, "the carpenter's son." (Compare note, Acts, xviii., 3.) *τέκτων*, means an artificer of any kind, according to the word accompanying; when alone, it always denotes a *carpenter*. See Is., xli., 7; 2 Chron., xxiv., 12; Zech., i., 20, &c.—*οἱ ἀδελφοὶ αὐτοῦ*, "brethren," *i. e.*, near relations or kinsmen; James, and Joses, and Judas were most probably the *cousins* of our Lord by the mother's side; for James and Joses were the sons of Mary (Matt., xxvii., 56), and James and Judas the sons of Alpheus (Luke, vi., 15, 16), which Alpheus is, therefore, probably the same with Cleopas, the husband of Mary, sister to our Lord's mother (Jno., xix., 25). See Parkhurst's *Lexicon of New Testament, in voc.*, *ἀδελφός*. Others suppose that these were the children of Joseph by a former marriage, or the children of some brother or sister of Joseph or Mary.

57. *ἐσκανδαλίζοντο*, "scandalized," because, knowing His humble condition, they esteemed it great presumption and impiety on His part to assume the character of a prophet and to claim to be the Messiah.

58. *οὐκ ἐποίησεν—αὐτῶν*. Of course we are not to suppose that our Lord's power was not equally supreme here as well as every where, but only that, as He knew the stubborn obstinacy and unbelief of the citizens of Nazareth, so He would not obtrude His miracles upon them.

Chap. XIV., ver. 1. *τετράρχης*, *i. e.*, the governor of a *fourth part* of his father's dominions. The person here spoken of was Herod Antipas; he is called "king," verse 9. He ruled over Galilee and Peræa. His character was that of a crafty (see Luke, xiii., 32), licentious, tyrannical prince, one who stopped at nothing in order to gratify his corrupt passions and lusts. Subsequently, aspiring to regal dignity in Judea, he was banished by Caligula to Spain, and ended his days in exile.

2. *τοῖς παισὶν*, "the servants or courtiers" of Herod.—*αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ*, "powers or powerful influences operate in him," *i. e.*, miracles are effected by him. It would seem from this, that conscience, for the moment, got the better of Herod's Sadducean infidelity. *Conf.* note, ch. iii., 7.

3–13. St. Matthew here makes a digression in order to relate the cruel murder of John the Baptist, and the causes which led to it. According to Archbishop Newcome, John was in prison about a year and four months.—*ἔδησεν*, *vinxerat* (Erasmus), the aorists here must be rendered as pluperfects.—*Ἡρωδιάδα*. Herodias was an ambitious, envious, and revengeful woman. She was the granddaughter of Herod the Great, and so, of course,

ἔθετο ἐν φυλακῇ, διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ.

4 Ἔλεγε γὰρ αὐτῷ ὁ Ἰωάννης, Οὐκ ἔξεστί σοι ἔχειν αὐτήν.

5 Καὶ θέλων αὐτὸν ἀποκτεῖναι, ἐφοβήθη τὸν ὄχλον, ὅτι ὡς προφήτην αὐτὸν εἶχον.

6 Γενεσίων δὲ ἀγομένων τοῦ Ἡρώδου, ὠρχήσατο ἡ θυγάτηρ τῆς Ἡρωδιάδος ἐν τῷ μέσῳ, καὶ ἤρεσε τῷ Ἡρώδῃ·

7 Ὅθεν μεθ' ὅρκου ὡμολόγησεν αὐτῇ δοῦναι ὃ ἐὰν αἰτήσηται.

8 Ἡ δὲ προβιβασθεῖσα ὑπὸ τῆς μητρὸς αὐτῆς, Δός μοι, φησὶν, ὧδε ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ Βαπτιστοῦ.

9 Καὶ ἐλυπήθη ὁ βασιλεὺς, διὰ δὲ τοὺς ὅρκους καὶ τοὺς συνανακειμένους ἐκέλευσε δοθῆναι·

10 καὶ πέμψας ἀπεκεφάλισε τὸν Ἰωάννην ἐν τῇ φυλακῇ.

11 Καὶ ἠνέχθη ἡ κεφαλὴ αὐτοῦ ἐπὶ πίνακι, καὶ ἐδόθη τῷ κορασίῳ· καὶ ἤνεγκε τῇ μητρὶ αὐτῆς.

12 Καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἦραν τὸ σῶμα, καὶ ἔθαψαν αὐτό· καὶ ἐλθόντες ἀπήγγειλαν τῷ Ἰησοῦ.

13 Καὶ ἀκούσας ὁ Ἰησοῦς ἀνεχώρησεν ἐκεῖθεν ἐν πλοίῳ εἰς ἔρημον τόπον κατ' ἰδίαν. καὶ ἀκούσαντες οἱ ὄχλοι ἠκολούθησαν αὐτῷ πεζῇ ἀπὸ τῶν πόλεων.

14 ΚΑΙ ἐξελθὼν ὁ Ἰησοῦς εἶδε πολὺν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ' αὐτοὺς, καὶ ἐθεράπευσε τοὺς ἀῤῥώστους αὐτῶν.

15 Ὀψίας δὲ γενομένης, προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ, λέγοντες, Ἔρημός ἐστιν ὁ τόπος, καὶ ἡ ὥρα ἤδη παρῆλθεν· ἀπόλυσον τοὺς ὄχλους, ἵνα ἀπελθόντες εἰς τὰς κώμας, ἀγοράσωσιν ἑαυτοῖς βρώματα.

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the niece of Philip and Herod Antipas.—Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ. Philip and Herod were sons of the same father, Herod the Great, by different mothers. Philip is said to have been a mild and amiable prince, beloved by his subjects, whom he governed with equity. His tetrarchy consisted of Auronitis, Trachonitis, Gaulonitis, Paneas, and Batanæa. He reigned thirty-seven years.

4. ἔχειν for γαμεῖν, like *habere* in Latin. Herod having deserted his own wife, the daughter of Aretas, a petty king of Arabia Petræa, and having seduced his brother's wife, publicly married her, in contempt of all laws human and divine. The law allowed a man to marry his brother's widow when he died childless (Lev., xviii., 16; xx., 21; Deut., xxv., 5); but in this case Philip was alive, and had had a daughter by Herodias. Hence there were committed the detestable crimes of incest and adultery. No wonder that murder was added to these.

6. γενεσίων — ἀγομένων, "Herod's birth-day was kept." Birth-days were very generally days of great rejoicing.—ὠρχήσατο, there seems no good reason to suppose (with some) that this was a pantomimic and lascivious dance; it was probably decorous, but unusually attractive and elegant.—θυγάτηρ. Her name was Salome. (Josephus, *Antiq.*, xviii., 5, 4.) Tradition relates that she met with a miserable death.

8. προβιβασθεῖσα, "instigated or urged on" by her mother.—πίνακι, a large, flat *dish* or *platter*.

9. ἐλυπήθη, "was sorry, or chagrined," at being asked to do so unpopular a thing.

10. πέμψας, *i. e.*, as St. Mark (ch. vi., 27) relates, he sent a σπεκουλάτωρ.

13. ἀκούσας, viz., of John's death and Herod's opinion of who Jesus was.—κατ' ἰδίαν, *seorsum*, "privately."—πεζῇ, "by land," as opposed to ἐν πλοίῳ.

14. ἐξελθὼν, "having left" the ship or vessel.

15. ὀψίας — γενομένης. See note, ch. viii., 16. This was the *first* evening. At verse 23, the *second* evening is meant.—ὥρα, in the sense of *day*.

16 Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Οὐ χρείαν ἔχουσιν ἀπελθεῖν· δότε αὐτοῖς ὑμεῖς φαγεῖν.

17 Οἱ δὲ λέγουσιν αὐτῷ, Οὐκ ἔχομεν ὧδε εἰ μὴ πέντε ἄρτους καὶ δύο ἰχθύας.

18 Ὁ δὲ εἶπε, Φέρετέ μοι αὐτοὺς ὧδε.

19 Καὶ κελεύσας τοὺς ὄχλους ἀνακλιθῆναι ἐπὶ τοὺς χόρτους, καὶ λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν, εὐλόγησε· καὶ κλάσας ἔδωκε τοῖς μαθηταῖς τοὺς ἄρτούς, οἱ δὲ μαθηταὶ τοῖς ὄχλοις.

20 Καὶ ἔφαγον πάντες, καὶ ἐχορτάσθησαν· καὶ ἦραν τὸ περισσεῦον τῶν κλασμάτων, δώδεκα κοφίνους πλήρεις.

21 Οἱ δὲ ἐσθίοντες ἦσαν ἄνδρες ὡσεὶ πεντακισχίλιοι, χωρὶς γυναικῶν καὶ παιδίων.

22 Καὶ εὐθέως ἠνάγκασεν ὁ Ἰησοῦς τοὺς μαθητὰς αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖον, καὶ προάγειν αὐτὸν εἰς τὸ πέραν, ἕως οὗ ἀπολύσῃ τοὺς ὄχλους.

23 Καὶ ἀπολύσας τοὺς ὄχλους, ἀνέβη εἰς τὸ ὄρος κατ' ἰδίαν προσεύξασθαι. Ὀψίας δὲ γενομένης, μόνος ἦν ἐκεῖ.

24 Τὸ δὲ πλοῖον ἤδη μέσον τῆς θαλάσσης ἦν, βασανιζόμενον ὑπὸ τῶν κυμάτων· ἦν γὰρ ἐναντίος ὁ ἄνεμος.

25 Τετάρτῃ δὲ φυλακῇ τῆς νυκτὸς ἀπῆλθε πρὸς αὐτοὺς ὁ Ἰησοῦς, περιπατῶν ἐπὶ τῆς θαλάσσης.

26 Καὶ ἰδόντες αὐτὸν οἱ μαθηταὶ ἐπὶ τὴν θάλασσαν περιπατοῦντα, ἐταράχθησαν, λέγοντες, Ὅτι φάντασμά ἐστι· καὶ ἀπὸ τοῦ φόβου ἔκραξαν.

27 Εὐθέως δὲ ἐλάλησεν αὐτοῖς ὁ Ἰησοῦς, λέγων, Θαρσεῖτε· ἐγώ εἰμι, μὴ φοβεῖσθε.

28 Ἀποκριθεὶς δὲ αὐτῷ ὁ Πέτρος εἶπε, Κύριε, εἰ σὺ εἶ, κέλευσόν με πρός σε ἐλθεῖν ἐπὶ τὰ ὕδατα.

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19. *εὐλόγησε, subj. τὸν Θεόν.* (Bloomfield.) Used as synonymous with *εὐχαριστεῖν*. See Matt., xv., 36; Mark, viii., 6; Luke, i., 64, &c.—*κλάσας*. The Jewish bread was formed into *cakes*, broad, thin, and brittle, like our *biscuits;* hence they are said to be *broken* rather than cut.

20. *κοφίνους*, "baskets" made of cuttings or twigs of trees, used for carrying provisions. Probably each of the Apostles had a basket which he carried with him.

21. *οἱ ἐσθίοντες, qui comederant*, imperf. participle.

22. *ἠνάγκασεν*, "obliged." It is not necessary to suppose any *compulsion* to have been used beyond that which a master and teacher may daily deem it expedient to use. *Conf.* John, vi., 15, where we learn that the multitude had thoughts of forcing him to declare himself a king.

23. *τὸ ὄρος*, "the mountain," viz., near Bethsaida, and forming part of the range by which the Lake of Gennesaret is encircled.—*ὀψίας*. See note, ch. viii., 16.

24. *μέσον, subj. κατά.*—*βασανιζόμενον*, "violently tossed."

25. *τετάρτῃ δὲ φυλακῇ*. The Jewish night was divided into four watches, each containing about three of our hours; the first began at six in the evening, the second at nine, the third at midnight, and the fourth at three in the morning.—*περιπατῶν ἐπὶ τῆς θαλάσσης*: this is, in Job, ix., 8, accounted a property of the Deity only. Hence our Saviour possessed Divine power

26. *φάντασμα* (from *πεφάντασμαι, φαντάζω*), "apparition, spectre." See note, Luke, xxiv., 37.

27. *ἐγώ εἰμι*, rather unusual idiom. "It is I," *i. e.*, "*I* am the person whom you see." *Comp.* Mark, xiv., 62; Jno., viii., 24, 28, 58; xiii., 19. See also, note, Jno., iv., 26.

29 Ὁ δὲ εἶπεν, Ἐλθέ. Καὶ καταβὰς ἀπὸ τοῦ πλοίου ὁ Πέτρος περιεπάτησεν ἐπὶ τὰ ὕδατα, ἐλθεῖν πρὸς τὸν Ἰησοῦν.

30 Βλέπων δὲ τὸν ἄνεμον ἰσχυρὸν, ἐφοβήθη· καὶ ἀρξάμενος καταποντίζεσθαι ἔκραξε, λέγων, Κύριε, σῶσόν με.

31 Εὐθέως δὲ ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα, ἐπελάβετο αὐτοῦ, καὶ λέγει αὐτῷ, Ὀλιγόπιστε, εἰς τί ἐδίστασας;

32 Καὶ ἐμβάντων αὐτῶν εἰς τὸ πλοῖον, ἐκόπασεν ὁ ἄνεμος·

33 Οἱ δὲ ἐν τῷ πλοίῳ ἐλθόντες προσεκύνησαν αὐτῷ, λέγοντες, Ἀληθῶς Θεοῦ υἱὸς εἶ.

34 ΚΑΙ διαπεράσαντες ἦλθον εἰς τὴν γῆν Γεννησαρέτ.

35 Καὶ ἐπιγνόντες αὐτὸν οἱ ἄνδρες τοῦ τόπου ἐκείνου, ἀπέστειλαν εἰς ὅλην τὴν περίχωρον ἐκείνην, καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας·

36 καὶ παρεκάλουν αὐτὸν, ἵνα μόνον ἅψωνται τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ ὅσοι ἥψαντο, διεσώθησαν.

## ΚΕΦ. ιε΄. 15.

1 ΤΟΤΕ προσέρχονται τῷ Ἰησοῦ οἱ ἀπὸ Ἱεροσολύμων γραμματεῖς καὶ Φαρισαῖοι, λέγοντες,

2 διατί οἱ μαθηταί σου παραβαίνουσι τὴν παράδοσιν τῶν πρεσβυτέρων; οὐ γὰρ νίπτονται τὰς χεῖρας αὐτῶν, ὅταν ἄρτον ἐσθίωσιν.

3 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Διατί καὶ ὑμεῖς παραβαίνετε

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30. ἰσχυρὸν for σφοδρόν.—καταποντίζεσθαι, from κατὰ, *down*, and ποντίζω, *to sink*, *i. e.*, in the water, πόντος. See note, ch. xviii., 6.

31. ἐδίστασας. This word properly denotes *in bivis stare*, uncertain, undetermined which way to take. Hence to *waver*, to *doubt*.

32. ἐκόπασεν, "ceased, was lulled or hushed," *conquievit*. (Erasmus.) Herodotus uses the same expression.

33. Θεοῦ υἱὸς εἶ. "The Son of God." —ἀληθῶς, may be regarded as emphatic. "Thou art *truly* and *certainly* what Thou claimest to be, viz., the Son of God." Dr. Campbell prefers the rendering "a son of a god," because of the absence of the article, and considers the mariners as pagans, and speaking after their manner; but Bishop Middleton (on the *Greek Article*) shows conclusively that the absence of the article does by no means require this rendering. *Conf.*, particularly, Luke, i., 35; Rom., i., 4; Matt., xxvii., 43. That the mariners were pagans is a gratuitous supposition.

34. Γεννησαρέτ, called *Chinnereth*, Deut., iii., 17; Numb., xxxiv., 11. Josephus describes the land of Gennesaret as about four miles in length along the western shore of the lake, and three in breadth; it was distinguished for beauty and fertility.

36. κρασπέδου. See note, ch. ix., 20.

Chap. XV., ver. 1. οἱ ἀπὸ Ἱεροσολύμων, "those of or belonging to Jerusalem," a common idiom in Scripture. See John, xi., 1; Acts, xvii., 13; Heb., xiii., 24. These of Jerusalem were the most distinguished teachers, and came probably to watch and, if possible, ensnare our Lord.

2. τὴν παράδοσιν, "tradition," *i. e.*, the precepts handed down orally, not written. Subsequently these traditions, having increased to an enormous extent, were digested into one body, forming what is called the *Talmud:* the Talmud consists of the *Mishna* (*i. e.*, the text), and the *Gemara* (*i. e.*, the commentary). It was compiled about the end of the second century, and is generally esteemed as of far more value and authority than the written word.—οὐ γὰρ νίπτονται, their notions on this subject were extravagant and ridiculous: one rabbi asserted that neglect of washing was a greater sin than whoredom; another that it was much better to die than to omit it, &c. *Conf.* Whitby, *in loc.*

3. διατί καὶ ὑμεῖς. Our Saviour

*τὴν ἐντολὴν τοῦ Θεοῦ διὰ τὴν παράδοσιν ὑμῶν;*

4 *Ὁ γὰρ Θεὸς ἐνετείλατο λέγων, Τίμα τὸν πατέρα σου, καὶ τὴν μητέρα· καί, Ὁ κακολογῶν πατέρα ἢ μητέρα, θανάτῳ τελευτάτω·*

5 *Ὑμεῖς δὲ λέγετε, Ὃς ἂν εἴπῃ τῷ πατρὶ ἢ τῇ μητρί, Δῶρον, ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇς, καὶ οὐ μὴ τιμήσῃ τὸν πατέρα αὐτοῦ ἢ τὴν μητέρα αὐτοῦ·*

6 *καὶ ἠκυρώσατε τὴν ἐντολὴν τοῦ Θεοῦ διὰ τὴν παράδοσιν ὑμῶν.*

7 *Ὑποκριταί, καλῶς προεφήτευσε περὶ ὑμῶν Ἡσαΐας, λέγων,*

8 *Ἐγγίζει μοι ὁ λαὸς οὗτος τῷ στόματι αὐτῶν, καὶ τοῖς χείλεσί με τιμᾷ· ἡ δὲ καρδία αὐτῶν πόῤῥω ἀπέχει ἀπ' ἐμοῦ.*

9 *Μάτην δὲ σέβονταί με, διδάσκοντες διδασκαλίας, ἐντάλματα ἀνθρώπων.*

10 *Καὶ προσκαλεσάμενος τὸν ὄχλον, εἶπεν αὐτοῖς, Ἀκούετε καὶ συνίετε.*

11 *Οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῖ τὸν ἄνθρωπον· ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος, τοῦτο κοινοῖ τὸν ἄνθρωπον.*

12 *Τότε προσελθόντες οἱ μαθηταὶ αὐτοῦ εἶπον αὐτῷ, Οἶδας ὅτι οἱ Φαρισαῖοι ἀκούσαντες τὸν λόγον ἐσκανδαλίσθησαν;*

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here effectually confutes them, by showing how they, following vain tradition, had rendered of none effect a plain and positive command of God.

4. *τίμα τὸν πατέρα.* (Exod., xx., 12.) Of course this included not only *respect* and *obedience*, but also *taking care of* and *supporting*, to the extent of one's ability.—*κακολογῶν*, "reviles." (Exod., xxi., 17; Lev., xx., 9.)—*θανάτῳ τελευτάτω.* Very strong expression, "let him die, as he deserves, without mercy." God saw fit to utter this awful denunciation against a breach of the fifth commandment.

5. *δῶρον, scil. ἔστω. Something devoted to the service of God.* The term also has the meaning of *any thing prohibited.* This was one of the Pharisaical modes of destroying the force of God's commandment. Let one say "be it a gift," *i. e.*, "let that be considered as devoted or consecrated by which otherwise thou mightest receive advantage from me;" and, though he might spend as much as he chose in selfish gratification, yet he was not only freed, but even *prohibited* from giving any aid to his parents. —*καὶ οὐ μὴ τιμήσῃ.* Some critics regard *καὶ* as *expletive*, and render "whosoever shall say, &c., he shall not honor," &c., better thus: "whosoever shall say, &c., he must *even* (*καὶ*) *not* honor," *i. e.*, he has laid himself under obligation *not* to honor his father or his mother. This was certainly *reviling* his father and mother. (See note, Mark, vii., 11.) The English version renders *καὶ* "and," and supplies at the end of the sentence *insons erit*, "he shall be free," *i. e.*, free from obligation, free from the duty of keeping the commandment.

7. *προεφήτευσε.* This word (as noted, ch. vii., 15, 22) often means to *teach*, to *declare*, &c. Here the prophet is speaking of the Jews of his own day; nevertheless, he has declared or pronounced what is equally applicable to the hypocrites who surrounded our Saviour.

8. *ἐγγίζει μοι* (Is., xxix., 13), "address me with their mouth," &c.—*πόῤῥω ἀπέχει*, "estranged."

9. *ἐντάλματα*, "institutions" (Campbell) or injunctions.

11. *οὐ τὸ εἰσερχόμενον*, nothing *of itself* is unclean; meat and drink make a man neither better nor worse, *morally* considered; it is true that, according to God's law, some things were clean and some unclean to the Jew; yet, in all cases where he transgressed, the wickedness arose out of an evil and corrupt heart which prompted to ungodly acts.

13 Ὁ δὲ ἀποκριθεὶς εἶπε, Πᾶσα φυτεία, ἣν οὐκ ἐφύτευσεν ὁ πατήρ μου ὁ οὐράνιος, ἐκριζωθήσεται.

14 Ἄφετε αὐτούς· ὁδηγοί εἰσι τυφλοὶ τυφλῶν· τυφλὸς δὲ τυφλὸν ἐὰν ὁδηγῇ, ἀμφότεροι εἰς βόθυνον πεσοῦνται.

15 Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ, Φράσον ἡμὶν τὴν παραβολὴν ταύτην.

16 Ὁ δὲ Ἰησοῦς εἶπεν, Ἀκμὴν καὶ ὑμεῖς ἀσύνετοί ἐστε;

17 Οὔπω νοεῖτε, ὅτι πᾶν τὸ εἰσπορευόμενον εἰς τὸ στόμα, εἰς τὴν κοιλίαν χωρεῖ, καὶ εἰς ἀφεδρῶνα ἐκβάλλεται;

18 Τὰ δὲ ἐκπορευόμενα ἐκ τοῦ στόματος ἐκ τῆς καρδίας ἐξέρχεται, κἀκεῖνα κοινοῖ τὸν ἄνθρωπον.

19 Ἐκ γὰρ τῆς καρδίας ἐξέρχονται διαλογισμοὶ πονηροὶ, φόνοι, μοιχεῖαι, πορνεῖαι, κλοπαὶ, ψευδομαρτυρίαι, βλασφημίαι·

20 Ταῦτά ἐστι τὰ κοινοῦντα τὸν ἄνθρωπον· τὸ δὲ ἀνίπτοις χερσὶ φαγεῖν, οὐ κοινοῖ τὸν ἄνθρωπον.

21 ΚΑΙ ἐξελθὼν ἐκεῖθεν ὁ Ἰησοῦς ἀνεχώρησεν εἰς τὰ μέρη Τύρου καὶ Σιδῶνος.

22 Καὶ ἰδοὺ, γυνὴ Χαναναία ἀπὸ τῶν ὁρίων ἐκείνων ἐξελθοῦσα ἐκραύγασεν αὐτῷ, λέγουσα, Ἐλέησόν με, Κύριε, υἱὲ Δαβίδ· ἡ θυγάτηρ μου κακῶς δαιμονίζεται.

23 Ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον. καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἠρώτων αὐτὸν, λέγοντες, Ἀπόλυσον αὐτὴν, ὅτι κράζει ὄπισθεν ἡμῶν.

24 Ὁ δὲ ἀποκριθεὶς εἶπεν, Οὐκ ἀπεστάλην εἰ μὴ εἰς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραήλ.

25 Ἡ δὲ ἐλθοῦσα προσεκύνει αὐτῷ, λέγουσα, Κύριε, βοήθει μοι.

26 Ὁ δὲ ἀποκριθεὶς εἶπεν, Οὐκ ἔστι καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων, καὶ βαλεῖν τοῖς κυναρίοις.

27 Ἡ δὲ εἶπε, Ναὶ, Κύριε· καὶ γὰρ τὰ κυνάρια ἐσθίει ἀπὸ

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13. *φυτεία*, "planting or plantation," in allusion to the Pharisaical traditions, which had taken such deep root in the minds of the Jews.

14. *βόθυνον*, "pit," such as was dug for the reception of rain water.

15. *παραβολὴν*, "saying," "maxim." *Conf.* note, ch. xiii., 3. Peter, whose attachment to the law and its injunctions was deep and lasting, was utterly astonished at our Lord's declaration in verse 11; hence he takes the earliest opportunity to ask the *meaning* of that *saying respecting meats.*

16. *ἀκμὴν*, for *κατ' ἀκμὴν χρόνον*, still; after so many miracles, "are ye even yet without understanding?"—*ἀκμὴν* signifies *adhuc* in good Greek.

17. *ἀφεδρῶνα* (*ἀπὸ* and *ἕζομαι*). The word is not used in the classics.

18. *κἀκεῖνα κοινοῖ τὸν ἄνθρωπον, i. e.*, because they *come from the heart*, the source whence originates every thought, word, and act.—*κἀκεῖνα* for *καὶ ἐκεῖνα.*

19. *διαλογισμοὶ*, "reasonings," or *contrivances*, as Campbell translates.

21. *εἰς τὰ μέρη*, "into the confines or borders." See note, ch. xi., 21.

22. *γυνὴ Χαναναία*, called by St. Mark (ch. vii., 26), Ἑλληνὶς Συροφοίνισσα, *i. e.*, a Gentile dwelling on the confines of Phœnicia. Some of the Canaanites were not driven out. (Judg., i., 31, 32.)

23. *ἀπόλυσον*, "dismiss her," by granting her request. Schleusner gives the meaning *satisfac ejus precibus.*

24. *ἀπολωλότα.* See note, ch. x., 6.

26. *κυναρίοις.* This was a common term of reproach when speaking of the Gentiles.

27. *ναὶ, Κύριε*, "true, Lord," yet withhold not altogether Thy compassion from me, "*for* even the dogs," &c.

τῶν ψιχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τῶν κυρίων αὐτῶν.

28 Τότε ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ, Ὦ γύναι, μεγάλη σου ἡ πίστις· γενηθήτω σοι ὡς θέλεις. Καὶ ἰάθη ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης.

29 ΚΑΙ μεταβὰς ἐκεῖθεν ὁ Ἰησοῦς ἦλθε παρὰ τὴν θάλασσαν τῆς Γαλιλαίας· καὶ ἀναβὰς εἰς τὸ ὄρος, ἐκάθητο ἐκεῖ.

30 Καὶ προσῆλθον αὐτῷ ὄχλοι πολλοὶ, ἔχοντες μεθ' ἑαυτῶν χωλοὺς, τυφλοὺς, κωφοὺς, κυλλοὺς καὶ ἑτέρους πολλοὺς, καὶ ἔῤῥιψαν αὐτοὺς παρὰ τοὺς πόδας τοῦ Ἰησοῦ· καὶ ἐθεράπευσεν αὐτούς,

31 ὥστε τοὺς ὄχλους θαυμάσαι, βλέποντας κωφοὺς λαλοῦντας, κυλλοὺς ὑγιεῖς, χωλοὺς περιπατοῦντας, καὶ τυφλοὺς βλέποντας· καὶ ἐδόξασαν τὸν Θεὸν Ἰσραήλ.

32 Ὁ δὲ Ἰησοῦς προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ εἶπε, Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη ἡμέρας τρεῖς προσμένουσί μοι, καὶ οὐκ ἔχουσι τί φάγωσι. καὶ ἀπολῦσαι αὐτοὺς νήστεις οὐ θέλω, μήποτε ἐκλυθῶσιν ἐν τῇ ὁδῷ.

33 Καὶ λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, Πόθεν ἡμῖν ἐν ἐρημίᾳ ἄρτοι τοσοῦτοι, ὥστε χορτάσαι ὄχλον τοσοῦτον;

34 Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, Πόσους ἄρτους ἔχετε; Οἱ δὲ εἶπον, Ἑπτὰ, καὶ ὀλίγα ἰχθύδια.

35 Καὶ ἐκέλευσε τοῖς ὄχλοις ἀναπεσεῖν ἐπὶ τὴν γῆν·

36 Καὶ λαβὼν τοὺς ἑπτὰ ἄρτους καὶ τοὺς ἰχθύας, εὐχαριστήσας ἔκλασε, καὶ ἔδωκε τοῖς μαθηταῖς αὐτοῦ, οἱ δὲ μαθηταὶ τῷ ὄχλῳ.

37 Καὶ ἔφαγον πάντες, καὶ ἐχορτάσθησαν· καὶ ἦραν τὸ περισσεῦον τῶν κλασμάτων, ἑπτὰ σπυρίδας πλήρεις.

38 Οἱ δὲ ἐσθίοντες ἦσαν τετρακισχίλιοι ἄνδρες, χωρὶς γυναικῶν καὶ παιδίων.

39 ΚΑΙ ἀπολύσας τοὺς ὄχλους ἐνέβη εἰς τὸ πλοῖον, καὶ ἦλθεν εἰς τὰ ὅρια Μαγδαλά.

## ΚΕΦ. ις'. 16.

1 Καὶ προσελθόντες οἱ Φαρισαῖοι καὶ Σαδδουκαῖοι, πειράζοντες ἐπηρώτησαν αὐτὸν σημεῖον ἐκ τοῦ οὐρανοῦ ἐπιδεῖξαι αὐτοῖς.

2 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Ὀψίας γενομένης λέγετε, Εὐδία· πυῤῥάζει γὰρ ὁ οὐρανός.

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29. *τὸ ὄρος*, *i. e.*, one of the mountainous ridge which encircles the Sea of Galilee.—*ἐκάθητο*, "sat down," *i. e.*, to teach the multitude. See note, ch. v., 1.

30. *κυλλοὺς*, "the cripple," those having limbs crooked, distorted, contracted, &c. Or, *κυλλοὺς*, *mutilos* (Erasmus), "mutilated," those who had lost a limb or limbs.

31. *κωφοὺς*, "deaf and dumb," for those born deaf are naturally dumb (unable to speak) also.

32. *σπλαγχνίζομαι*. See note, ch. ix., 36.—*μήποτε ἐκλυθῶσιν*, "lest their strength fail."

35. *ἀναπεσεῖν*, "to lie down," *i. e.*, in order to eat; *ἀνακλιθῆναι*, ch. xiv., 19.

37. *σπυρίδας*, *sportulas* (Erasmus), "baskets" of a smaller size than the *κόφινοι*, ch. xiv., 20.

39. *Μαγδαλά*, on the southeastern shore of the Lake of Gennesaret. *Conf.* Mark, viii., 10, who says *Dalmanutha*. Both places were at the southern end of the lake.

Chap. XVI., ver. 1. *πειράζοντες*, "to try him." Since "to tempt" properly means "to solicit to evil," "to pro voke," &c., the English version seems in this place incorrect.

2. *εὐδία, scil. ἔσται.*. Parkhurst gives

3 Καὶ πρωΐ, Σήμερον χειμών· πυῤῥάζει γὰρ στυγνάζων ὁ οὐρανός. Ὑποκριταὶ, τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν, τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε;

4 Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ· καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου. Καὶ καταλιπὼν αὐτοὺς, ἀπῆλθε.

5 ΚΑΙ ἐλθόντες οἱ μαθηταὶ αὐτοῦ εἰς τὸ πέραν ἐπελάθοντο ἄρτους λαβεῖν.

6 Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Ὁρᾶτε καὶ προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων.

7 Οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς λέγοντες, Ὅτι ἄρτους οὐκ ἐλάβομεν.

8 Γνοὺς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Τί διαλογίζεσθε ἐν ἑαυτοῖς, ὀλιγόπιστοι, ὅτι ἄρτους οὐκ ἐλάβετε;

9 Οὔπω νοεῖτε, οὐδὲ μνημονεύετε τοὺς πέντε ἄρτους τῶν πεντακισχιλίων, καὶ πόσους κοφίνους ἐλάβετε;

10 Οὐδὲ τοὺς ἑπτὰ ἄρτους τῶν τετρακισχιλίων, καὶ πόσας σπυρίδας ἐλάβετε;

11 Πῶς οὐ νοεῖτε, ὅτι οὐ περὶ ἄρτου εἶπον ὑμῖν προσέχειν ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων;

12 Τότε συνῆκαν, ὅτι οὐκ εἶπε προσέχειν ἀπὸ τῆς ζύμης τοῦ ἄρτου, ἀλλ᾽ ἀπὸ τῆς διδαχῆς τῶν Φαρισαίων καὶ Σαδδουκαίων.

13 ἘΛΘΩΝ δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρείας τῆς Φιλίππου, ἠρώτα τοὺς μαθητὰς αὐτοῦ, λέγων, Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι, τὸν υἱὸν τοῦ ἀνθρώπου;

14 Οἱ δὲ εἶπον, Οἱ μὲν Ἰωάννην τὸν Βαπτιστήν· ἄλλοι δὲ Ἠλίαν· ἕτεροι δὲ Ἱερεμίαν, ἢ ἕνα τῶν προφητῶν.

15 Λέγει αὐτοῖς, Ὑμεῖς δὲ τίνα με λέγετε εἶναι;

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the derivation from εὖ and Δία (*accus.* of Ζεύς); hence, by metonymy, the air, the weather; so the Latins say *sub Dio*, "in the open air;" *sub Jove frigido* (Horace, *Carm.*, I., 1, 25), "beneath the cold sky."

3. χειμών, "stormy, tempestuous weather."—στυγνάζων, "lowering," *i. e.*, dark or gloomy, as the sky or heaven with clouds or vapors. *Cf.* Pliny's *cœli tristitiam.* (*Nat. Hist.*, ii., 6.)—ὑποκριταί. See note, ch. vi., 2.—καιρῶν. See Luke, xxi., 8; Eph., i., 10.

4. γενεὰ πονηρὰ—προφήτου. See note, ch. xii., 39.

5. ἐπελάθοντο (2*d aor. mid.* from ἐπιλανθάνομαι), "they had forgotten," *i. e.*, they discovered that through forgetfulness they had not brought loaves with them.

6. ὁρᾶτε καὶ προσέχετε, *emphatical*, "be cautiously on your guard." (Doddridge.)—ζύμης, *i. e.*, *doctrine*, as afterward explained in verse 12.

7. ὅτι ἄρτους, before ὅτι must be supplied τοῦτ' εἶπε, or something that is equivalent.

8. *Conf.* note, ch. xvii., 20.

9. τῶν πεντακισχιλίων, "among the five thousand."

12. διδαχῆς, "doctrine, teaching, example," &c., of the Pharisees and Sadducees.

13. Καισαρείας τῆς Φιλίππου, so called in order to distinguish it from Cæsarea on the sea-coast. It was situate in the northern part of Canaan, near Mount Lebanon, and formerly called Laish. Philip having rebuilt it, gave it the name of Cæsarea, in honor of Tiberius Cæsar.—τίνα με λέγουσιν, "who (not whom) do men say," &c.

14. Ἱερεμίαν. It was one of the Jewish traditions that Jeremiah would appear when the Messiah came. Perhaps, as Whitby suggests, they might have encouraged themselves in this notion from Jer., i., 5, 10. (*Comment.*, *in loc.*)

16 Ἀποκριθεὶς δὲ Σίμων Πέτρος εἶπε, Σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος.

17 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ, Μακάριος εἶ, Σίμων Βὰρ Ἰωνᾶ· ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέ σοι, ἀλλ' ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς.

18 Κἀγὼ δέ σοι λέγω, ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν, καὶ πύλαι ᾅδου οὐ κατισχύσουσιν αὐτῆς.

19 Καὶ δώσω σοὶ τὰς κλεῖς τῆς βασιλείας τῶν οὐρανῶν· καὶ ὃ ἐὰν δήσῃς ἐπὶ τῆς γῆς, ἔσται

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16. *ὁ Χριστὸς*, "the Messiah." (See note, ch. i., 16.)—*ὁ υἱὸς τοῦ Θεοῦ*, thou art not only the Son of Man, the heir to the throne of David, but also "the Son of God," the only living and true God. Adoration is implied in this confession of St. Peter's.

17. *βὰρ*, *Syriac*, meaning "son." So Acts, xiii., 6, Bar-jesus, "son of Jesus."—*σὰρξ καὶ αἷμα*, "flesh and blood," *i. e.*, *man*, who is composed of flesh and blood. The antithesis between this expression and *ὁ Πατήρ*, &c., strongly marks the frailty and insignificance of the one, and the might, majesty, and glory of the other.

18. This much-contested and important passage, literally translated, is thus: "I say unto thee likewise, that thou art *Petros* (Rock), and upon this *petra* (rock) I will build my Church," &c.; the *paronomasia* in the original is lost in the English version; Campbell endeavors to express it by rendering "thou art named *Rock*, and upon this *rock*," &c. Several modern languages possess an advantage over the English in this respect, viz., that the allusion is at once evident. The sense seems clearly this, "thou art what thy name Cephas, or Petros, imports, *i. e.*, a Rock, as will be manifest by thy work and office; and upon thee, who art of such a character, as upon a rock, I will build my Church, laying the first foundation of it upon thy preaching to the Jews (Acts, ii., 41, 47), and to the Gentiles (Acts, x., 5; xv., 7, &c.)."—*ἐκκλησίαν* (from *ἐκκαλέω*, *to call out of*), an *assembly* or *congregation*, called out or summoned, whether for civil or religious purposes (Acts, xix., 39; vii., 38; Heb., ii., 12); also, a *Christian assembly* or *church*, *i. e.*, persons called out of the world and devoted to the service of God. (Acts, viii., 1; Rom., xvi., 1; 1 Cor. xvi., 19.) Here it refers to the *Church universal*. See 1 Cor., xii., 28; Eph., v., 25; Col., i., 18, &c.—*πύλαι ᾅδου*, the gates of Hades, the mansion of the dead; that is to say, "no power, not even that which subdues all else, viz., death, and brings all into the unseen abode of disembodied spirits, shall prevail against my Church." A most consoling promise of perpetual stability! Neither man nor devil can destroy the Church; though for a time it may be brought low; though portions may become corrupt and perish utterly; yet we have the sure word of our Master on which to rest, that *never* shall His Church be destroyed from off the earth.—*ᾅδου* (from *a*, *non*, and *ἰδεῖν*, *videre*, *2d aor. infin.* of *εἴδω*.) "Hades," the unseen mansion of the dead in general. The righteous and the wicked, all who have died, are in Hades; though, of course, they are separated by a great and impassable gulf; the righteous are happy, the wicked miserable; these are in "Abraham's bosom," or "Paradise;" those in torment unmitigable. This word occurs eleven times in the New Testament; it is rendered "hell" in every instance except one, 1 Cor., xv., 55, where it is translated *grave*. Hell, the old Saxon word, denoting a *concealed*, *unseen place*, exactly expresses the meaning of Hades; unfortunately, however, this word has become so restricted in its meaning that it now refers only to the *place of torment*, a sense which Hades never bears, and which Gehenna alone expresses. (See note, ch. v., 22.)

19. *δώσω σοὶ τὰς κλεῖς*. If we suppose that allusion is still made to the Church as founded upon a rock, "the keys" given to St. Peter will denote that he is the person by whose instrumentality the kingdom of heaven

*δεδεμένον ἐν τοῖς οὐρανοῖς· καὶ ὃ ἐὰν λύσῃς ἐπὶ τῆς γῆς, ἔσται λελυμένον ἐν τοῖς οὐρανοῖς.*

20 Τότε *διεστείλατο τοῖς μαθηταῖς αὐτοῦ, ἵνα μηδενὶ εἴπωσιν, ὅτι αὐτός ἐστιν* Ἰησοῦς *ὁ* Χριστός.

21 ΑΠΟ *τότε ἤρξατο ὁ* Ἰησοῦς *δεικνύειν τοῖς μαθηταῖς αὐτοῦ, ὅτι δεῖ αὐτὸν ἀπελθεῖν εἰς* Ἱεροσόλυμα, *καὶ πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκτανθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.*

22 Καὶ *προσλαβόμενος αὐτὸν ὁ* Πέτρος *ἤρξατο ἐπιτιμᾷν αὐτῷ, λέγων,* Ἵλεώς *σοι,* Κύριε· *οὐ μὴ ἔσται σοι τοῦτο.*

23 Ὁ *δὲ στραφεὶς εἶπε τῷ* Πέτρῳ, Ὕπαγε *ὀπίσω μου,* Σατανᾶ, *σκάνδαλόν μου εἶ· ὅτι οὐ φρονεῖς τὰ τοῦ* Θεοῦ, *ἀλλὰ τὰ τῶν ἀνθρώπων.*

24 Τότε *ὁ* Ἰησοῦς *εἶπε τοῖς μαθηταῖς αὐτοῦ,* Εἴ *τις θέλει ὀπίσω μου ἐλθεῖν, ἀπαρνησάσθω ἑαυτὸν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθείτω μοι.*

25 Ὃς *γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυ-*

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(or Gospel dispensation) should be first *opened* to both Jews and Gentiles, which was verified by the event. It is better, perhaps, to understand "the keys" as denoting *authority* (*Conf.* Is., xxii., 22; Rev., iii., 7), it being the custom then to confer authority by presenting a key. Hence, "I will give thee the keys of the kingdom of heaven," is equivalent to "I will bestow upon thee authority in my Church."—*ὃ ἐὰν δήσῃς—ἐν τοῖς οὐρανοῖς.* "Whatsoever thou shalt bind," &c., *i. e.*, "thy decisions, whether positive or negative, whether concerning persons or things, shall be ratified in heaven." "To bind," "to loose," in Jewish phraseology, would mean "to prohibit, to forbid," &c., and "to permit, to declare lawful," &c. It seems clear that our Saviour intended, under the idea of the power of the keys, to bestow authority sufficient to regulate and establish all affairs necessary to the completeness and stability of His Church. Of course, however, it will not for a moment be imagined that *exclusive* authority is given to St. Peter; for the other Apostles are *foundations* as well as he (Eph., ii., 20; Rev., xxi., 14); to *them*, also, is given the power of loosing and binding (Matt., xviii., 18); on *them* is bestowed the power of remitting and retaining sins (Jno., xx., 23); and nowhere in Holy Scripture, or in the records of the primitive Church, can there be found any thing like clear evidence in support of the extravagant and iniquitous pretensions of the modern and corrupt Church of Rome.

21. Lest they should entertain too exalted ideas respecting the kingdom of heaven, in consequence of what He had just said, as though it were a temporal kingdom, He draws off their minds to His sufferings.—*πρεσβυτέρων*, *i. e.*, the members of the Sanhedrim. (See note, ch. v., 22.)

22. *προσλαβόμενος αὐτὸν*, "taking hold of his hand," or "taking him aside," an action indicating remonstrance and even censure.—*ἤρξατο ἐπιτιμᾷν αὐτῷ*, "reproved Him." (Campbell.)—*ἵλεώς σοι,* Κύριε, *subj.* Θεὸς *εἴη.* Literally, "God be merciful to Thee, O Lord!" See 1 Chron., xi., 19, *ἵλεώς μοι ὁ* Θεὸς *τοῦ ποιῆσαι.* The phrase is equivalent to "God forbid;" His mercy being invoked for the averting of evil.

23. Σατανᾶ. This word literally means, "adversary," "evil counsellor." Applied in this sense to St. Peter's zealous but unwarrantable interference and opposition to the Divine plan for the redemption of the world by the death of Christ.—*σκάνδαλον*, "obstacle, hinderance."

24. *ὀπίσω μου*, "after me," *i. e.*, "be under my guidance as my disciple and follower."—*ἀράτω τὸν σταυρὸν.* See note, ch. x., 38.

χὴν αὐτοῦ ἕνεκεν ἐμοῦ, εὑρήσει αὐτήν.

26 Τί γὰρ ὠφελεῖται ἄνθρωπος, ἐὰν τὸν κόσμον ὅλον κερδήσῃ, τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ; ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ;

27 Μέλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μέτα τῶν ἀγγέλων αὐτοῦ· καὶ τότε ἀποδώσει ἑκάστῳ κατὰ τὴν πρᾶξιν αὐτοῦ.

28 Ἀμὴν λέγω ὑμῖν, εἰσί τινες τῶν ὧδε ἑστηκότων, οἵτινες οὐ μὴ γεύσωνται θανάτου, ἕως ἂν ἴδωσι τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ.

## ΚΕΦ. ιζ΄. 17.

1 ΚΑΙ μεθ' ἡμέρας ἓξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν.

2 Καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν, καὶ ἔλαμψε τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο λευκὰ ὡς τὸ φῶς.

3 Καὶ ἰδοὺ, ὤφθησαν αὐτοῖς Μωσῆς καὶ Ἠλίας, μετ' αὐτοῦ συλλαλοῦντες.

4 Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπε τῷ Ἰησοῦ, Κύριε, καλόν ἐστιν ἡμᾶς ὧδε εἶναι· εἰ θέλεις, ποιήσωμεν ὧδε τρεῖς σκηνὰς, σοὶ μίαν, καὶ Μωσῇ μίαν, καὶ μίαν Ἠλίᾳ.

5 Ἔτι αὐτοῦ λαλοῦντος, ἰδοὺ, νεφέλη φωτεινὴ ἐπεσκίασεν αὐτούς· καὶ ἰδοὺ, φωνὴ ἐκ τῆς νεφέλης, λέγουσα, Οὗτός ἐστιν ὁ

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26. *τί γὰρ ὠφελεῖται—ψυχῆς αὐτοῦ*; a proverbial expression, indicating the value of life. "What would it profit a man to gain the whole world and forfeit or lose his life." The English version renders *ψυχή*, "soul," a translation which seems greatly to increase the force and point of the interrogation. (See Luke, ix., 25.) "What advantage is it to gain and possess the whole world, if the end be the loss and eternal ruin of the soul? for what is there which can for a moment compare in value with the immortal soul?" —*ἀντάλλαγμα*, "ransom."

27. *μέλλει γὰρ ὁ υἱὸς*, the reference is to the final judgment.—*μέλλει ἔρχεσθαι*, "shall come."—*μέλλω* with the *infin.* is constantly used to express *the future.*

28. *οὐ μὴ γεύσωνται θάνατου*, "shall not taste of death." Hebraism for "shall not die."—*ἕως ἂν ἴδωσι—βασιλείᾳ αὐτοῦ.* (*Comp.* Mark, ix., 1; Luke, ix., 27.) The sense seems to be this: some of those at the time surrounding our Lord were to live till they saw Him coming in the power of His kingdom, by inflicting punishment on the unbelieving Jews, and by the great triumph and success of His Gospel. St. John, we know, lived to witness all this; doubtless others also.

Chap. XVII., ver. 1–8. The transfiguration of our Lord seems to have been designed to add to the evidence of His Messiahship, to show His manifest superiority to Moses and Elijah, one the great founder, the other the zealous maintainer of the law, and to reconcile the Apostles to His death, and comfort them under their heavy bereavement. *Comp.* note, Luke, ix., 28, *ὡσεὶ ἡμέραι ὀκτώ.*

1. *ὄρος.* Mount Tabor, according to ancient tradition.

2. *μετεμορφώθη*, "was transfigured," *i. e.*, His external appearance was changed. Certainly, there was no change of substance.

3. See Luke, ix., 30.

4. *σκηνὰς*, "booths," *i. e.*, temporary sheds or bowers made of the branches of trees. Such were reared at the "Feast of Tabernacles." (See Lev., xxiii., 34.)

5. *νεφέλη φωτεινή*, probably the *Shechinah*, or the Divine presence, manifested by a visible cloud resting over the mercy-seat (Lev., xvi., 2). See

*υἱός μου ὁ ἀγαπητὸς, ἐν ᾧ εὐδόκησα· αὐτοῦ ἀκούετε.*

6 *Καὶ ἀκούσαντες οἱ μαθηταὶ, ἔπεσον ἐπὶ πρόσωπον αὐτῶν, καὶ ἐφοβήθησαν σφόδρα.*

7 *Καὶ προσελθὼν ὁ Ἰησοῦς ἥψατο αὐτῶν, καὶ εἶπεν, Ἐγέρθητε καὶ μὴ φοβεῖσθε.*

8 *Ἐπάραντες δὲ τοὺς ὀφθαλμοὺς αὐτῶν, οὐδένα εἶδον, εἰ μὴ τὸν Ἰησοῦν μόνον.*

9 ΚΑΙ *καταβαινόντων αὐτῶν ἀπὸ τοῦ ὄρους, ἐνετείλατο αὐτοῖς ὁ Ἰησοῦς, λέγων, Μηδενὶ εἴπητε τὸ ὅραμα, ἕως οὗ ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ.*

10 *Καὶ ἐπηρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ, λέγοντες, Τί οὖν οἱ γραμματεῖς λέγουσιν, ὅτι Ἠλίαν δεῖ ἐλθεῖν πρῶτον;*

11 *Ὁ δὲ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτοῖς, Ἠλίας μὲν ἔρχεται πρῶτον, καὶ ἀποκαταστήσει πάντα·*

12 *λέγω δὲ ὑμῖν, ὅτι Ἠλίας ἤδη ἦλθε, καὶ οὐκ ἐπέγνωσαν αὐτὸν, ἀλλ' ἐποίησαν ἐν αὐτῷ ὅσα ἠθέλησαν· οὕτω καὶ ὁ υἱὸς τοῦ ἀνθρώπου μελλει πάσχειν ὑπ' αὐτῶν.*

13 *Τότε συνῆκαν οἱ μαθηταὶ, ὅτι περὶ Ἰωάννου τοῦ Βαπτιστοῦ εἶπεν αὐτοῖς.*

14 ΚΑΙ *ἐλθόντων αὐτῶν πρὸς τὸν ὄχλον, προσῆλθεν αὐτῷ ἄνθρωπος γονυπετῶν αὐτῷ,*

15 *καὶ λέγων, Κύριε, ἐλέησόν μου τὸν υἱὸν, ὅτι σεληνιάζεται καὶ κακῶς πάσχει· πολλάκις γὰρ πίπτει εἰς τὸ πῦρ, καὶ πολλάκις εἰς τὸ ὕδωρ.*

16 *Καὶ προσήνεγκα αὐτὸν τοῖς μαθηταῖς σου, καὶ οὐκ ἠδυνήθησαν αὐτὸν θεραπεῦσαι.*

17 *Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Ὦ γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε ἔσομαι μεθ' ὑμῶν; ἕως πότε ἀνέξομαι ὑμῶν; φέρετέ μοι αὐτὸν ὧδε.*

18 *Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐξῆλθεν ἀπ' αὐτοῦ τὸ δαιμόνιον, καὶ ἐθεραπεύθη ὁ παῖς ἀπὸ τῆς ὥρας ἐκείνης.*

19 *Τότε προσελθόντες οἱ μα-*

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2 Pet., i., 17.—*ἐπεσκίασεν*, "covered, surrounded."—*φωνὴ ἐκ τῆς νεφέλης*. Three times in the Gospels is it recorded that God bare testimony in this way in favor of His Divine Son. (Matt., iii., 17; xvii., 5. Jno., xii., 28.)

6. *ἔπεσον ἐπὶ πρόσωπον*, a posture indicating extreme *reverence* as well as *fear*.

9. *τὸ ὅραμα*, "the vision," *i. e.*, "that which they had seen," *ἃ εἶδον*, as St. Mark phrases it. (Mark, ix., 9.) Of course it was a real transaction, not a mere vision.

10. *τί οὖν οἱ γραμματεῖς—πρῶτον.* The Scribes, it seems, taught (from Mal., iv., 5) that Elijah would precede the Messiah, to announce His coming, and regulate and restore all things. The disciples, knowing that Jesus was the Messiah, were perplexed by the difficulty which was presented by this fact: the Messiah had already come, and there was no Elijah performing any of the offices in question. See note, Jno., i., 21.

11. *ἀποκαταστήσει*, "regulate or restore," *i. e.*, by bringing in a great moral reformation.

12. *οὐκ ἐπέγνωσαν αὐτὸν*, "did not acknowledge him." They knew him not in his real character.

15. *σεληνιάζεται*, "he is lunatic;" probably this was a case of *epilepsy*, the ancients supposing the moon to have great influence in producing this disorder.—*κακῶς πάσχει*. He was dumb. Mark, ix., 17.

17. *ὦ γενεὰ ἄπιστος*, a strong reproof, applicable to all present.—*ἕως πότε—ὑμῶν*, "how long will my presence be needful to you? how long must I bear with your perverse unbelief?"

18. *ἐπετίμησεν*, "Jesus rebuked the demon, and he came out."

*θηταὶ τῷ Ἰησοῦ κατ' ἰδίαν εἶπον, Διατί ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό;*

20 Ὁ *δὲ* Ἰ*ησοῦς εἶπεν αὐτοῖς,* Δ*ιὰ τὴν ἀπιστίαν ὑμῶν. ἀμὴν γὰρ λέγω ὑμῖν, ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως, ἐρεῖτε τῷ ὄρει τούτῳ,* Μ*ετάβηθι ἐντεῦθεν ἐκεῖ, καὶ μεταβήσεται· καὶ οὐδὲν ἀδυνατήσει ὑμῖν.*

21 Τ*οῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται, εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ.*

22 ἈΝΑΣΤΡΕΦΟΜΕΝΩΝ *δὲ αὐτῶν ἐν τῇ* Γ*αλιλαίᾳ, εἶπεν αὐτοῖς ὁ* Ἰ*ησοῦς,* Μ*έλλει ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοσθαι εἰς χεῖρας ἀνθρώπων,*

23 *καὶ ἀποκτενοῦσιν αὐτὸν, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται.* Κ*αὶ ἐλυπήθησαν σφόδρα.*

24 ἘΛΘΟΝΤΩΝ *δὲ αὐτῶν εἰς* Κ*απερναοὺμ, προσῆλθον οἱ τὰ δίδραχμα λαμβάνοντες τῷ* Π*έτρῳ, καὶ εἶπον,* Ὁ *διδάσκαλος ὑμῶν οὐ τελεῖ τὰ δίδραχμα;* Λ*έγει* Ν*αί.*

25 Κ*αὶ ὅτε εἰσῆλθεν εἰς τὴν οἰκίαν, προέφθασεν αὐτὸν ὁ* Ἰ*ησοῦς λέγων,* Τ*ί σοὶ δοκεῖ,* Σ*ίμων; οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμβάνουσι τέλη ἢ κῆνσον; ἀπὸ τῶν υἱῶν αὐτῶν, ἢ ἀπὸ τῶν ἀλλοτρίων;*

26 Λ*έγει αὐτῷ ὁ* Π*έτρος,* Ἀ*πὸ τῶν ἀλλοτρίων.* Ἔ*φη αὐτῷ ὁ* Ἰ*ησοῦς,* Ἄ*ραγε ἐλεύθεροί εἰσιν οἱ υἱοί.*

27 Ἵ*να δὲ μὴ σκανδαλίσωμεν αὐτοὺς, πορευθεὶς εἰς τὴν θάλασσαν, βάλε ἄγκιστρον, καὶ τὸν ἀναβάντα πρῶτον ἰχθὺν ἆρον· καὶ ἀνοίξας τὸ στόμα αὐτοῦ, εὑρήσεις στατῆρα· ἐκεῖνον λαβὼν δὸς αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ.*

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20. *ἀπιστίαν* for *ὀλιγοπιστίαν*, *i. e.*, their faith was small and almost nothing compared with what it ought to be. Let it be noted that *πιστός*, in pure Greek, means one who keeps his promises and is worthy of confidence; *ἄπιστος* signifies a perfidious man. But, in Hellenistic Greek, *πιστός* imports one who believes or confides in another, and *ἄπιστος* the contrary.—*ὡς κόκκον σινάπεως*, a proverbial expression, denoting *any thing exceedingly small*, the mustard seed being regarded as the smallest of all seeds.

21. *τοῦτο δὲ τὸ γένος*, "this kind or class," *i. e.*, of demons, being very obstinate, can not be expelled so readily as others.—*ἐν προσευχῇ καὶ νηστείᾳ*, "by prayer and fasting;" extraordinary devotion is hence necessary to attain certain degrees of faith and Divine assistance.

22. *ἀναστρεφομένων*, "as they were traveling" (Bloomfield), viz., on their way to Capernaum, and thence to Jerusalem.—*μέλλει—παραδίδοσθαι*, "is to be delivered up."

24. *τὰ δίδραχμα*, *i. e.*, a yearly tribute exacted for the support of the temple. The didrachm was in value about one shilling and seven pence sterling, or thirty-five cents Federal money.

25. *εἰσῆλθεν*, *i. e.*, when Peter was come into the house where Jesus was already.—*προέφθασεν*, *prævenit.* Our Lord *anticipated* Simon's question by asking one Himself.—*κῆνσον*, from the Latin *census*, "a tax, assessment," &c. It occurs in three other places.

26. *ἐλεύθεροι*, "exempted." Christ being the *Son* of God, might well claim exemption from the tribute required for the support of His *Father's* temple

27. *ἵνα δὲ μὴ σκανδαλίσωμεν αὐτοὺς*, "nevertheless, lest we should offend them" by giving them occasion to suppose that we undervalue the Temple, and so stir up opposition, I will pay the tribute. One didrachm was paid for Christ, dwelling then at Capernaum; the other for Peter, who had a house there. See Matt., viii., 14.—*τὸν ἀναβάντα—ἰχθὺν*, *i. e.*, the first fish which is hooked, or which rises to the hook.—*στατῆρα*, a silver coin equal to two didrachma, or about seventy cents.

ΚΕΦ. ιη'. 18.

1 'ΕΝ ἐκείνῃ τῇ ὥρᾳ προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ, λέγοντες, Τίς ἄρα μείζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν;

2 Καὶ προσκαλεσάμενος ὁ Ἰησοῦς παιδίον, ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν,

3 καὶ εἶπεν, Ἀμὴν λέγω ὑμῖν, ἐὰν μὴ στραφῆτε καὶ γένησθε ὡς τὰ παιδία, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν.

4 Ὅστις οὖν ταπεινώσῃ ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὗτός ἐστιν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.

5 Καὶ ὃς ἐὰν δέξηται παιδίον τοιοῦτον ἓν ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται·

6 ὃς δ' ἂν σκανδαλίσῃ ἕνα τῶν μικρῶν τούτων τῶν πιστευόντων εἰς ἐμὲ, συμφέρει αὐτῷ, ἵνα κρεμασθῇ μύλος ὀνικὸς ἐπὶ τὸν τράχηλον αὐτοῦ, καὶ καταποντισθῇ ἐν τῷ πελάγει τῆς θαλάσσης.

7 Οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων· ἀνάγκη γάρ ἐστιν ἐλθεῖν τὰ σκάνδαλα. πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ, δι' οὗ τὸ σκάνδαλον ἔρχεται.

8 Εἰ δὲ ἡ χείρ σου ἢ ὁ πους σου σκανδαλίζει σε, ἔκκοψον αὐτὰ καὶ βάλε ἀπὸ σοῦ· καλόν σοι ἐστὶν εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν ἢ κυλλὸν, ἢ δύο χεῖρας ἢ δύο πόδας ἔχοντα βληθῆναι εἰς τὸ πῦρ τὸ αἰώνιον.

9 Καὶ εἰ ὁ ὀφθαλμός σου σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· καλόν σοι ἐστὶ μονόφθαλμον εἰς τὴν ζωὴν εἰσελθεῖν, ἢ

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Chap. XVIII., ver. 1. *μείζων*, for *μέγιστος*. (Winer's *Gram. of New Testament*, p. 192.) The dispute respecting pre-eminence probably arose in consequence of the events just recited, viz., the preference shown by our Lord to Peter, and James, and John. See Luke, ix., 46.

3. *ἐὰν μὴ στραφῆτε*, "unless ye be changed," turned from ambitious, secular, and carnal views to a proper spiritual appreciation of the nature of my kingdom.—*ὡς τὰ παιδία*, "as children," viz., in docility, humility, trustfulness, &c. Such qualities are essential to real greatness.

5. *ἐπὶ τῷ ὀνόματί μου*, "in my name," *i. e.*, *on my account*, or *for my sake*. See ch. vii., 22; x., 22.

6. *σκανδαλίσῃ*. See note, ch. xiii., 21, 41.—*μικρῶν*, "little ones," *i. e.*, *disciples*, without reference to age or station.—*μύλος ὀνικὸς*, "a millstone," so large as to be turned by an *ass*. Generally, mills were managed by hand.—*καταποντισθῇ*. The punishment denoted by this expression does not seem to have been used among the Jews; it was, however, common among the Syrians, Greeks, Romans, &c. See ch. xiv., 30.

7. *σκανδάλον*. See note, ch. xiii., 41.—*ἀνάγκη γάρ ἐστιν ἐλθεῖν*, offenses will arise; while man has liberty to act, it is sure that stumbling-blocks will be laid in the way; it is a *necessary* consequence of native depravity. Nevertheless, woe to the guilty man; misery shall be the portion of him who ensnares and causes the ruin of an immortal soul.

8. *εἰ δὲ ἡ χείρ*. "Hence, if thy hand or thy foot cause thee to stumble and fall away;" *i. e.*, if any object or pursuit, though it be as dear and as important as a hand, a foot, or an eye, be the means of leading to sin, abandon it at once; it is far better to suffer *temporary* bereavements and trials than, by indulgence in forbidden pleasure or unholy living, to be *eternally* miserable.—*καλον—ἤ*, without *μᾶλλον*. See Mark, ix., 43; Luke, xv., 7; xvii., 2; xviii., 14. Gen., xxxviii., 26; Ps. cxvii, 8. *Comp.* Winer's *Gram. New Testament*, p. 189.

9. *γέενναν τοῦ πυρός*. *Conf.* ver. 8. See note, Matt., v., 22.

*δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν τοῦ πυρός.*

10 *Ὁρᾶτε μὴ καταφρονήσητε ἑνὸς τῶν μικρῶν τούτων· λέγω γὰρ ὑμῖν, ὅτι οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς διὰ παντὸς βλέπουσι τὸ πρόσωπον τοῦ πατρός μου τοῦ ἐν οὐρανοῖς.*

11 *Ἦλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου σῶσαι τὸ ἀπολωλός.*

12 *Τί ὑμῖν δοκεῖ; ἐὰν γένηταί τινι ἀνθρώπῳ ἑκατὸν πρόβατα, καὶ πλανηθῇ ἓν ἐξ αὐτῶν, οὐχὶ ἀφεὶς τὰ ἐννενηκονταεννέα ἐπὶ τὰ ὄρη πορευθεὶς ζητεῖ τὸ πλανώμενον;*

13 *Καὶ ἐὰν γένηται εὑρεῖν αὐτὸ, ἀμὴν λέγω ὑμῖν, ὅτι χαίρει ἐπ' αὐτῷ μᾶλλον, ἢ ἐπὶ τοῖς ἐνενηκονταεννέα τοῖς μὴ πεπλανημένοις.*

14 *Οὕτως οὐκ ἔστι θέλημα ἔμπροσθεν τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ἵνα ἀπόληται εἷς τῶν μικρῶν τούτων.*

15 *Ἐὰν δὲ ἁμαρτήσῃ εἰς σὲ ὁ ἀδελφός σου, ὕπαγε καὶ ἔλεγξον αὐτὸν μεταξὺ σοῦ καὶ αὐτοῦ μόνου. Ἐάν σου ἀκούσῃ, ἐκέρδησας τὸν ἀδελφόν σου·*

16 *ἐὰν δὲ μὴ ἀκούσῃ, παράλαβε μετὰ σοῦ ἔτι ἕνα ἢ δύο, ἵνα ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥῆμα.*

17 *Ἐὰν δὲ παρακούσῃ αὐτῶν, εἰπὲ τῇ ἐκκλησίᾳ· ἐὰν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ, ἔστω*

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10. *μὴ καταφρονήσητε.* *Comp.* Juvenal (*Satir.* xiv., 47):

> "Maxima debetur puero *reverentia.* Si quid
> Turpe paras, nec tu pueri *contempseris* annos,
> Sed peccaturo obsistat tibi *filius infans.*"

*μικρῶν.* See note, verse 6, *supra.*—*οἱ ἄγγελοι αὐτῶν*, the ministry of angels is clearly taught in Holy Scripture. (See Ps. xxxiv., 7; Dan., vi., 22; Heb., i., 14, &c.) The Jews and early fathers believed that every person, or at least the *good*, had a guardian or attendant angel assigned him; while the fact can not be denied, it would be unwise, not to say productive of positive harm, to speculate respecting angelic agency.—*βλέπουσι τὸ πρόσωπον*, "behold the face of," *i. e.*, they are admitted to His presence, being in especial favor with Him. The phraseology is derived from the custom of Oriental courts.

11. *τὸ ἀπολωλός*, "the lost;" this expression (like "the saved," *τοὺς σωζομένους*, Acts, ii., 47) indicates the *state* or *condition* of an individual; if he continue in this lost state, he will finally be eternally lost and miserable. (See note, ch. x., 6.) Our Blessed Lord came into the world to save perishing sinners; wherefore the little ones, *οἱ μικροί*, are precious in His eyes.

12. *τί ὑμῖν δοκεῖ*; "what think *ye?*" what do *you* suppose a faithful shepherd would do?—*ἐπὶ τὰ ὄρη* may be construed with *ἀφεὶς* or *πορευθεὶς*. Dr. Burton prefers the latter.—*τὸ πλανώμενον*, "the wandering or stray one."

14. *οὕτως οὐκ ἔστι θέλημα*, "even so it is not the will of your heavenly Father that any should perish;" He willeth not the death of the sinner; He would have *all men* to be saved.

15. *ἁμαρτήσῃ εἰς σὲ*, "trespass against thee," *i. e.*, injure thee in any way. — *ἔλεγξον*, "expostulate with him; strive to convince him."

16. *ἐκέρδησας*, "thou hast gained," *i. e.*, thou hast brought to a right state of mind.—*ἵνα ἐπὶ στόματος.* See Deut., xix., 15.

17. *παρακούσῃ αὐτῶν*, "despise, disregard them," and their friendly mediation.—*εἰπὲ τῇ ἐκκλησίᾳ*, "tell it to the Church," *i. e.*, to the particular Church of which you both are members; or, as others say, "tell it to the regular established ecclesiastical authority."—*ἐθνικός.* The Jews would not eat with Gentiles (Acts, xi., 3), so the incorrigible offender is to be cut off from all intercourse with Christians.—*τελώνης.* See note, chapter v., 46.

σοὶ ὥσπερ ὁ ἐθνικὸς καὶ ὁ τελώνης.

18 Ἀμὴν λέγω ὑμῖν, ὅσα ἐὰν δήσητε ἐπὶ τῆς γῆς, ἔσται δεδεμένα ἐν τῷ οὐρανῷ· καὶ ὅσα ἐὰν λύσητε ἐπὶ τῆς γῆς, ἔσται λελυμένα ἐν τῷ οὐρανῷ.

19 Πάλιν λέγω ὑμῖν, ὅτι ἐὰν δύο ὑμῶν συμφωνήσωσιν ἐπὶ τῆς γῆς περὶ παντὸς πράγματος οὗ ἐὰν αἰτήσωνται, γενήσεται αὐτοῖς παρὰ τοῦ πατρός μου τοῦ ἐν οὐρανοῖς.

20 Οὗ γάρ εἰσι δύο ἢ τρεῖς συνηγμένοι εἰς τὸ ἐμὸν ὄνομα, ἐκεῖ εἰμὶ ἐν μέσῳ αὐτῶν.

21 ΤΟΤΕ προσελθὼν αὐτῷ ὁ Πέτρος εἶπε, Κύριε, ποσάκις ἁμαρτήσει εἰς ἐμὲ ὁ ἀδελφός μου, καὶ ἀφήσω αὐτῷ; ἕως ἑπτάκις;

22 Λέγει αὐτῷ ὁ Ἰησοῦς, Οὐ, λέγω σοι, ἕως ἑπτάκις, ἀλλ' ἕως ἑβδομηκοντάκις ἑπτά.

23 Διὰ τοῦτο ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὃς ἠθέλησε συνᾶραι λόγον μετὰ τῶν δούλων αὐτοῦ.

24 Ἀρξαμένου δὲ αὐτοῦ συναίρειν, προσηνέχθη αὐτῷ εἷς ὀφειλέτης μυρίων ταλάντων.

25 Μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι, ἐκέλευσεν αὐτὸν ὁ κύριος αὐτοῦ πραθῆναι, καὶ τὴν γυναῖκα αὐτοῦ καὶ τὰ τέκνα, καὶ πάντα ὅσα εἶχε, καὶ ἀποδοθῆναι.

26 Πεσὼν οὖν ὁ δοῦλος προσεκύνει αὐτῷ λέγων, Κύριε, μακροθύμησον ἐπ' ἐμοί, καὶ πάντα σοι ἀποδώσω.

27 Σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου ἐκείνου ἀπέλυσεν αὐτόν, καὶ τὸ δάνειον ἀφῆκεν αὐτῷ.

28 Ἐξελθὼν δὲ ὁ δοῦλος ἐκεῖνος εὗρεν ἕνα τῶν συνδούλων αὐτοῦ, ὃς ὤφειλεν αὐτῷ ἑκατὸν δηνάρια, καὶ κρατήσας αὐτὸν ἔπνιγε λέγων, Ἀπόδος μοι ὅ τι ὀφείλεις.

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18. *ὅσα ἐὰν δήσητε.* See note, ch. xvi., 19.

19. *ἐὰν δύο ὑμῶν συμφωνήσωσιν*, *unanimity in supplication* has here great blessing promised to it.

20. *εἰς τὸ ἐμὸν ὄνομα*, *i. e.*, "by my authority" (as Matt., vii., 22, *q. v.*), or "for my glory," &c.—*ἐκεῖ εἰμὶ*, "there am I in the midst of them," *i. e.*, effectively present with them. Our Saviour here expressly claims the attributes of the Lord God.

21. *ἑπτάκις.* See note, ch. xii., 45.

22. *ἑβδομηκοντάκις ἑπτά*, Hebraistic, for a number of times, however great. Hence as often as our brother offend and truly repent, so often are we to forgive him. This necessity of forgiving, if we hope to be forgiven, is strikingly illustrated in the parable which follows.

23. *συνᾶραι λόγον*, phraseology peculiar to Scripture, like *rationes conferre.* Reference is here to the *closing of accounts.* See ch. xxv., 19.—*δούλων*, "servants, officers," &c.

24. *μυρίων ταλάντων*, a *talent of silver*, according to the best authorities (see Anthon's *Dict. of Greek and Rom. Antiq.*, p. 947), was in value £243 15*s.* Hence the debt here spoken of amounted to the enormous sum of more than £3,000,000, or about $15,000,000.

25. *πραθῆναι* (1 *aor. infin. pass. πιπράσκω*), "he should be sold," *i. e.*, into bondage. This was the custom among all ancient nations. Allusion is made to it in various parts of the Old Testament. See Lev., xxv., 39, 47; Exod., xxii., 3; 2 Kings, iv., 1, &c.—*ἀποδοθῆναι*, *subaud. τὸ ὀφειλόμενον*, as in verse 30. Supply the same with *ἀποδοῦναι*.

28. *ἑκατὸν δηνάρια*, from the Latin *denarius*, in value 8½*d.*, or about 16 cents; hence a hundred denarii = $16.00.—*κρατήσας αὐτὸν ἔπνιγε*, "seized him by the throat, almost strangling him," as merciless creditors used to do when they would drag their debtors before a magistrate. The true reading is probably *εἴ τι.* If so, *εἰ* is not, as usual, conditional.

29 Πεσὼν οὖν ὁ σύνδουλος αὐτοῦ εἰς τοὺς πόδας αὐτοῦ παρεκάλει αὐτὸν, λέγων, Μακροθύμησον ἐπ' ἐμοὶ, καὶ πάντα ἀποδώσω σοι.

30 Ὁ δὲ οὐκ ἤθελεν, ἀλλὰ ἀπελθὼν ἔβαλεν αὐτὸν εἰς φυλακὴν, ἕως οὗ ἀποδῷ τὸ ὀφειλόμενον.

31 Ἰδόντες δὲ οἱ σύνδουλοι αὐτοῦ τὰ γενόμενα, ἐλυπήθησαν σφόδρα· καὶ ἐλθόντες διεσάφησαν τῷ κυρίῳ αὐτῶν πάντα τὰ γενόμενα.

32 Τότε προσκαλεσάμενος αὐτὸν ὁ κύριος αὐτοῦ λέγει αὐτῷ, Δοῦλε πονηρὲ, πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφῆκά σοι, ἐπεὶ παρεκάλεσάς με·

33 οὐκ ἔδει καὶ σὲ ἐλεῆσαι τὸν σύνδουλόν σου, ὡς καὶ ἐγώ σε ἠλέησα;

34 Καὶ ὀργισθεὶς ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς, ἕως οὗ ἀποδῷ πᾶν τὸ ὀφειλόμενον αὐτῷ.

35 Οὕτω καὶ ὁ πατήρ μου ὁ ἐπουράνιος ποιήσει ὑμῖν, ἐὰν μὴ ἀφῆτε, ἕκαστος τῷ ἀδελφῷ αὐτοῦ, ἀπὸ τῶν καρδιῶν ὑμῶν τὰ παραπτώματα αὐτῶν.

## ΚΕΦ. ιθ'. 19.

1 ΚΑΙ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, μετῆρεν ἀπὸ τῆς Γαλιλαίας, καὶ ἦλθεν εἰς τὰ ὅρια τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου.

2 Καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ, καὶ ἐθεράπευσεν αὐτοὺς ἐκεῖ.

3 Καὶ προσῆλθον αὐτῷ οἱ Φαρισαῖοι πειράζοντες αὐτὸν, καὶ λέγοντες αὐτῷ, Εἰ ἔξεστιν ἀνθρώπῳ ἀπολῦσαι τὴν γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν;

4 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Οὐκ ἀνέγνωτε ὅτι ὁ ποιή-

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31. *διεσάφησαν.* This word occurs nowhere else in the New Testament. It means "to declare fully and exactly," *διὰ* being *intensive.*

33. *ἔδει, imperf.* of *δεῖ, impersonal* from *δέω.*—*ἠλέησα,* from *ἐλεέω.*

34. *βασανισταῖς,* "jailors" (Campb.), *i. e.,* persons who had charge of the prisons and practiced the cruel torments (*βάσανοι*) to which unhappy debtors were subjected; "for let it be observed (says Dr. Campbell) that the person of the insolvent debtor was absolutely in the power of the creditor, and at his disposal."

35. *οὕτω καὶ ὁ πατήρ μου,* in like manner God will deal with the merciless and unforgiving, whatever excuses they may form for themselves for such unchristian temper and conduct.—*ἀφῆτε,* from *ἀφίημι.*

Chap. XIX., ver. 1. *μετῆρεν* (1 *aor.* *μεταίρω*). He left Galilee, intending to pass through Peræa, on his journey to Jerusalem.—*ὅρια,* "confines."

3. *πειράζοντες.* See note, ch. xvi., 1.—*κατὰ πᾶσαν αἰτίαν,* "upon every, *i. e., any* pretence." This use of *πᾶς* is peculiar to the Scripture. The Pharisees hoped to entangle our Saviour by this insidious question, confidently supposing that He must side with one or the other of the two great schools among the Jews. The school of Shammai interpreted Deut., xxiv., 1, as referring to *adultery* as the only sufficient cause of divorce: the school of Hillel explained it of *any matter of dislike.* The latter was the prevalent opinion, and the marriage bond was broken upon very slight and trivial pretenses. Our Lord declines interfering in the disputes between the schools, by going at once to the Word of God. See note, ch. v., 32.

4. *ἀνέγνωτε.* Properly, this word means "to know accurately;" in the New Testament it signifies "to know by reading," and simply "to read." See note, Luke, iv., 16.—*ὁ ποιήσας,* "the Creator," *participle* used for a *noun.*—*ἄρσεν καὶ θῆλυ,* "a male and a female."

*σας ἀπ' ἀρχῆς ἄρσεν καὶ θῆλυ ἐποίησεν αὐτοὺς,*

5 *καὶ εἶπεν, Ἕνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα· καὶ προσκολληθήσεται τῇ γυναικὶ αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν;*

6 *Ὥστε οὐκέτι εἰσὶ δύο, ἀλλὰ σὰρξ μία· ὃ οὖν ὁ Θεὸς συνέζευξεν, ἄνθρωπος μὴ χωριζέτω.*

7 *Λέγουσιν αὐτῷ, Τί οὖν Μωσῆς ἐνετείλατο δοῦναι βιβλίον ἀποστασίου, καὶ ἀπολῦσαι αὐτήν;*

8 *Λέγει αὐτοῖς, Ὅτι Μωσῆς πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐπέτρεψεν ὑμῖν ἀπολῦσαι τὰς γυναῖκας ὑμῶν· ἀπ' ἀρχῆς δὲ οὐ γέγονεν οὕτω.*

9 *Λέγω δὲ ὑμῖν, ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, εἰ μὴ ἐπὶ πορνείᾳ, καὶ γαμήσῃ ἄλλην, μοιχᾶται· καὶ ὁ ἀπολελυμένην γαμήσας μοιχᾶται.*

10 *Λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, Εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου μετὰ τῆς γυναικός, οὐ συμφέρει γαμῆσαι.*

11 *Ὁ δὲ εἶπεν αὐτοῖς, Οὐ πάντες χωροῦσι τὸν λόγον τοῦτον, ἀλλ' οἷς δέδοται.*

12 *Εἰσὶ γὰρ εὐνοῦχοι, οἵτινες ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὕτω· καί εἰσιν εὐνοῦχοι, οἵτινες εὐνουχίσθησαν ὑπὸ τῶν ἀνθρώπων· καί εἰσιν εὐνοῦχοι, οἵτινες εὐνούχισαν ἑαυτοὺς, διὰ τὴν βασιλείαν τῶν οὐρανῶν. ὁ δυνάμενος χωρεῖν, χωρείτω.*

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5. *εἶπεν*, "said," *i. e.*, by the mouth of Adam (Gen., ii., 24.)—*προσκολληθήσεται*, "shall adhere," as if *glued* to his wife (*κόλλα, glue*).

6. *συνέζευξεν* (*συζεύγνυμι*), "joined together," by a metaphor taken from the yoking of oxen. The indissolubleness of the marriage bond and the unlawfulness of polygamy are clearly and positively declared by the Saviour.

7. *ἐνετείλατο*, "command." Moses did *not command* divorces; he *permitted* the dismission of a wife under certain circumstances. (Deut., xxiv., 1.) In case the permission was used, he commanded the writing of divorcement to be given. See Mark, x., 4.

8. *ὅτι*. See note, ch. vii., 23.—*σκληροκαρδίαν*, "intractable disposition." (Campbell.) The Jews are continually, in Holy Scripture, characterized as *λαὸς σκληροτράχηλος*. (Deut., ix., 6; Is., xlviii., 4; Acts, vii., 51.) Hence Moses yielded to the necessity of the case, and permitted divorces under certain conditions, lest their fierce, cruel, and intractable spirits and tempers should lead to far worse results.—*ἀπ' ἀρχῆς—οὕτω*, "from the beginning, however, it was not so," as is manifest from the declaration just before cited.

9. *ὃς ἂν ἀπολύσῃ—μοιχᾶται.* See note, ch. v., 32. This is the Christian law on the subject of marriage and divorce, and it deserves serious consideration.

10. *ἡ αἰτία—γαμῆσαι.* The disciples are astonished at this strictness, so contrary to the common practice; hence they exclaim, "If this be the case of a man who has a wife, if the bond be thus indissoluble, it is far better to live unmarried."—*αἰτία, conditio, causa*, the sense of the word in the Roman law.

11. *οὐ πάντες χωροῦσι*, "all are not capable of practicing this thing," *i. e.*, of living unmarried. (See 1 Cor., vii., 7, 26.) Men are very variously constituted in this respect, as the next verse shows.

12. *εὐνούχισαν ἑαυτοὺς*, "made themselves eunuchs," *i. e.*, *lived an unmarried life*, being persuaded that such a course will best conduce to the glory of God and the furtherance of the Gospel. *Comp.* note, Acts, viii., 27. The lamentable error of Origen (*floruit*, A.D. 200) will afford matter for thought to the student of Scripture.—*ὁ δυνάμενος—χωρείτω*, "let him act this part who can act it." (Campbell.)

13 ΤΟΤΕ προσηνέχθη αὐτῷ παιδία, ἵνα τὰς χεῖρας ἐπιθῇ αὐτοῖς, καὶ προσεύξηται· οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς·

14 ὁ δὲ Ἰησοῦς εἶπεν, Ἄφετε τὰ παιδία, καὶ μὴ κωλύετε αὐτὰ ἐλθεῖν πρός με· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.

15 Καὶ ἐπιθεὶς αὐτοῖς τὰς χεῖρας, ἐπορεύθη ἐκεῖθεν.

16 ΚΑΙ ἰδοὺ, εἷς προσελθὼν εἶπεν αὐτῷ, Διδάσκαλε ἀγαθὲ, τί ἀγαθὸν ποιήσω, ἵνα ἔχω ζωὴν αἰώνιον;

17 Ὁ δὲ εἶπεν αὐτῷ, Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς, εἰ μὴ εἷς ὁ Θεός. εἰ δὲ θέλεις εἰσελθεῖν εἰς τὴν ζωὴν, τήρησον τὰς ἐντολάς.

18 Λέγει αὐτῷ, Ποίας; Ὁ δὲ Ἰησοῦς εἶπε, Τὸ, οὐ φονεύσεις· οὐ μοιχεύσεις· οὐ κλέψεις· οὐ ψευδομαρτυρήσεις·

19 τίμα τὸν πατέρα σου καὶ τὴν μητέρα· καὶ ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

20 Λέγει αὐτῷ ὁ νεανίσκος, Πάντα ταῦτα ἐφυλαξάμην ἐκ νεότητός μου· τί ἔτι ὑστερῶ;

21 Ἔφη αὐτῷ ὁ Ἰησοῦς, Εἰ θέλεις τέλειος εἶναι, ὕπαγε πώλησόν σου τὰ ὑπάρχοντα, καὶ δὸς πτωχοῖς· καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο ἀκολούθει μοι.

22 Ἀκούσας δὲ ὁ νεανίσκος τὸν λόγον, ἀπῆλθε λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλά.

23 Ὁ ΔΕ Ἰησοῦς εἶπε τοῖς μαθηταῖς αὐτοῦ, Ἀμὴν λέγω ὑμῖν, ὅτι δυσκόλως πλούσιος εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν.

24 Πάλιν δὲ λέγω ὑμῖν, εὐκοπώτερόν ἐστι κάμηλον διὰ τρυπήματος ῥαφίδος διελθεῖν, ἢ πλού-

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13. *ἵνα τὰς χεῖρας ἐπιθῇ.* It was customary among the Jews, in praying for another who was present, to *lay the hands upon the person's head.* (See Gen., xlviii., 14–20.)—*ἐπετίμησαν αὐτοῖς, i. e., τοῖς προφέρουσι.*

14. *τοιούτων,* "of such" as these little children. If "the kingdom of heaven" is, in part, composed of little children, surely infant baptism must be in accordance with the will of our Master.

16. *εἷς* for *τὶς.* A common idiom in the New Testament. See note, ch. viii., 19. The motives of this young man seem to have been good; he appears as really desirous to ascertain the truth.—*διδάσκαλε ἀγαθὲ,* a title usually given to distinguished rabbis.

17. *τί με λέγεις.* Our Saviour here indirectly censures the fondness of the Jews for titles and honors. "Why do you give *me* this title, since you look upon me as only a man? Do you not know that God only is worthy of so lofty and significant an appellation?"—*τὴν ζωὴν,* viz., "the eternal life" before spoken of.—*τὰς ἐντολάς,* "the commandments," *i. e.*, of God. If you do this perfectly, you will be entitled to everlasting felicity.

18. *ποίας* for *τίνας,* as often in the *Septuag.*—*τὸ, οὐ φονεύσεις.* On the use of the article, with reference to a whole clause, see Matthiæ's *Greek Gram.*, § 279.

20. *ἐκ νεότητός μου,* "from my childhood," for he was a "young man" who spoke.—*τί ἔτι ὑστερῶ;* at *τί* supply *κατὰ.* "Wherein am I still deficient?"

21. *τέλειος,* "perfect" in thy obedience to the requirements of God. See note, ch. v., 48.—*ὕπαγε,* "go" at once. This was the test of his sincerity. Alas, the trial was too great, for he departed from the Saviour in sorrow and disappointment.

23. *δυσκόλως,* for *χαλεπῶς,* "with great difficulty."—*πλούσιος,* "rich man," *i. e.*, a man who places his trust in riches (Mark, x., 24, *q. v.*), as every one on whom wealth is bestowed is very, very apt to do.

24. *εὐκοπώτερόν ἐστι,* a common proverb, denoting a thing next to im-

σιον εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν.

25 Ἀκούσαντες δὲ οἱ μαθηταὶ αὐτοῦ ἐξεπλήσσοντο σφόδρα, λέγοντες, Τίς ἄρα δύναται σωθῆναι;

26 Ἐμβλέψας δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Παρὰ ἀνθρώποις τοῦτο ἀδύνατόν ἐστι, παρὰ δὲ Θεῷ πάντα δυνατά ἐστι.

27 Τότε ἀποκριθεὶς ὁ Πέτρος εἶπεν αὐτῷ, Ἰδοὺ, ἡμεῖς ἀφήκαμεν πάντα, καὶ ἠκολουθήσαμέν σοι· τί ἄρα ἔσται ἡμῖν;

28 Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ὅτι ὑμεῖς οἱ ἀκολουθήσαντές μοι, ἐν τῇ παλιγγενεσίᾳ, ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ, καθίσεσθε καὶ ὑμεῖς ἐπὶ δώδεκα θρόνους, κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραήλ.

29 Καὶ πᾶς ὃς ἀφῆκεν οἰκίας, ἢ ἀδελφοὺς, ἢ ἀδελφὰς, ἢ πατέρα, ἢ μητέρα, ἢ γυναῖκα, ἢ τέκνα, ἢ ἀγροὺς, ἕνεκεν τοῦ ὀνόματός μου, ἑκατονταπλασίονα λήψεται, καὶ ζωὴν αἰώνιον κληρονομήσει.

30 Πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι, καὶ ἔσχατοι πρῶτοι.

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possible. Hence, as riches are so enticing and so liable to induce self-confidence, so deceitful, so hardening in their effects, it is vastly improbable that a rich man will be brought heartily to adopt the self-denial, humility, and entire consecration of his worldly substance, which his Lord and Master demands.—*κάμηλον*, some conjecture *κάμιλον, a cable*; but quite unnecessarily. The proverb is a well-known Jewish one, denoting an impossibility. In Arabic it is remarkable that the terms for a *camel* and a *cable* differ only in the points.—*ῥαφίδος*, from *ῥάπτω, to sew*; used for the earlier word *βελόνη, acus*.

25. *ἐξεπλήσσοντο σφόδρα*, "were utterly amazed," this statement being so opposite to their preconceived notions on this subject.—*τίς ἄρα δύναται σωθῆναι*; "who, then, (of the rich), can be saved?"

26. *ἐμβλέψας*, "fixing His eyes upon them," denoting great earnestness.—*παρὰ ἀνθρώποις*. Men, alone, of themselves, can not withstand the enticements of riches; but they may do all things (however difficult) through Christ strengthening them.

27. *τί ἄρα ἔσται ἡμῖν*; "what, then, shall be our reward?" The question seems suggested by our Lord's declaration to the young ruler, verse 21, *ἕξεις θησαυρὸν ἐν οὐρανῷ*.

28. *ἐν τῇ παλιγγενεσίᾳ*, "in the regeneration, or renovation." These words may be taken with either what precedes or what follows. By the first method, the sense is, "ye who have followed me in the new state of things introduced by the preaching of John the Baptist, and effected by my Gospel, shall, when I sit on my glorious throne and triumph over mine enemies by the success of my Gospel, be exalted to the thrones of dignity and power in my Church, being to it what the twelve heads of the tribes were of old to the Jewish nation." When taken with the latter part of the verse, the words will refer to the complete and final renovation at the last day, when Christ the Judge shall sit on His throne of glory, and the Apostles be exalted on surrounding thrones, concurring in their Divine Lord's just and equal awards.

29. *ἑκατονταπλασίονα λήψεται*, "shall receive a hundred-fold," *i. e.*, vastly more than he has given up. He shall not lose his reward even in this life (Mark, x., 30); peace of conscience and spiritual blessings he shall *certainly* enjoy. Temporal blessings, though not always the lot of Christians, are *very generally* enjoyed by them. Godliness has the promise of the life that now is. (1 Tim., iv., 8.)

30. *πολλοὶ δὲ—πρῶτοι*, denoting that many who have great advantages and privileges will be found to have fallen far short of others, when each shall stand at the bar of God.

ΚΕΦ. κ΄. 20.

1 Ὁμοία γάρ ἐστιν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις ἐξῆλθεν ἅμα πρωῒ μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ.

2 Συμφωνήσας δὲ μετὰ τῶν ἐργατῶν ἐκ δηναρίου τὴν ἡμέραν, ἀπέστειλεν αὐτοὺς εἰς τὸν ἀμπελῶνα αὐτοῦ.

3 Καὶ ἐξελθὼν περὶ τὴν τρίτην ὥραν, εἶδεν ἄλλους ἑστῶτας ἐν τῇ ἀγορᾷ ἀργούς·

4 κἀκείνοις εἶπεν, Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ ὃ ἐὰν ᾖ δίκαιον δώσω ὑμῖν.

5 Οἱ δὲ ἀπῆλθον. Πάλιν ἐξελθὼν περὶ ἕκτην καὶ ἐννάτην ὥραν, ἐποίησεν ὡσαύτως.

6 Περὶ δὲ τὴν ἑνδεκάτην ὥραν ἐξελθὼν, εὗρεν ἄλλους ἑστῶτας ἀργοὺς, καὶ λέγει αὐτοῖς, Τί ὧδε ἑστήκατε ὅλην τὴν ἡμέραν ἀργοί;

7 Λέγουσιν αὐτῷ, Ὅτι οὐδεὶς ἡμᾶς ἐμισθώσατο. λέγει αὐτοῖς, Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ ὃ ἐὰν ᾖ δίκαιον λήψεσθε.

8 Ὀψίας δὲ γενομένης λέγει ὁ κύριος τοῦ ἀμπελῶνος τῷ ἐπιτρόπῳ αὐτοῦ, Κάλεσον τοὺς ἐργάτας, καὶ ἀπόδος αὐτοῖς τὸν μισθὸν, ἀρξάμενος ἀπὸ τῶν ἐσχάτων ἕως τῶν πρώτων.

9 Καὶ ἐλθόντες οἱ περὶ τὴν ἑνδεκάτην ὥραν, ἔλαβον ἀνὰ δηνάριον.

10 Ἐλθόντες δὲ οἱ πρῶτοι ἐνόμισαν ὅτι πλείονα λήψονται· καὶ ἔλαβον καὶ αὐτοὶ ἀνὰ δηνάριον.

11 Λαβόντες δὲ ἐγόγγυζον κατὰ τοῦ οἰκοδεσπότου

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Chap. XX., ver. 1. *ὁμοία γάρ ἐστιν*, the *γάρ* connects this parable with the verse preceding, of which it is an illustration. "The kingdom of heaven, or the Gospel dispensation, may aptly be represented by the similitude of a man who was a master of a family," &c. See note, ch. xiii., 24. As was remarked in the note, ch. xiii., 3, attention must be given to the general scope and design of the parable, without pressing too closely upon those parts which serve principally for ornament. This parable is usually interpreted as referring to the admission of the Gentiles (who were "last" called) to equal privileges with the Jews (who were "first" chosen by God). See Dr. Whitby's *Comment.*, *in loc.*—*ἅμα πρωῒ*, *primo statim diluculo* (Erasmus), "early in the morning." *πρωῒ*, according to some critics, is here the dative of the old noun *πρωῒς*, as the Latin *heri* from *heris*.

2. *ἐκ δηναρίου*, "at or for a denarius." See note, ch. xviii., 28. The denarius or Roman penny was the usual price of a day's service among the Jews, as also among the Romans, according to Tacitus (*Annal.*, i., 17).

3. *τρίτην ὥραν*, "third hour." The day, according to Jewish reckoning, began at six o'clock in the morning. Thus the *first* hour corresponded with our *seven* o'clock; the *second* with our *eight*; the *third* with our *nine*, &c. So, too, the *sixth*, *ninth*, and *eleventh* hours, spoken of in the parable, denote respectively *twelve* at noon, *three* and *five* in the afternoon. The day ended at six o'clock P.M., at which time the first watch began. See notes, ch. viii., 16; xiv., 25, &c.—*ἀγορᾷ*, "market-place," where numbers were collected together, this being the center of business.—*ἀργούς* for *ἀεργοὺς*, "unemployed." This hour (the third) was equivalent to the *πλήθουσα ἀγορά*.

4. *ἐὰν* for *ἂν*. — *δίκαιον*, "reasonable or equitable."

8. *ἐπιτρόπῳ*, "steward," answering to the modern *bailiff*, or *overseer*.

9. *ἐλθόντες—ἑνδεκάτην ὥραν*. This can not be applied to the case of late repentance; for such persons were *called* long before; only they did not *obey the call* till the eleventh hour (Dr. Burton.)—*ἀνὰ*, used *distributively*, or, perhaps, there is an ellipsis of *ἕκαστον*.

12 λέγοντες, Ὅτι οὗτοι οἱ ἔσχατοι μίαν ὥραν ἐποίησαν, καὶ ἴσους ἡμῖν αὐτοὺς ἐποίησας, τοῖς βαστάσασι τὸ βάρος τῆς ἡμέρας καὶ τὸν καύσωνα.

13 Ὁ δὲ ἀποκριθεὶς εἶπεν ἑνὶ αὐτῶν, Ἑταῖρε, οὐκ ἀδικῶ σε· οὐχὶ δηναρίου συνεφώνησάς μοι;

14 Ἆρον τὸ σὸν καὶ ὕπαγε. θέλω δὲ τούτῳ τῷ ἐσχάτῳ δοῦναι ὡς καὶ σοί·

15 Ἢ οὐκ ἔξεστί μοι ποιῆσαι ὃ θέλω ἐν τοῖς ἐμοῖς; ἢ ὁ ὀφθαλμός σου πονηρός ἐστιν, ὅτι ἐγὼ ἀγαθός εἰμι;

16 Οὕτως ἔσονται οἱ ἔσχατοι πρῶτοι, καὶ οἱ πρῶτοι ἔσχατοι· πολλοὶ γάρ εἰσι κλητοὶ, ὀλίγοι δὲ ἐκλεκτοί.

17 ΚΑΙ ἀναβαίνων ὁ Ἰησοῦς εἰς Ἱεροσόλυμα, παρέλαβε τοὺς δώδεκα μαθητὰς κατ' ἰδίαν ἐν τῇ ὁδῷ, καὶ εἶπεν αὐτοῖς,

18 Ἰδοὺ, ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσι καὶ γραμματεῦσι· καὶ κατακρινοῦσιν αὐτὸν θανάτῳ,

19 καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν εἰς τὸ ἐμπαῖξαι καὶ μαστιγῶσαι καὶ σταυρῶσαι· καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.

20 ΤΟΤΕ προσῆλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου μετὰ τῶν υἱῶν αὐτῆς, προσκυνοῦσα καὶ αἰτοῦσά τι παρ' αὐτοῦ.

21 Ὁ δὲ εἶπεν αὐτῇ, Τί θέλεις; Λέγει αὐτῷ, Εἰπὲ ἵνα κα-

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12. *ἐποίησαν* for *εἰργάσαντο*, "worked," or supply *ἔργον*.—*ἴσους*, "equal," in the remuneration they received.—*καύσωνα* (*καίω*, *καύσω*), *lit.* "burning," the burning-wind Eurus. Here it denotes simply the *heat* of the day, as Gen., xxxi., 40. In the East, though the air is cool and refreshing in the morning, yet in the latter part of the day the heat of the sun is often very great and scorching.

13. *ἑταῖρε*, literally, this word denotes a *companion*, *comrade*, &c. Here it seems to be equivalent to the English expression, "my friend," used when addressing strangers or indifferent persons.

14. *θέλω—δοῦναι*, "it is my will to give." (Campbell.)

15. *ἢ ὁ ὀφθαλμός σου πονηρός*, "is thine eye evil?" dost thou look malignantly and enviously upon me, because I choose to be beneficent?

16. *οὕτως*, "thus" it will happen that those last admitted into my kingdom shall be first in attaining its rewards.—*πολλοὶ γάρ—ἐκλεκτοί*. "For, though many, even multitudes, among the Jews are *called* and admitted to high and holy privileges, yet few (comparatively) are *chosen*, *i. e.*, approved of and accepted as my faithful followers." The application of this passage may well and ought to be extended, so as to declare the solemn truth that many are called and admitted to all the privileges of Christians, yet, in the last day, it will be found that few are chosen, few having lived in such a manner as becomes the disciples of the Redeemer.

17. *ἀναβαίνων*, "going *up*," said with reference to the elevated situation of Jerusalem.

18. *ἀναβαίνομεν*, "we are going up."—*παραδοθήσεται*, "shall be delivered," *i. e.*, shall be *betrayed*, as we know He was.—*κατακρινοῦσιν*. As the Jews did not possess the power of life and death at this time, our Saviour's words must mean that they will condemn Him to death and deliver Him to the Gentiles, *i. e.*, the Romans, to have their condemnation carried into effect.

19. *σταυρῶσαι*. Crucifixion was a *Roman*, not a *Jewish* punishment. See note, ch. x., 38. *Conf.* Horne's *Introduction*, vol. iii., p. 149–159.

20. *ἡ μήτηρ*, viz., Salome, the mother of James and John.—*μετὰ τῶν υἱῶν αὐτῆς*, they joined in the request, and, indeed, seem to have originated it. Hence our Lord addresses His answer to *them* rather than to their mother.

21. *καθίσωσιν*, *i. e.*, in the two places

*θίσωσιν οὗτοι οἱ δύο υἱοί μου, εἷς ἐκ δεξιῶν σου, καὶ εἷς ἐξ εὐωνύμων, ἐν τῇ βασιλείᾳ σου.*

22 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Οὐκ οἴδατε τί αἰτεῖσθε. δύνασθε πιεῖν τὸ ποτήριον, ὃ ἐγὼ μέλλω πίνειν, καὶ τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι; Λέγουσιν αὐτῷ, Δυνάμεθα.

23 Καὶ λέγει αὐτοῖς, Τὸ μὲν ποτήριόν μου πίεσθε, καὶ τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαπτισθήσεσθε· τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων μου, οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοίμασται ὑπὸ τοῦ πατρός μου.

24 Καὶ ἀκούσαντες οἱ δέκα ἠγανάκτησαν περὶ τῶν δύο ἀδελφῶν.

25 Ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς εἶπεν, Οἴδατε ὅτι οἱ ἄρχοντες τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν, καὶ οἱ μεγάλοι κατεξουσιάζουσιν αὐτῶν.

26 Οὐχ οὕτως δὲ ἔσται ἐν ὑμῖν· ἀλλ' ὃς ἐὰν θέλῃ ἐν ὑμῖν μέγας γενέσθαι, ἔστω ὑμῶν διάκονος·

27 καὶ ὃς ἐὰν θέλῃ ἐν ὑμῖν εἶναι πρῶτος, ἔστω ὑμῶν δοῦλος·

28 ὥσπερ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε διακονηθῆναι, ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.

29 ΚΑΙ ἐκπορευομένων αὐτῶν

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of greatest dignity and power. See 1 Kings, ii., 19.

22. *οὐκ οἴδατε τί αἰτεῖσθε.* "You do not understand the nature of your request;" you are ignorant of the character of my kingdom, and the grounds on which its rewards are conferred.—*πιεῖν τὸ ποτήριον.* It was customary in ancient times to assign to each guest at a feast a particular *cup* as well as *dish*, and by what was contained in it was indicated the respect of the entertainer. Hence *cup* came, in general, to denote a portion assigned, whether of pleasure or sorrow. (See Ps. xxiii., 5; xi., 6. Is., li., 17, 22; Jno., xviii., 11, &c.)—*πιεῖν*, 2 *aor. inf.* of *πίνω.*—*τὸ βάπτισμα*—*βαπτισθῆναι*; "be baptized with the baptism," *i. e.*, be plunged, and, as it were, overwhelmed in the sea of suffering and calamity. See Luke, xii., 50. So martyrdom used to be called *baptismus sanguinis*.

23. *τὸ μὲν ποτήριον*, "ye shall, indeed, drink such a cup as mine, and be immersed in sufferings like unto those which are coming upon me." *Conf.* note, Acts, xii., 2.—*οὐκ ἔστιν ἐμὸν—ἀλλ' οἷς ἡτοίμασται.* "I can not give unless to those for whom it is prepared," &c.; there are conditions attached to what you ask. Future rewards depend not on any *arbitrary* selection. *ἀλλ'* is here for *εἰ μὴ*, as in Mark, ix., 8.

25. *κατακυριεύουσιν*, "lord it over," or "domineer over" the people.

26. *οὐχ οὕτως*, "it shall not, it must not be so among you, my followers." There must be no lording it over God's heritage by you or your successors in the ministerial office.—*διάκονος*, "minister," or *servant*, properly *at table*. "Let him wait on the rest, as a servant."

27. *δοῦλος*, "slave," *i. e.*, *servant* in the *lowest station*.

28. *δοῦναι—ἀντὶ πολλῶν.* The doctrine of the atonement or vicarious sacrifice of Christ is here distinctly taught. He, the Lord Jesus, came to die in our stead, that He might ransom us from death and be the Saviour of the whole world.—*πολλῶν*, used for *πάντων*, frequently. *Comp.* Dan., xii., 2, with Jno., v., 28, 29; Rom., v., 15, with 1 Cor., xv., 22. See, especially, 1 Tim., ii., 6, where the expression is *ἀντίλυτρον ὑπὲρ πάντων*.

29. *ἐκπορευομένων*, "as they went out." With this St. Mark's account agrees; St. Luke, however (ch. xviii., 35), states that it was *ἐν τῷ ἐγγίζειν*, "as He was coming near." This discrepancy is by no means easy to reconcile, though, at the same time, of not very material consequence.—*Ἱεριχώ.* See note, Luke, x., 30.

ἀπὸ Ἱεριχὼ, ἠκολούθησεν αὐτῷ ὄχλος πολύς.

30 Καὶ ἰδοὺ, δύο τυφλοὶ καθήμενοι παρὰ τὴν ὁδὸν, ἀκούσαντες ὅτι Ἰησοῦς παράγει, ἔκραξαν λέγοντες, Ἐλέησον ἡμᾶς, Κύριε, υἱὸς Δαβίδ.

31 Ὁ δὲ ὄχλος ἐπετίμησεν αὐτοῖς ἵνα σιωπήσωσιν. οἱ δὲ μεῖζον ἔκραζον λέγοντες, Ἐλέησον ἡμᾶς, Κύριε, υἱὸς Δαβίδ.

32 Καὶ στὰς ὁ Ἰησοῦς ἐφώνησεν αὐτοὺς καὶ εἶπε, Τί θέλετε ποιήσω ὑμῖν;

33 Λέγουσιν αὐτῷ, Κύριε, ἵνα ἀνοιχθῶσιν ἡμῶν οἱ ὀφθαλμοί.

34 Σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς ἥψατο τῶν ὀφθαλμῶν αὐτῶν· καὶ εὐθέως ἀνέβλεψαν αὐτῶν οἱ ὀφθαλμοὶ, καὶ ἠκολούθησαν αὐτῷ.

## ΚΕΦ. κα΄. 21.

1 ΚΑΙ ὅτε ἤγγισαν εἰς Ἱεροσόλυμα, καὶ ἦλθον εἰς Βηθφαγῆ πρὸς τὸ ὄρος τῶν ἐλαιῶν, τότε ὁ Ἰησοῦς ἀπέστειλε δύο μαθητὰς,

2 λέγων αὐτοῖς, Πορεύθητε εἰς τὴν κώμην τὴν ἀπέναντι ὑμῶν· καὶ εὐθέως εὑρήσετε ὄνον δεδεμένην, καὶ πῶλον μετ' αὐτῆς· λύσαντες ἀγάγετέ μοι.

3 Καὶ ἐάν τις ὑμῖν εἴπῃ τὶ, ἐρεῖτε, Ὅτι ὁ Κύριος αὐτῶν χρείαν ἔχει· εὐθέως δὲ ἀποστελεῖ αὐτούς.

4 Τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου, λέγοντος,

5 Εἴπατε τῇ θυγατρὶ Σιὼν, Ἰδοὺ, ὁ βασιλεύς σου ἔρχεταί σοι, πραῢς καὶ ἐπιβεβηκὼς ἐπὶ ὄνον καὶ πῶλον υἱὸν ὑποζυγίου.

6 Πορευθέντες δὲ οἱ μαθηταὶ, καὶ ποιήσαντες καθὼς προσέταξεν αὐτοῖς ὁ Ἰησοῦς,

7 ἤγαγον τὴν ὄνον καὶ τὸν πῶλον, καὶ ἐπέθηκαν ἐπάνω αὐτῶν τὰ ἱμάτια αὐτῶν, καὶ ἐπεκάθισεν ἐπάνω αὐτῶν.

8 Ὁ δὲ πλεῖστος ὄχλος ἔστρωσαν ἑαυτῶν τὰ ἱμάτια ἐν τῇ ὁδῷ. ἄλλοι δὲ ἔκοπτον κλάδους ἀπὸ

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30. *δύο τυφλοὶ.* St. Mark and Luke notice only one, which was probably the one better known. See Mark, x., 46; Luke, xviii., 35.

31. *ἐπετίμησεν—ἵνα,* "rebuked them, charging them that they should," &c. The people regarded their importunity as unseasonable and troublesome.

32. *ποιήσω ὑμῖν,* supply *ἵνα* before *ποιήσω.*

Chap. XXI., ver. 1. *Βηθφαγῆ* (*Syro-Chald.*, "house of figs"), Bethphage, a village on the east of the Mount of Olives, near to Bethany, and between it and Jerusalem.—*ὄρος τῶν ἐλαιῶν,* "the Mount of Olives," the high ridge lying east of Jerusalem, parallel to the city, and separated from it by the valley of the Cedron. (See Robinson's Calmet's Dict.)

2. *πῶλον,* "colt" which, according to St. Mark and Luke, had never been ridden. It was a universal custom among the ancients to use, for sacred purposes, animals which had never borne the yoke or been employed in labor of any kind.

3. *ὁ Κύριος,* "the Master."

4. *τοῦτο δὲ ὅλον γέγονεν,* "now all this was done that the words of the prophet might be accomplished," *i. e.*, that his predictions might be shown to be verified by the event.

5. *τῇ θυγατρὶ Σιὼν, i. e.*, Jerusalem. This personification is usual in the prophecies.—*ὄνον καὶ πῶλον,* both the ass and the colt were *prepared* for riding; as afterward related (verse 7), our Lord chose to ride on the colt, the ass being led behind. See Zech., ix., 9; Is., lxii., 11.

7. *ἐπάνω αὐτῶν, i. e.*, upon the colt. See Mark, xi., 7.

8. *ὁ δὲ πλεῖστος ὄχλος,* "the bulk of the people," *i. e*, those who were go-

*τῶν δένδρων, καὶ ἐστρώννυον ἐν τῇ ὁδῷ.*

9 Οἱ *δὲ ὄχλοι οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον, λέγοντες,* Ὡσαννὰ *τῷ υἱῷ* Δαβίδ· *εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι* Κυρίου. Ὡσαννὰ *ἐν τοῖς ὑψίστοις.*

10 ΚΑΙ *εἰσελθόντος αὐτοῦ εἰς* Ἱεροσόλυμα, *ἐσείσθη πᾶσα ἡ πόλις, λέγουσα,* Τίς *ἐστιν οὗτος;*

11 Οἱ *δὲ ὄχλοι ἔλεγον,* Οὗτός *ἐστιν* Ἰησοῦς *ὁ προφήτης, ὁ ἀπὸ* Ναζαρὲτ *τῆς* Γαλιλαίας.

12 ΚΑΙ *εἰσῆλθεν ὁ* Ἰησοῦς *εἰς τὸ ἱερὸν τοῦ* Θεοῦ, *καὶ ἐξέβαλε πάντας τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβιστῶν κατέστρεψε, καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστεράς·*

13 *καὶ λέγει αὐτοῖς,* Γέγραπται, Ὁ *οἶκός μου, οἶκος προσευχῆς κληθήσεται· ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον λῃστῶν.*

14 Καὶ *προσῆλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ· καὶ ἐθεράπευσεν αὐτούς.*

15 Ἰδόντες *δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμάσια ἃ ἐποίησε, καὶ τοὺς παῖδας κράζοντας ἐν τῷ ἱερῷ καὶ λέγοντας,* Ὡσαννὰ *τῷ υἱῷ* Δαβὶδ, *ἠγανάκτησαν,*

16 *καὶ εἶπον αὐτῷ,* Ἀκούεις *τί οὗτοι λέγουσιν;* Ὁ *δὲ* Ἰησοῦς *λέγει αὐτοῖς,* Ναί· *οὐδέποτε*

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ing to Jerusalem to keep the passover, and those who, after the raising of Lazarus, had come out of the city to meet Christ. (See Jno., xii., 9)—*ἔστρωσαν—ἔκοπτον*, intimating great respect and honor, as well as joy and exultation. Both customs are ancient, and in some countries retained even to the present day.

9. *ἔκραζον*, "shouted."—*ὡσαννὰ* (*Heb.* הוֹשִׁיעָה נָּא), "save now," "be now propitious." (Ps. cxviii., 25.) Here a term of honorable gratulation. —*ὁ ἐρχόμενος*, a title of the Messiah. —*ὑψίστοις*, *i. e.*, "in the highest" heaven, among its most glorious inhabitants.

10. *ἐσείσθη*, "was in commotion," greatly agitated by various emotions, according to the character and expectations of each person.—*ἐσείσθη* (1 *aor. pass.* *σείω*).

11. *ὁ προφήτης*, "*the* prophet," the great, the celebrated prophet and teacher.—*Ναζαρὲτ τῆς Γαλιλαίας*, a town or small city in Lower Galilee, north of the great plain of Esdraelon, and about midway between the Lake of Gennesaret and the Mediterranean. It stands on the side of a barren, rocky eminence or hill, facing the southeast. In the time of our Saviour it was a place of small repute. See note, ch. ii., 23.

12. *εἰσῆλθεν*. *Conf.* Mark, xi., 11–15. He purged the temple on the next day. Doddridge thinks that the action was performed on both days.—*τὸ ἱερὸν τοῦ Θεοῦ*, "the temple of God," a general name for the whole edifice, including all the courts, as distinguished from *ναὸς* (chap. xxiii., 16), which comprehended only the vestibule, the holy place or sanctuary, and the Holy of Holies.—*κολλυβιστῶν* (from *κόλλυβος*, *a small coin, change*), money-changers, or brokers, who sat in the outer court, and exchanged foreign coin into Jewish money, or large into small.—*περιστεράς*, "doves," used for sacrifices. See Lev., xii., 6, 8; xv., 14, 29.

13. *γέγραπται* (*γράφω*), Isai., lvi., 7. —*οἶκός μου*. See note, John, ii., 16.—*κληθήσεται*. See note, ch. i., 23.—*λῃστῶν* (*λῃΐζομαι*, *to plunder*), "robbers," *i. e.*, deceivers, extortioners, &c.

15. *τῷ υἱῷ Δαβίδ*, *i. e.*, the Messiah. With joyful acclamations we congratulate His coming, and bid Him welcome into the city of His royal father. (Doddridge.)

16. *ἐκ στόματος—αἶνον*. (Ps. viii., 2, *Sept.*) The Psalmist is speaking

ἀνέγνωτε, Ὅτι ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον;

17 Καὶ καταλιπὼν αὐτοὺς ἐξῆλθεν ἔξω τῆς πόλεως εἰς Βηθανίαν, καὶ ηὐλίσθη ἐκεῖ.

18 ΠΡΩΙΑΣ δὲ ἐπανάγων εἰς τὴν πόλιν, ἐπείνασε·

19 καὶ ἰδὼν συκῆν μίαν ἐπὶ τῆς ὁδοῦ, ἦλθεν ἐπ' αὐτὴν, καὶ οὐδὲν εὗρεν ἐν αὐτῇ εἰ μὴ φύλλα μόνον· καὶ λέγει αὐτῇ, Μηκέτι ἐκ σοῦ καρπὸς γένηται εἰς τὸν αἰῶνα. Καὶ ἐξηράνθη παραχρῆμα ἡ συκῆ.

20 Καὶ ἰδόντες οἱ μαθηταὶ ἐθαύμασαν, λέγοντες, Πῶς παραχρῆμα ἐξηράνθη ἡ συκῆ;

21 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ἐὰν ἔχητε πίστιν, καὶ μὴ διακριθῆτε, οὐ μόνον τὸ τῆς συκῆς ποιήσετε, ἀλλὰ κἂν τῷ ὄρει τούτῳ εἴπητε, Ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν, γενήσεται·

22 καὶ πάντα ὅσα ἂν αἰτήσητε ἐν τῇ προσευχῇ, πιστεύοντες, λήψεσθε.

23 ΚΑΙ ἐλθόντι αὐτῷ εἰς τὸ ἱερὸν, προσῆλθον αὐτῷ διδάσκοντι οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ, λέγοντες, Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι ἔδωκε τὴν ἐξουσίαν ταύτην;

24 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ἐρωτήσω ὑμᾶς κἀγὼ λόγον ἕνα, ὃν ἐὰν εἴπητέ μοι, κἀγὼ ὑμῖν ἐρῶ ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

25 Τὸ βάπτισμα Ἰωάννου πό-

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of the existence and providence of God, as manifested by His works; it is applied by the Saviour to the present case, implying that by weak means or instruments God now and often accomplishes great effects.—*κατηρτίσω*, 1 *aor. mid.* from *καταρτίζω*.

17. Β*ηθανίαν* (*Syro-Chald.*, "house of dates"), a village about fifteen furlongs east from Jerusalem, on the way to Jericho. The tract of ground called by this name reached within eight furlongs of Jerusalem, being only a Sabbath-day's journey from it. (Luke, xxiv., 50; Acts, i., 12.)—*ηὐλίσθη* (1 *aor. pass. αὐλίζομαι, lit.*, "to pass the time in an *αὐλή, court, yard*"); here it means simply, "lodged or passed the night." This was the first day of the week, the last week of our Lord's ministry. This Sunday has been called *Palm Sunday* from the circumstances just narrated.

18. *πρωΐας*, Tuesday morning.

19. *συκῆν μίαν*, "a single fig-tree." This tree, which attains a considerable height in the East, begins to sprout at the time of the vernal equinox. The fruit appears before the leaves, and the foliage expands about the end of March. Hence, there being leaves (*φύλλα*) upon it, our Lord might confidently expect to find fruit also. See note, Mark, xi., 13.—*μηκέτι—αἰῶνα*, a symbolical act, prefiguring the speedy ruin of the Jewish nation, on account of its unfruitfulness; it also may be applied to all who neglect those opportunities of bringing forth fruits of righteousness which God in mercy vouchsafes them.

20. *ἰδόντες, i. e.*, on the next day, as St. Mark relates, ch. xi., 20.

21. *τὸ τῆς συκῆς, scil. πρᾶγμα.*—*τῷ ὄρει τούτῳ, i. e.*, the Mount of Olives, which they were then crossing on the way to Jerusalem.

23. *ἐν*, "by or through." As if they had said, "you have taken upon you to reform the temple, and have thus interfered with our just prerogatives; we insist, therefore, that you tell us by what authority," &c. Our Saviour, that He might disappoint their malevolent intention and confound their plans, does not answer directly, but asks them a question which He knew they *dared* not answer one way, and *would* not the other.

25. *βάπτισμα — ἦν*; "whence had John authority to baptize?" (Campb.) "Baptism" is here put, by *synecdoche*, for the *whole ministry of John* to preach repentance and the doctrines he

θεν ἦν; ἐξ οὐρανοῦ, ἢ ἐξ ἀνθρώπων; Οἱ δὲ διελογίζοντο παρ' ἑαυτοῖς, λέγοντες,

26 Ἐὰν εἴπωμεν, ἐξ οὐρανοῦ, ἐρεῖ ἡμῖν, Διατί οὖν οὐκ ἐπιστεύσατε αὐτῷ; ἐὰν δὲ εἴπωμεν, ἐξ ἀνθρώπων, φοβούμεθα τὸν ὄχλον· πάντες γὰρ ἔχουσι τὸν Ἰωάννην ὡς προφήτην.

27 Καὶ ἀποκριθέντες τῷ Ἰησοῦ εἶπον, Οὐκ οἴδαμεν. Ἔφη αὐτοῖς καὶ αὐτὸς, Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

28 Τί δὲ ὑμῖν δοκεῖ; ἄνθρωπος εἶχε τέκνα δύο, καὶ προσελθὼν τῷ πρώτῳ εἶπε, Τέκνον, ὕπαγε, σήμερον ἐργάζου ἐν τῷ ἀμπελῶνί μου.

29 Ὁ δὲ ἀποκριθεὶς εἶπεν, Οὐ θέλω· ὕστερον δὲ μεταμεληθεὶς, ἀπῆλθε.

30 Καὶ προσελθὼν τῷ δευτέρῳ εἶπεν ὡσαύτως. Ὁ δὲ ἀποκριθεὶς εἶπεν, Ἐγὼ, κύριε· καὶ οὐκ ἀπῆλθε.

31 Τίς ἐκ τῶν δύο ἐποίησε το θέλημα τοῦ πατρός; Λέγουσιν αὐτῷ, Ὁ πρῶτος. Λέγει αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν λέγω ὑμῖν, ὅτι οἱ τελῶναι καὶ αἱ πόρναι προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ Θεοῦ.

32 Ἦλθε γὰρ πρὸς ὑμᾶς Ἰωάννης ἐν ὁδῷ δικαιοσύνης, καὶ οὐκ ἐπιστεύσατε αὐτῷ, οἱ δὲ τελῶναι καὶ αἱ πόρναι ἐπίστευσαν αὐτῷ· ὑμεῖς δὲ ἰδόντες οὐ μετεμελήθητε ὕστερον τοῦ πιστεῦσαι αὐτῷ.

33 ἌΛΛΗΝ παραβολὴν ἀκούσατε. Ἄνθρωπός τις ἦν οἰκοδεσπότης, ὅστις ἐφύτευσεν ἀμπελῶνα, καὶ φραγμὸν αὐτῷ περιέθηκε, καὶ ὤρυξεν ἐν αὐτῷ ληνὸν,

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taught, baptism being its distinguishing feature.—*ἐξ οὐρανοῦ—ἀνθρώπων*; "from heaven or of men?" *q. d.*, did he act by Divine or human authority?

26. *διατί οὖν οὐκ ἐπιστεύσατε αὐτῷ*; "why, then, did ye not believe him," when he testified so fully and clearly of me?—*φοβούμεθα*, "we are afraid of." *φοβεῖσθαι* is here a *deponent* verb.—*ἔχουσι*, "account, regard as."—*προφήτην*. See note, ch. vii., 15.

27. *οὐκ οἴδαμεν*, "we can not tell." Perhaps, as suggested by Doddridge, they declined answering, because this question respecting John's authority and office had not yet been decided by the Sanhedrim.—*οὐδὲ ἐγὼ λέγω*, hence, as they confessed that they could not agree respecting John's mission, our Lord rightly infers their incapacity and unfitness to judge respecting His claims and acts.

28. *τέκνα δύο*. By these are denoted two classes, the *openly wicked and profane*, very many of whom were brought to repentance and faith by the preaching of John and our Saviour; and *the plausible, ready-tongued professors of religion*, such as the Scribes and Pharisees, who were, in fact, the greatest enemies of true godliness.

30. *ἐγὼ, κύριε*. The use of *ἐγὼ* is here peculiar to Hellenistic Greek: classic usage would require *ἔγωγε* It corresponds with the Heb. הִנֵּנִי rendered by the *Septuag*. (1 Sam., iii. 4), *ἰδοὺ ἐγώ*. The Hebrews answer by *pronouns* where the Latins, Greeks, and others use *verbs* and *adverbs*.

31. *οἱ τελῶναι καὶ αἱ πόρναι*, "these, bad as you esteem them when compared with yourselves, actually are preceding (*προάγουσιν*) you, attaining before you the blessings of the Messiah's kingdom."

32. *ὑμεῖς δὲ ἰδόντες—αὐτῷ*, "yet ye who saw this, did not afterward repent and believe him."

33. *παραβολὴν*. See note, ch. xiii., 3.—*ληνὸν*, "wine-vat, or press," into which the grapes were cast and trodden by men. See Mark, xii., 1.—*πύργον*, "a tower," answering both for accommodation and defense.—*ἐξέδοτο*, 2 *aor. mid.* *ἐκδίδωμι*, "let it out," or "farmed it out," the owner receiving his pay out of the produce of the vineyard. *Conf.* Isaiah, v., 2.

καὶ ᾠκοδόμησε πύργον, καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν.

34 Ὅτε δὲ ἤγγισεν ὁ καιρὸς τῶν καρπῶν, ἀπέστειλε τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργοὺς, λαβεῖν τοὺς καρποὺς αὐτοῦ.

35 Καὶ λαβόντες οἱ γεωργοὶ τοὺς δούλους αὐτοῦ, ὃν μὲν ἔδειραν, ὃν δὲ ἀπέκτειναν, ὃν δὲ ἐλιθοβόλησαν.

36 Πάλιν ἀπέστειλεν ἄλλους δούλους πλείονας τῶν πρώτων· καὶ ἐποίησαν αὐτοῖς ὡσαύτως.

37 Ὕστερον δὲ ἀπέστειλε πρὸς αὐτοὺς τὸν υἱὸν αὐτοῦ, λέγων, Ἐντραπήσονται τὸν υἱόν μου.

38 Οἱ δὲ γεωργοὶ ἰδόντες τὸν υἱὸν, εἶπον ἐν ἑαυτοῖς, Οὗτός ἐστιν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν αὐτὸν, καὶ κατάσχωμεν τὴν κληρονομίαν αὐτοῦ.

39 Καὶ λαβόντες αὐτὸν ἐξέβαλον ἔξω τοῦ ἀμπελῶνος καὶ ἀπέκτειναν.

40 Ὅταν οὖν ἔλθῃ ὁ κύριος τοῦ ἀμπελῶνος, τί ποιήσει τοῖς γεωργοῖς ἐκείνοις;

41 Λέγουσιν αὐτῷ, Κακοὺς κακῶς ἀπολέσει αὐτούς· καὶ τὸν ἀμπελῶνα ἐκδόσεται ἄλλοις γεωργοῖς, οἵτινες ἀποδώσουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν.

42 Λέγει αὐτοῖς ὁ Ἰησοῦς, Οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς, Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας· παρὰ Κυρίου ἐγένετο αὕτη, καὶ ἔστι θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;

43 Διὰ τοῦτο λέγω ὑμῖν, ὅτι ἀρθήσεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ Θεοῦ, καὶ δοθήσεται ἔθνει ποιοῦντι τοὺς καρποὺς αὐτῆς.

44 Καὶ ὁ πεσὼν ἐπὶ τὸν λίθον

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where nearly all these expressions occur.—ἀπεδήμησεν, from ἀποδημέω.

34. λαβεῖν τοὺς καρποὺς αὐτοῦ, "to receive his fruit," *i. e.*, the portion of the produce which fell to his share.

35. ἔδειραν. This word literally means "to skin," "to flay;" here it means "to beat severely."—ἐλιθοβόλησαν, "stoned," *i. e.*, drove away with stones. See note, John, viii., 5.

36. πλείονας, "more" in number, and also of greater dignity.

37. ἐντραπήσονται, "they will reverence." ἐντρέπομαι signifies "to turn upon one's self," *i. e.*, to shame one's self before any one; hence, to *feel respect toward*, to *reverence*.

41. κακοὺς—αὐτούς. "He will put those wretches to a wretched death." (Campbell.) By this rendering, the *paronomasia* is preserved. *Conf.* Mark, xii., 9; Luke, xx., 16, where the answer is attributed to our Saviour.

42. γραφαῖς, quoted from several passages. See, especially, Ps. cxviii., 22, 23.—λίθον ὃν for λίθος ὃν, an idiom frequently found. See Matthiæ, *Greek Gram.*, § 474. So Virgil, *Æneid*, i., 573. "Urbem quam statuo, vestra est." See Acts, x., 36. Consult, also, Winer's *Gram. New Test.*, p. 395.—κεφαλὴν γωνίας, "the head of the corner," *i. e.*, the stone or buttress added for the purpose of protecting the corner of a building where it is most exposed to injury.—αὕτη—θαυμαστὴ, Hebraistic idiom, *feminines* used for *neuters*. This figure of a *building*, applied to both Jewish and Christian dispensations, is frequently employed in Scripture, and Christ is represented as the Head-Stone, the Corner-Stone, in short, that essential part on which the stability and security of the whole edifice depends.

43. ἀρθήσεται ἀφ' ὑμῶν, *i. e.*, the Gospel and its blessings, which you have so ungratefully despised, shall be taken away from you, and be carried to the Gentiles and to all who shall believe and obey. This nation will be the ἔθνος ἅγιον, spoken of by St. Peter. 1 Pet., ii., 9.

44. ὁ πεσὼν—αὐτόν, "whosoever

τοῦτον συνθλασθήσεται· ἐφ' ὃν δ' ἂν πέσῃ, λικμήσει αὐτόν.

45 Καὶ ἀκούσαντες οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι τὰς παραβολὰς αὐτοῦ, ἔγνωσαν ὅτι περὶ αὐτῶν λέγει·

46 καὶ ζητοῦντες αὐτὸν κρατῆσαι, ἐφοβήθησαν τοὺς ὄχλους, ἐπειδὴ ὡς προφήτην αὐτὸν εἶχον.

## ΚΕΦ. κβ΄. 22.

1 ΚΑΙ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν αὐτοῖς ἐν παραβολαῖς, λέγων,

2 Ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὅστις ἐποίησε γάμους τῷ υἱῷ αὐτοῦ·

3 καὶ ἀπέστειλε τοὺς δούλους αὐτοῦ καλέσαι τοὺς κεκλημένους εἰς τοὺς γάμους, καὶ οὐκ ἤθελον ἐλθεῖν.

4 Πάλιν ἀπέστειλεν ἄλλους δούλους, λέγων, Εἴπατε τοῖς κεκλημένοις, Ἰδοὺ, τὸ ἄριστόν μου ἡτοίμασα, οἱ ταῦροί μου καὶ τὰ σιτιστὰ τεθυμένα, καὶ πάντα ἕτοιμα· δεῦτε εἰς τοὺς γάμους.

5 Οἱ δὲ ἀμελήσαντες ἀπῆλθον, ὁ μὲν εἰς τὸν ἴδιον ἀγρὸν, ὁ δὲ εἰς τὴν ἐμπορίαν αὐτοῦ·

6 Οἱ δὲ λοιποὶ κρατήσαντες τοὺς δούλους αὐτοῦ, ὕβρισαν καὶ ἀπέκτειναν.

7 Ἀκούσας δὲ ὁ βασιλεὺς ὠργίσθη, καὶ πέμψας τὰ στρατεύματα αὐτοῦ ἀπώλεσε τοὺς φονεῖς ἐκείνους, καὶ τὴν πόλιν αὐτῶν ἐνέπρησε.

8 Τότε λέγει τοῖς δούλοις αὐτοῦ, Ὁ μὲν γάμος ἕτοιμός ἐστιν, οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι.

9 Πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν, καὶ ὅσους ἂν εὕρητε, καλέσατε εἰς τοὺς γάμους.

10 Καὶ ἐξελθόντες οἱ δοῦλοι

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shall fall on this stone," *i. e.*, stumble at me and my doctrine, shall be bruised and broken by his own folly and unbelief; but on whomsoever it shall fall it will grind him to powder, *i. e.*, whomsoever the Messiah, after his exaltation, shall find to be His inveterate enemies, these He shall utterly destroy with the overthrow of the Jewish nation. *Cf.* Mark, viii., 38.—*συνθλασθήσεται* (*συνθλάω*), *confringetur.*

46. *ὡς προφήτην*, "as a prophet" or Divine Teacher. Ever since our Lord's triumphant entry into Jerusalem, the people seem to have been in momentary expectation that He would assume the kingdom and expel their hated enemies, the Romans.

Chap. XXII., ver. 1. *ἀποκριθεὶς.* See note, ch. xi., 25.

2. *ὡμοιώθη*, *i. e.*, the kingdom of heaven may be compared to that which happened in the case of a king, &c.—*γάμους*, "a marriage feast." *Conf.* Eph., v., 23, &c.

3. *καλέσαι*, "to call," to summon to the nuptial banquet the guests who some time before had (according to custom) been invited.

4. *ἄριστον*, *properly* "breakfast." Used, also, for "the meal at noonday." Here it is said to be equivalent to the chief meal (or dinner with us), taken at the close of the day. Latin *prandium.* See Luke, xi., 37.—*ταῦροι*, "bullocks."—*σιτιστὰ* (*σιτίζω*), animals fed, fattened for food.—*τεθυμένα* (*perf. pass. part.* *θύω*) properly "to sacrifice" and "offer in sacrifice;" hence, as sacrifices were connected with feasting, it came to be used simply for "killing," slaughtering," &c.

5. *οἱ δὲ—ἀπῆλθον*, "but they turned away with indifference." (Campbell.) —*ἀγρόν*, "land," *i. e.*, *farm*, being antithetical to *ἐμπορίαν*, *merchandise.*

6. *ὕβρισαν*, "insulted" in the most shameful manner.

7. *ἐνέπρησε* (1 *aor.* from *ἐμπρήθω*, *incendo*), "destroyed by fire."

9. *διεξόδους τῶν ὁδῶν*, "thoroughfares" or public roads; probably places where several streets meet, and where many people collect and pass.

10. *πονηρούς τε καὶ ἀγαθούς*, clearly

*ἐκεῖνοι εἰς τὰς ὁδοὺς, συνήγαγον πάντας ὅσους εὗρον, πονηρούς τε καὶ ἀγαθούς· καὶ ἐπλήσθη ὁ γάμος ἀνακειμένων.*

11 Εἰσελθὼν δὲ ὁ βασιλεὺς θεάσασθαι τοὺς ἀνακειμένους, εἶδεν ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον ἔνδυμα γάμου·

12 *καὶ λέγει αὐτῷ,* Ἑταῖρε, πῶς εἰσῆλθες ὧδε μὴ ἔχων ἔνδυμα γάμου; Ὁ δὲ ἐφιμώθη.

13 Τότε εἶπεν ὁ βασιλεὺς τοῖς διακόνοις, Δήσαντες αὐτοῦ πόδας καὶ χεῖρας, ἄρατε αὐτὸν καὶ ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

14 Πολλοὶ γάρ εἰσι κλητοὶ, ὀλίγοι δὲ ἐκλεκτοί.

15 ΤΟΤΕ πορευθέντες οἱ Φαρισαῖοι συμβούλιον ἔλαβον ὅπως αὐτὸν παγιδεύσωσιν ἐν λόγῳ.

16 Καὶ ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἡρωδιανῶν, λέγοντες, Διδάσκαλε, οἴδαμεν ὅτι ἀληθὴς εἶ, καὶ τὴν ὁδὸν τοῦ Θεοῦ ἐν ἀληθείᾳ διδάσκεις, καὶ οὐ μέλει σοι περὶ οὐδενὸς, οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων.

17 Εἰπὲ οὖν ἡμῖν, τί σοι δοκεῖ; ἔξεστι δοῦναι κῆνσον Καίσαρι, ἢ οὔ;

18 Γνοὺς δὲ ὁ Ἰησοῦς τὴν πο-

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intimating that the Church of Christ is composed of *bad* and *good*, the practical unbelievers as well as the faithful and obedient.

11. *θεάσασθαι*, "to see," as was customary at large feasts.—*ἔνδυμα γάμου*, "a wedding garment," a dress appropriate to a royal banquet. It is supposed by some that the guest himself was to provide the garment suitable to the occasion, and his not doing so subjected him to severe censure and punishment. By others it is said to have been anciently the custom for kings and nobles to furnish the dresses in which the guests appeared at feasts, and the offense in the present case consisted in the man's having refused or neglected to wear what was provided, thus casting great disrespect upon the king.

12. *ἑταῖρε.* See note, ch. xx., 13. —*ἐφιμώθη, properly* "to muzzle" (from *φιμός, a muzzle*); here it means "he was speechless," being confounded by the rebuke he had received.

13. *τοῖς διακόνοις*, "to the attendants." See note, ch. xx., 26.—*τὸ σκότος τὸ ἐξώτερον*, "the darkness that is without." See note, ch. viii., 12.—*κλαυθμὸς—ὀδόντων.* Marking the deepest anguish and despair.

14. *πολλοὶ γάρ—ἐκλεκτοί.* See note, ch. xx., 16.

15. *παγιδεύσωσιν*, "ensnare, entrap," as men do in catching birds.

16. *Ἡρωδιανῶν.* The Herodians were a *political* faction rather than a *religious* sect. Taking their name from Herod the Great, they were zealous partisans of his family and strenuous upholders of the Roman domination. Their notions on religious subjects seem to have coincided with the doctrine of the Sadducees. (See note, ch. iii., 7.) In both these respects, consequently, they were directly at variance with the Pharisees, whose malice must have been keen and unscrupulous indeed, since, in order to accomplish an ulterior purpose, they could join heart and hand with their hated enemies the Herodians.—*ἀληθὴς εἶ*, "thou art sincere," true, and upright. — *βλέπεις εἰς πρόσωπον*, Hebraistic idiom.

17. *ἔξεστι δοῦναι κῆνσον*; their plan was well laid; whichever way our Lord should answer, they thought they had him entangled. If He answered *affirmatively*, the Pharisees stood ready to denounce Him to the people as a favorer of foreign domination; if He *denied* the lawfulness of tribute to Cæsar, the Herodians were equally ready to accuse Him to the jealous civil authority as a disaffected and rebellious person.—*κῆνσον.* See note, ch. xvii., 25.

18. *πονηρίαν*, "malice and craft." Equivalent to *πανουργίαν*, Luke, xx., 23, or *ὑπόκρισιν*, Mark, xii., 15.

*νηρίαν αὐτῶν εἶπε, Τί με πειράζετε, ὑποκριταί;*

19 Ἐπιδείξατέ μοι τὸ νόμισμα τοῦ κήνσου. Οἱ δὲ προσήνεγκαν αὐτῷ δηνάριον.

20 Καὶ λέγει αὐτοῖς, Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή;

21 Λέγουσιν αὐτῷ, Καίσαρος. Τότε λέγει αὐτοῖς, Ἀπόδοτε οὖν τὰ Καίσαρος, Καίσαρι· καὶ τὰ τοῦ Θεοῦ, τῷ Θεῷ.

22 Καὶ ἀκούσαντες ἐθαύμασαν· καὶ ἀφέντες αὐτὸν ἀπῆλθον.

23 ἘΝ ἐκείνῃ τῇ ἡμέρᾳ προσῆλθον αὐτῷ Σαδδουκαῖοι, οἱ λέγοντες μὴ εἶναι ἀνάστασιν, καὶ ἐπηρώτησαν αὐτὸν,

24 λέγοντες, Διδάσκαλε, Μωσῆς εἶπεν, Ἐάν τις ἀποθάνῃ, μὴ ἔχων τέκνα, ἐπιγαμβρεύσει ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ, καὶ ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ.

25 Ἦσαν δὲ παρ' ἡμῖν ἑπτὰ ἀδελφοί· καὶ ὁ πρῶτος γαμήσας ἐτελεύτησε· καὶ μὴ ἔχων σπέρμα, ἀφῆκε τὴν γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ.

26 Ὁμοίως καὶ ὁ δεύτερος, καὶ ὁ τρίτος, ἕως τῶν ἑπτά.

27 Ὕστερον δὲ πάντων ἀπέθανε καὶ ἡ γυνή.

28 Ἐν τῇ οὖν ἀναστάσει, τίνος τῶν ἑπτὰ ἔσται γυνή; πάντες γὰρ ἔσχον αὐτήν.

29 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Πλανᾶσθε, μὴ εἰδότες τὰς γραφὰς, μηδὲ τὴν δύναμιν τοῦ Θεοῦ.

30 Ἐν γὰρ τῇ ἀναστάσει οὔτε γαμοῦσιν, οὔτε ἐκγαμίζονται, ἀλλ' ὡς ἄγγελοι τοῦ Θεοῦ ἐν οὐρανῷ εἰσι.

31 Περὶ δὲ τῆς ἀναστάσεως

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19. *προσήνεγκαν*, 1*st aor.* of *προσφέρω*.—*δηνάριον*. See note, ch. xviii., 28.

20. *τίνος—ἐπιγραφή*; "whose image and inscription is this?" The inscription or title on the Roman coin in Judea was ΚΑΙΣΑΡ ΑΥΓΟΥΣΤ: ΙΟΥΔΑΙΑΣ ΕΑΛΩΚΥΙΑΣ.

21. *Καίσαρος*. Thus, according to their principles, the emperor's coin being current among them, they were in subjection to his government. Our Lord "significantly warns these turbulent and seditious demagogues, the Pharisees, to render unto Cæsar the dues of Cæsar, which they resisted; and these licentious and irreligious courtiers, the Herodians, to render unto God the dues of God, which they neglected; thus publicly reproving both, but obliquely, in a way that they could not take any hold of." (Dr. Hales.) We read in the Talmud, "Ubicunque numisma regis alicujus obtinet, illic incolæ regem istum pro domino agnoscunt."

23. *Σαδδουκαῖοι*. See note, ch. iii., 7.—*μὴ εἶναι ἀνάστασιν*, "that there is no resurrection" of the dead, and, consequently, no future rewards and punishments. See Acts, xxiii., 8.

24. *εἶπεν*, "has said." (Deut., xxv., 5.)—*σπέρμα*, "issue."—*τῷ ἀδελφῷ αὐτοῦ*. The first child of the second marriage was regarded as the child of the deceased, and inherited his estate and name.

28. *ἐν τῇ οὖν ἀναστάσει*, "now, at the resurrection." According to Dr. Lightfoot, this way of arguing was common among the Jews. The Sadducees conceived that they had presented an insuperable objection, and shown the absurdity of a resurrection and future life.

29. *πλανᾶσθε—Θεοῦ*, "ye err grievously, because you have not studied or understood the Scriptures," which plainly intimate a resurrection, and by falsely assuming that the future life must be like the present, subject to the same passions and the like necessities: neither do you consider the *omnipotence* of God, who can as easily raise up the dead as give them life in the first instance.

30. *ὡς ἄγγελοι*, "as the angels," or

τῶν νεκρῶν, οὐκ ἀνέγνωτε τὸ ῥηθὲν ὑμῖν ὑπὸ τοῦ Θεοῦ, λέγοντος,

32 Ἐγώ εἰμι ὁ Θεὸς Ἀβραὰμ, καὶ ὁ Θεὸς Ἰσαὰκ, καὶ ὁ Θεὸς Ἰακώβ; οὐκ ἔστιν ὁ Θεὸς Θεὸς νεκρῶν, ἀλλὰ ζώντων.

33 Καὶ ἀκούσαντες οἱ ὄχλοι ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ.

34 ΟΙ δὲ Φαρισαῖοι ἀκούσαντες ὅτι ἐφίμωσε τοὺς Σαδδουκαίους, συνήχθησαν ἐπὶ τὸ αὐτὸ,

35 καὶ ἐπηρώτησεν εἷς ἐξ αὐτῶν νομικὸς, πειράζων αὐτὸν καὶ λέγων,

36 Διδάσκαλε, ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ;

37 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Ἀγαπήσεις Κύριον τὸν Θεόν σου, ἐν ὅλῃ τῇ καρδίᾳ σου, καὶ ἐν ὅλῃ τῇ ψυχῇ σου, καὶ ἐν ὅλῃ τῇ διανοίᾳ σου.

38 Αὕτη ἐστὶ πρώτη καὶ μεγάλη ἐντολή.

39 Δευτέρα δὲ ὁμοία αὐτῇ, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

40 Ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος καὶ οἱ προφῆται κρέμανται.

41 ΣΥΝΗΓΜΕΝΩΝ δὲ τῶν Φαρισαίων, ἐπηρώτησεν αὐτοὺς ὁ Ἰησοῦς,

42 λέγων, Τί ὑμῖν δοκεῖ περὶ τοῦ Χριστοῦ; τίνος υἱός ἐστι; Λέγουσιν αὐτῷ, Τοῦ Δαβίδ.

43 Λέγει αὐτοῖς, Πῶς οὖν Δαβὶδ ἐν πνεύματι κύριον αὐτὸν καλεῖ; λέγων,

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*ἰσάγγελοι*, "equal to the angels," *i. e.*, they are immortal, pure, and devoid of human passions and desires.

32. *ἐγώ εἰμι ὁ Θεὸς*, &c. "I *am* the God of Abraham," &c. "I am the Creator and Preserver of Abraham, Isaac, and Jacob." Hence, argues our Saviour, these patriarchs are alive, though their bodies have mouldered in the grave, for God is not a God of the dead, those who have perished and can neither know nor honor Him, but of the living, those who adore and magnify His glorious name; hence, too, as the body forms an essential part of man, it is a clear and solid inference that at some subsequent time the soul and body will be reunited, and man shall receive his final and eternal portion. See Exod., iii., 6.

35. *νομικὸς*, "a lawyer." Probably the same as one of the scribes, or expounders of the law.—*πειράζων*, "trying," with a wish to entangle Him.

36. *μεγάλη* for *μεγίστη*. (See Winer's *Gram. New Testament*, p. 194.) The Jews had many disputes on this point, some contending for the law of circumcision, others for that of sacrifices, and others for that of phylacteries.—*ποία* is here for *τίς*.

37. *ἐν ὅλῃ τῇ καρδίᾳ—διανοίᾳ σου*, *i. e.*, "with every faculty, power, and affection."

38. *πρώτη—ἐντολή*. This is the foundation of all the commandments. Love and obedience toward God form the first and essential duty of all mankind. See Deut., vi., 5; Lev., xix., 18.

39. *τὸν πλησίον*, "neighbor," a term of very great extent, including, in fact, all our fellow-creatures, but more especially every person with whom we have to do.—*ὡς σεαυτόν*, equivalent to the command in ch. vii., 12.

40. *κρέμανται*, "depend," *i. e.*, these two commandments express the spirit and meaning of the whole law and the prophets.—*κρέμανται*, *pres. mid.* of *κρεμάννυμι*, *pendeo*.

42. *τοῦ Χριστοῦ*, "the Messiah"—*τίνος υἱός ἐστι*; "whose Son is He?" according to your judgment. Our Lord, it would seem, wishes to convict them of *ignorance*, as well as detestable malice and hypocrisy.

43. *ἐν πνεύματι*, "under the influence of the Holy Ghost."—*Κύριον*, "Lord," implying superiority. Now if the Messiah was the Son of David merely, with what propriety could he call his *son* his *Lord* and *Master?* There is no solution for this difficulty except by taking into account that the

44 Εἶπεν ὁ Κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.

45 Εἰ οὖν Δαβὶδ καλεῖ αὐτὸν κύριον, πῶς υἱὸς αὐτοῦ ἐστι;

46 Καὶ οὐδεὶς ἐδύνατο αὐτῷ ἀποκριθῆναι λόγον· οὐδὲ ἐτόλμησέ τις ἀπ' ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν οὐκέτι.

ΚΕΦ. κγ΄. 23.

1 ΤΟΤΕ ὁ Ἰησοῦς ἐλάλησε τοῖς ὄχλοις καὶ τοῖς μαθηταῖς αὐτοῦ,

2 λέγων, Ἐπὶ τῆς Μωσέως καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι·

3 Πάντα οὖν, ὅσα ἂν εἴπωσιν ὑμῖν τηρεῖν, τηρεῖτε καὶ ποιεῖτε· κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε· λέγουσι γὰρ καὶ οὐ ποιοῦσι·

4 Δεσμεύουσι γὰρ φορτία βαρέα καὶ δυσβάστακτα, καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων· τῷ δὲ δακτύλῳ αὐτῶν οὐ θέλουσι κινῆσαι αὐτά.

5 Πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσι πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις. Πλατύνουσι δὲ τὰ φυλακτήρια αὐτῶν, καὶ μεγαλύνουσι τὰ κράσπεδα τῶν ἱματίων αὐτῶν·

6 φιλοῦσί τε τὴν πρωτοκλισίαν ἐν τοῖς δείπνοις, καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς,

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Messiah is not only the Son of David, according to the flesh, but is also the Son of God, and divine, and so David's "Lord," as well as David's "Son."

46. *οὐδὲ ἐτόλμησέ τις*, "nobody presumed to ask Him any more questions" of a captious character.

Chap. XXIII., ver. 2. *καθέδρας*, "chair" of Moses, *i. e.*, they possess authority, such as was given to Moses, to teach and expound the law of God. —*ἐκάθισαν*, in allusion to the posture in which the Jewish doctors taught. See note, ch. v., 1. *Conf.* Neh., viii., 5.

3. *πάντα—ποιεῖτε*. Of course this command is not without limitation; all that the Scribes and Pharisees, in their capacity as authorized teachers, and by virtue of the law of God, enjoin to be done, the people were to observe and to do. Hence the value and efficacy of God's ordinances are not destroyed by the wickedness of His ministering servants.—*κατὰ δὲ τὰ ἔργα—οὐ ποιοῦσι*. "Nevertheless, follow not their example; act not as they do who have perverted the truth by their glosses and corrupt traditions; for, though they say ofttimes what is right, yet they do not themselves practice according to what they teach." *Cf.* Col., iii., 20; Eph., v., 24.

4. *δεσμεύουσι*, "they bind on or together," as when a pack-horse is laden with bundles or bales. Our Lord now shows why they should not imitate the hypocritical and wicked Scribes and Pharisees.—*ἐπιτιθέασιν*, *Ionic* for *ἐπιτιθεῖσι*, *3d per. plu. pres. indic.* of *ἐπιτίθημι*. The expression *δακτύλῳ κινεῖν* is proverbial, and similar to the Latin *digito attingere*. So Lucian says, *κατὰ τὴν παροιμίαν, ἄκρῳ τῷ δακτύλῳ ἅψασθαι*.

5. *πλατύνουσι δὲ τὰ φυλακτήρια αὐτῶν*. From a literal interpretation of Deut., vi., 8, the Jews used to wear little scrolls of parchment, on which passages from the law were written, bound to their foreheads and wrists. They were called *phylacteries* (*φυλακτήρια, φυλάσσομαι*), either as reminding to *keep* the law, or because they were regarded as amulets for *protection* against evil spirits. Our Lord does not censure the *wearing* of these so much as the ostentatious size of them; for He speaks in the same terms of the *κράσπεδα*, or *tufts*, on their mantles, which were expressly commanded to be worn (Numb., xv., 38; Deut., xxii., 12), and which He Himself wore. See ch. ix., 20: xiv., 36.

6. *πρωτοκλισίαν*, *lit*, "the first place of reclining," *i. e.*, the chief place, as

7 καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς, καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων, ῥαββὶ, ῥαββί.

8 Ὑμεῖς δὲ μὴ κληθῆτε, ῥαββί· εἷς γάρ ἐστιν ὑμῶν ὁ καθηγητὴς, ὁ Χριστός· πάντες δὲ ὑμεῖς ἀδελφοί ἐστε.

9 Καὶ πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς· εἷς γάρ ἐστιν ὁ πατὴρ ὑμῶν, ὁ ἐν τοῖς οὐρανοῖς.

10 Μηδὲ κληθῆτε καθηγηταί· εἷς γὰρ ὑμῶν ἐστιν ὁ καθηγητὴς, ὁ Χριστός.

11 Ὁ δὲ μείζων ὑμῶν ἔσται ὑμῶν διάκονος.

12 Ὅστις δὲ ὑψώσει ἑαυτὸν, ταπεινωθήσεται· καὶ ὅστις ταπεινώσει ἑαυτὸν, ὑψωθήσεται.

13 ΟΥΑΙ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταὶ, ὅτι κατεσθίετε τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει μακρὰ προσευχόμενοι· διὰ τοῦτο λήψεσθε περισσότερον κρίμα.

14 Οὐαὶ δὲ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταὶ, ὅτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων· ὑμεῖς γὰρ οὐκ εἰσέρχεσθε, οὐδὲ τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν.

15 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταὶ, ὅτι περιάγετε τὴν θάλασσαν καὶ τὴν ξη-

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the most honored guest present. See note, ch. viii., 11.—πρωτοκαθεδρίας, "the principal seats," such as the doctors and seniors had, who sat directly under and with their backs toward the pulpit in which the law was read, their faces being toward the people.

7. ῥαββὶ (רַבִּי), a title of great honor; from רַב, *eminens, multorum instar.*

8–10. In these verses the same sentiment is expressed, with some variation of terms, our Lord intending to warn us against unlimited veneration for the decisions of men, or that extravagant love for titles and honors which was so common among the Jews.—καθηγητὴς, "leader, instructor." διδάσκαλος is the preferable reading.—καλέσητε, supply τινα.

11. ὁ δὲ μείζων. See note, chap. xviii., 1.—διάκονος. See ch. xx., 26.

12. ὅστις δὲ—ὑψωθήσεται, a maxim very frequently repeated by our Lord. (See Prov., xv., 33; xvi., 18; xxix., 23.) Its spiritual import is obvious.

13. ὑποκριταί. See note, ch. vi., 2. —ὅτι, "because."—κατεσθίετε, "devour or eat up." The same metaphor is found in Homer, *Odyssey*, β′, 237: κατέδουσι βιαίως Οἶκον Ὀδυσσῆος. The meaning is, that by assuming superior sanctity, they acquired such unlimited influence as to get possession of estates and the property of widows, which they unfeelingly applied to their own purposes. See Josephus, *Antiq.*, xvii., 2, 6; *Bell. Jud.*, i., 5.—καὶ, *idque*, for καὶ ταῦτα.—προφάσει, *subj.* ἐπὶ, "for a disguise." They sought to conceal their avarice under the mask of devotion.—μακρὰ, *plur. neut.* for *adverb.*—λήψεσθε (λαμβάνω).

14. κλείετε—ἔμπροσθεν, for the classical phrase κλείειν ἀπὸ, or ἀποκλείειν. Comp. John, ix., 22.

15. περιάγετε, "ye traverse," an expression denoting the utmost activity and exertion. With ξηρὰν supply γῆν. The zeal of the Jews for proselytism was intense, and became proverbial among the heathen; thus Horace says:

> "Ac veluti te
> Judæi cogemus in hanc concedere turbam."
> *Serm.* i., 4.

—προσήλυτον (from προσήλευται, *perfect passive* προσέρχομαι), that is, one who comes over, a convert, a proselyte. Proselytes were of two sorts: those who embraced the Jewish religion in its fullest extent, and hence became entitled to all the privileges of natural Jews, and those who conformed in part only, by renouncing idolatry and agreeing to what were called "the seven precepts of the sons of Noah." These latter were not circumcised. The former were both circumcised and baptized. Consult Prideaux's *Connection*, vol. ii., p

*ρὰν, ποιῆσαι ἕνα προσήλυτον, καὶ ὅταν γένηται, ποιεῖτε αὐτὸν υἱὸν γεέννης διπλότερον ὑμῶν.*

16 *Οὐαὶ ὑμῖν, ὁδηγοὶ τυφλοὶ, οἱ λέγοντες,* Ὃς *ἂν ὀμόσῃ ἐν τῷ ναῷ, οὐδέν ἐστιν· ὃς δ' ἂν ὀμόσῃ ἐν τῷ χρυσῷ τοῦ ναοῦ, ὀφείλει.*

17 Μωροὶ *καὶ τυφλοί· τίς γὰρ μείζων ἐστὶν, ὁ χρυσὸς, ἢ ὁ ναὸς ὁ ἁγιάζων τὸν χρυσόν;*

18 Καὶ, Ὃς *ἐὰν ὀμόσῃ ἐν τῷ θυσιαστηρίῳ, οὐδέν ἐστιν· ὃς δ' ἂν ὀμόσῃ ἐν τῷ δώρῳ τῷ ἐπάνω αὐτοῦ, ὀφείλει.*

19 Μωροὶ *καὶ τυφλοί· τί γὰρ μεῖζον, τὸ δῶρον, ἢ τὸ θυσιαστήριον τὸ ἁγιάζον τὸ δῶρον;*

20 Ὁ *οὖν ὀμόσας ἐν τῷ θυσιαστηρίῳ, ὀμνύει ἐν αὐτῷ καὶ ἐν πᾶσι τοῖς ἐπάνω αὐτοῦ·*

21 *καὶ ὁ ὀμόσας ἐν τῷ ναῷ ὀμνύει ἐν αὐτῷ καὶ ἐν τῷ κατοικοῦντι αὐτόν·*

22 *καὶ ὁ ὀμόσας ἐν τῷ οὐρανῷ, ὀμνύει ἐν τῷ θρόνῳ τοῦ* Θεοῦ, *καὶ ἐν τῷ καθημένῳ ἐπάνω αὐτοῦ.*

23 ΟΥΑΙ *ὑμῖν, γραμματεῖς καὶ* Φαρισαῖοι, *ὑποκριταὶ, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ ἄνηθον καὶ τὸ κύμινον, καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν καὶ τὸν ἔλεον καὶ τὴν πίστιν· ταῦτα ἔδει ποιῆσαι, κἀκεῖνα μὴ ἀφιέναι.*

24 Ὁδηγοὶ *τυφλοὶ, οἱ διϋλίζοντες τὸν κώνωπα, τὴν δὲ κάμηλον καταπίνοντες.*

25 Οὐαὶ *ὑμῖν, γραμματεῖς καὶ* Φαρισαῖοι, *ὑποκριταὶ, ὅτι καθαρίζετε τὸ ἔξωθεν τοῦ ποτηρίου καὶ τῆς παροψίδος, ἔσωθεν δὲ γέμουσιν ἐξ ἁρπαγῆς καὶ ἀκρασίας.*

26 Φαρισαῖε *τυφλὲ, καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου*

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203; Horne's *Introduct.*, vol. iii., p. 255.—*υἱὸν γεέννης, i. e.*, "one deserving of or doomed to Gehenna." See note, ch. v., 22. So 1 Sam., xx., 31; 2 Sam., xii., 5, *υἱὸς θανάτου*, "devoted to death."—*διπλότερον*, "doubly."

16–22. In these verses our Lord censures the subtle distinctions of the Pharisees respecting oaths, and points out the sanctity and obligation of an oath. See note, ch. v., 33.—*οὐδέν ἐστιν*, "it is of no obligation, it binds not."—*τῷ χρυσῷ*, "the gold," which was given and laid up for sacred purposes, or which adorned the temple.—*ὀφείλει*, "he is bound to perform his oath."—*ὀμόσῃ*, from *ὄμνυμι*.

17. *ἁγιάζων*, "consecrates, renders sacred," being devoted to holy purposes.—*ναός*. See ch. xxi., 12.

23. *ἀποδεκατοῦτε*. This word is not used by classic writers: it signifies both to *take* and to *pay tithes*. (See Deut., xiv., 22; xxvi., 12.) Our Lord does not censure their exactness in paying tithes of these herbs, but their scandalous perversion of moral and religious duty, by neglecting the weightier matters of the law.—*ἡδύοσμον*, "mint," garden or spearmint. The Jews strewed it on the floors of their houses and synagogues.—*ἄνηθον*, "dill," an aromatic plant.—*κύμινον*, "cummin," an umbelliferous plant with aromatic seeds of a warm and bitterish taste, very similar to caraway-seeds.—*κρίσιν—πίστιν*, "justice, mercy, and fidelity." See Tit., ii., 10; Gal., v., 22; Rom., iii., 3. *Conf.* also, Micah, vi., 8.

24. *διϋλίζοντες*, "strain out" or filter through the strainer, which was used in order to keep the liquor free from insects.—*κώνωπα*, *culex vinarius*, or gnat. —*καταπίνοντες*, "swallow, or gulp down." Hilary explains the proverb of those who "*peccata levia vitare, et grandia devorare.*"

25. *καθαρίζετε*, "ye cleanse." The purification of cups and vessels was an essential part of their traditional observances.—*ἀκρασίας*, "intemperance;" the better reading seems to be *ἀδικίας*, *iniquity*.

26. *ἵνα γένηται, κ. τ. λ.*, "that the outside may become clean also." If

*καὶ τῆς παροψίδος, ἵνα γένηται καὶ τὸ ἐκτὸς αὐτῶν καθαρόν.*

27 ΟΥΑΙ *ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταὶ, ὅτι παρομοιάζετε τάφοις κεκονιαμένοις, οἵτινες ἔξωθεν μὲν φαίνονται ὡραῖοι, ἔσωθεν δὲ γέμουσιν ὀστέων νεκρῶν καὶ πάσης ἀκαθαρσίας.*

28 *Οὕτω καὶ ὑμεῖς ἔξωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι, ἔσωθεν δὲ μεστοί ἐστε ὑποκρίσεως καὶ ἀνομίας.*

29 *Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταὶ, ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν, καὶ κοσμεῖτε τὰ μνημεῖα τῶν δικαίων,*

30 *καὶ λέγετε,* Εἰ *ἦμεν ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν, οὐκ ἂν ἦμεν κοινωνοὶ αὐτῶν ἐν τῷ αἵματι τῶν προφητῶν.*

31 *Ὥστε μαρτυρεῖτε ἑαυτοῖς, ὅτι υἱοί ἐστε τῶν φονευσάντων τοὺς προφήτας.*

32 Καὶ *ὑμεῖς πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν.*

33 *Ὄφεις, γεννήματα ἐχιδνῶν, πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γεέννης;*

34 *Διὰ τοῦτο, ἰδοὺ, ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προφήτας καὶ σοφοὺς καὶ γραμματεῖς· καὶ ἐξ αὐτῶν ἀποκτενεῖτε καὶ σταυρώσετε, καὶ ἐξ αὐτῶν μαστιγώσετε ἐν ταῖς συναγωγαῖς ὑμῶν, καὶ διώξετε ἀπὸ πόλεως εἰς πόλιν·*

35 *ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον, ἐκχυνόμενον ἐπὶ τῆς γῆς, ἀπὸ αἵματος Ἄβελ τοῦ δικαίου, ἕως τοῦ αἵματος* Ζα*χαρίου υἱοῦ* Βα*ραχίου, ὃν ἐφονεύσατε μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου.*

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the heart be pure, the life and conduct will be pure also.

27. *κεκονιαμένοις*, "whited" (*κονιάω*, from *κόνις*, *v.* *κονία*, *dust, chalk*). Pollution was incurred by touching a sepulchre. (Numb., xix., 16.) Hence the tombs were annually *whitewashed*, and those of the more opulent beautified, so as to guard against approaching them. The sense is, that the Pharisees were so *morally* corrupt that they ought to be avoided with as much care as persons took not to approach sepulchres. See Luke xi., 44.

29. *οἰκοδομεῖτε.* This was a mark of respect commonly paid by the ancients. Our Lord does not censure the act, as showing honor to the dead, but their hypocritical pretense of respect for the prophets, which their lives and conduct manifested that they did not feel.

30. *εἰ ἦμεν, si fuissemus.*—*κοινωνοὶ αὐτῶν*, "their accomplices in the slaughter of the prophets."

31. *ὥστε μαρτυρεῖτε*, "thus you bear witness against yourselves that you are the sons of those who murdered the prophets;" *i. e.*, by your dispositions and conduct you show that you are the genuine offspring of your bloodthirsty progenitors.—*ὥστε*, *itaque.*

32. *πληρώσατε*, "fill ye up, then," &c. An ironical direction, marking strong indignation and severe reproach, the persons addressed being left to suffer the consequences of their willfulness and obduracy. From this it may be inferred that wickedness, after it has arrived at a certain height, will meet with its just punishment.

33. *φύγητε*, "how can ye escape?" how is it possible for such as you to escape the certain and eternal damnation of Gehenna?

34. *διὰ τοῦτο*, "therefore," *i. e.*, as every method shall be tried and every opportunity offered for your conversion, *therefore*, &c.—*ἐγὼ ἀποστέλλω*, "*I* send," the language of Divine power. See Luke, xi., 49.—*προφήτας*—*γραμματεῖς*, persons to instruct and warn you, *i. e.*, the Apostles and other Christian teachers. For completion of our Lord's prophecy, see Acts, v., 40; vii., 59; xii., 2; xxii., 19.—*ἐξ αὐτων.* Supply *τινάς*.

35. *ὅπως* expresses the *result*, not the *cause* of the iniquity of the Jews.—*Ζαχαρίου*, probably the same with

36 Ἀμὴν λέγω ὑμῖν, ἥξει ταῦτα πάντα ἐπὶ τὴν γενεὰν ταύτην.

37 Ἱερουσαλὴμ, Ἱερουσαλὴμ, ἡ ἀποκτείνουσα τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτὴν, ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου, ὃν τρόπον ἐπισυνάγει ὄρνις τὰ νοσσία ἑαυτῆς ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε;

38 Ἰδοὺ, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος.

39 Λέγω γὰρ ὑμῖν, Οὐ μή με ἴδητε ἀπ' ἄρτι, ἕως ἂν εἴπητε, Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.

## ΚΕΦ. κδʹ. 24.

1 ΚΑΙ ἐξελθὼν ὁ Ἰησοῦς ἐπορεύετο ἀπὸ τοῦ ἱεροῦ· καὶ προσῆλθον οἱ μαθηταὶ αὐτοῦ ἐπιδεῖξαι αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ.

2 Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Οὐ βλέπετε πάντα ταῦτα; ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον, ὃς οὐ μὴ καταλυθήσεται.

3 Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ

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Zechariah, the son of Jehoiada, who perished precisely in the manner here specified. (2 Chron., xxiv., 21.) His father may have had two names, which was not uncommon, and Jehoiada has nearly the same import as Barachiah. Others suppose Zechariah the prophet to be meant (Zech., i., 1); and others, again, Zacharias the father of John the Baptist.—*ναοῦ*, that part of the temple in which was the sanctuary.—*θυσιαστηρίου*, "altar" for burnt sacrifices, which was in the court of the priests. See note, ch. xxi., 12.

37. *Ἱερουσαλὴμ*, a most touching and tender apostrophe.—*ἀποκτείνουσα*, observe the force of the *present participle*, denoting *constant practice*.—*αὐτὴν*, the reading *αὐτὴν* (for *ἑαυτὴν*, or *σεαυτὴν*) is preferred by some editors. See Winer's *Gram. New Testament*, p. 129. The reading *αὐτην* supposes a change from the second to the third person, which certainly seems awkward here. —*ποσάκις*, "how often, how continually have I been willing to gather," &c. How unconquerable has been and is your obstinacy! Our Lord's language clearly assumes His pre-existence and divinity.—*ὃν τρόπον*, supply *κατὰ*.—*ἐπισυνάγει ὄρνις*. See Deut., xxxii., 11; Ps. xvii., 8. Similar passages may be found in classic writers. See Æsch., *Eum.*, 1004; Eurip., *Herc. Fur.*, 71.

38. *οἶκος*, "abode," or country. So the Latins use *domus* for *patria*, or, perhaps, the temple is meant.—*ἀφίεται*, prophetic *present* put for *future*.

39. *ἕως ἂν εἴπητε*. Our Lord here seems to predict the present dispersion and unbelief of the Jews, and their final restoration previous to His second coming at the end of the world. With this solemn warning He closed his public ministry, and takes His final departure from the temple.—*ἐν ὀνόματι Κυρίου*. See note, chap. vii., 22.

Chap. XXIV., ver. 1. *τὰς οἰκοδομὰς τοῦ ἱεροῦ*. According to Josephus, the stones of the building were forty cubits long, those of the foundation thirty-five cubits long, twelve broad, and eight high, and the whole produced a grand and magnificent effect. But the statement seems exaggerated. See Josephus, *Antiq.*, xv., 11, 3; *Bell. Jud.*, v., 5, 1. Tacitus, *Hist.*, v., 5, 12. *Comp.* note, Luke, xxi., 5. The second temple was originally built by Zerubbabel, after the captivity (circa B.C. 520); it was repaired, or, rather, rebuilt by Herod the Great, who for nine years employed 18,000 workmen, and spared no expense upon it. See note, Jno., ii., 20.

2. *οὐ μὴ ἀφεθῇ—λίθον*. A proverbial and hyperbolical expression, denoting utter destruction. The exact and literal accomplishment of our Lord's prediction may be learned from Josephus, *Bell. Jud.*, vii., 1, 1; 8, 7; Eusebius, *Dem. Evangel.*, vi., 13. See Mic., iii., 12.

3. *καθημένου*. See note, ch. v., 1, and xxi., 1. The temple and city were about half a mile distant.—*πότε ταῦτα—αἰῶνος*; these questions relate mainly to the same thing, viz., the

ὄρους τῶν ἐλαιῶν, προσῆλθον αὐτῷ οἱ μαθηταὶ κατ' ἰδίαν, λέγοντες, Εἰπὲ ἡμῖν, πότε ταῦτα ἔσται; καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας, καὶ τῆς συντελείας τοῦ αἰῶνος;

4 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Βλέπετε μή τις ὑμᾶς πλανήσῃ.

5 πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες, Ἐγώ εἰμι ὁ Χριστός· καὶ πολλοὺς πλανήσουσι.

6 Μελλήσετε δὲ ἀκούειν πολέμους καὶ ἀκοὰς πολέμων. ὁρᾶτε, μὴ θροεῖσθε· δεῖ γὰρ πάντα γενέσθαι. ἀλλ' οὔπω ἐστὶ τὸ τέλος.

7 Ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν· καὶ ἔσονται λιμοὶ καὶ λοιμοὶ καὶ σεισμοὶ κατὰ τόπους.

8 πάντα δὲ ταῦτα ἀρχὴ ὠδίνων.

9 Τότε παραδώσουσιν ὑμᾶς εἰς θλίψιν, καὶ ἀποκτενοῦσιν ὑμᾶς· καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων τῶν ἐθνῶν διὰ τὸ ὄνομά μου.

10 Καὶ τότε σκανδαλισθήσονται πολλοὶ, καὶ ἀλλήλους παραδώσουσι, καὶ μισήσουσιν ἀλλήλους·

11 καὶ πολλοὶ ψευδοπροφῆται ἐγερθήσονται, καὶ πλανήσουσι πολλούς·

12 καὶ διὰ τὸ πληθυνθῆναι

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time of our Lord's coming to destroy the temple and put an end to the Jewish Church and age. It is clear, however, that many of His declarations refer to the end of the world, and the final judgment.—*αἰὼν* properly signifies "eternity," from *ἀεὶ*, *semper* (so *αἰώνιος*, *eternal*). Hence it is taken to import the whole of any duration, as of the human life, which is called in Greek *αἰὼν*, and in Latin *ævum*. It here seems to refer to the *age* or *period* during which the temple and the law are to continue; it may also refer to the *end of the world*, *αἰὼν* being often taken in the sense of "world."

4. *πλανήσῃ*, "seduce, cause you to err from the truth."

5. *πολλοὶ*, such as Dositheus, Simon Magus, and others.—*ἐλεύσονται* (*fut.* from *ἔρχομαι*), *τῷ ὀνόματί μου*, *i. e.*, assume the name and make pretensions to the office and character of the Messiah. See note, Jno., v., 43.

6. *πολέμους*. Josephus and Tacitus speak of the wars and rumors of war which preceded the destruction of Jerusalem. (*Antiq.*, xviii., 10, 1; xx., 3, 4; 4, 2; Tacit., *Annal.*, xii., 13, 44; xiii., 6, 7; 8, 34; xiv., 23.)—*δεῖ*, these things shall *certainly* come to pass.—*τέλος*, "the end," the entire subversion of the Jewish state. *Comp.* verse 3.

7. Abundantly verified by history.—*λιμοὶ καὶ λοιμοί*. These words are often found thus connected; hence the proverb *μετὰ λιμὸν λοιμός*. *Conf.* Acts, xi., 28.—*σεισμοὶ*, "earthquakes." During the reign of Claudius Nero, there were earthquakes in several places. See Josephus, *Bell. Jud.*, iv., 4, 5; Tacitus, *An.*, xiv., 27; xv., 22.

8. *ὠδίνων* (*ὠδίν*). The word properly refers to the pains of a woman in travail; and hence, as here, to any acute suffering or anguish.

9. *θλίψιν*. Our Lord now points out what His followers should meet with. Persecution, torments, treachery, and death; these were the lot of multitudes of the early Christians.—*ἀποκτενοῦσιν*, *fut.* of *ἀποκτείνω*.—*μισούμενοι*, "hated," as we know they were, and only *because they were Christians.*

10. *σκανδαλισθήσονται*. Many will take offense at Christianity on account of the troubles that it brings upon those who embrace it. See note, ch. xiii., 41.—*παραδώσουσι*, "betray."

11. *ψευδοπροφῆται*. See note, ch. vii., 15. Phygellus and Hermogenes (2 Tim., i., 15), Hymenæus and Philetus (2 Tim., ii., 17, 18) were of this class.—*ἐγερθήσονται*, from *ἐγείρω*.

12. *ψυγήσεται ἡ ἀγάπη*, "the love of the greater number will grow cold." See Gal., iii., 1; x., 25.

τὴν ἀνομίαν, ψυγήσεται ἡ ἀγάπη τῶν πολλῶν·

13 ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται.

14 Καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ, εἰς μαρτύριον πᾶσι τοῖς ἔθνεσι. καὶ τότε ἥξει τὸ τέλος.

15 Ὅταν οὖν ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως, τὸ ῥηθὲν διὰ Δανιὴλ τοῦ προφήτου, ἑστὼς ἐν τόπῳ ἁγίῳ· (ὁ ἀναγινώσκων νοείτω·)

16 τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν ἐπὶ τὰ ὄρη·

17 ὁ ἐπὶ τοῦ δώματος, μὴ καταβαινέτω ἆραί τι ἐκ τῆς οἰκίας αὐτοῦ·

18 καὶ ὁ ἐν τῷ ἀγρῷ, μὴ ἐπιστρεψάτω ὀπίσω ἆραι τὰ ἱμάτια αὐτοῦ.

19 Οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις.

20 Προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος, μηδὲ ἐν σαββάτῳ.

21 Ἔσται γὰρ τότε θλίψις μεγάλη, οἵα οὐ γέγονεν ἀπ' ἀρχῆς κόσμου ἕως τοῦ νῦν, οὐδ' οὐ μὴ γένηται.

22 Καὶ εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι ἐκεῖναι, οὐκ ἂν ἐσώθη

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13. *ὑπομείνας—σωθήσεται*, "he that endures all and perseveres to the end of life, shall be saved eternally." Or, perhaps, it may refer to the preservation of those Christians who took warning and left Jerusalem before the siege began. See Euseb., *Eccl. Hist.*, iii., 5.—*ὑπομείνας*, from *ὑπομένω*.

14. *κηρυχθήσεται—οἰκουμένη*. See Rom., i., 8; x., 18. Col., i., 6, 23. So great was the zeal and diligence of the Apostles and others, and so mighty were the operations of the Holy Ghost, that within thirty years after our Lord's crucifixion the Gospel was preached throughout nearly the whole world.—*οἰκουμένη* probably refers to the Roman Empire, which at this time extended over the greater part of the known world.—*μαρτύριον*, "testimony" against the infidelity of the Jews, and to show the justice of their punishment.—*τὸ τέλος*, "the end." See verse 6.

15. *βδέλυγμα τῆς ἐρημώσεως*, *i. e.*, "the abominable thing that brings ruin or desolation." See Dan., xi., 31; xii., 11. Reference is to the Roman army, which was composed of heathen, and carried idolatrous standards; they also offered sacrifices within the very precincts of the temple, than which nothing could be more abominable. Tertullian, in his *Apology*, c. xvi., says that "the entire religion of the Roman camp almost consisted in worshiping the ensigns, in swearing by the ensigns, and in preferring the ensigns before all the gods."—*ἑστὼς*, *neut. perf. partic. contr.* from *ἵστημι*.—*ἐν τόπῳ ἁγίῳ*, *i. e.*, "in the temple." See Is., lx., 13. Acts, vi., 13; xxi., 28. Campbell says it refers to Jerusalem and its environs, rendering "on holy ground."—*ὁ ἀναγινώσκων*, these are the words of the Evangelist, designing to call most serious attention to our Lord's merciful warning.

16. *τὰ ὄρη*. The Christians, in great numbers, fled from Jerusalem to Pella, situate among the mountains of Peræa.

17. *ἐπὶ τοῦ δώματος*. See note, ch. x., 27. This and the following verses indicate that their flight would have to be very precipitate.

20. *χειμῶνος*. In *winter* the roads were almost impassable, and the days very short.—*σαββάτῳ*. Five furlongs was the extent of a Sabbath-day's journey; and the gates of all towns were strictly closed.

21. *θλίψις μεγάλη*, &c. The horrors and miseries of the siege and destruction of Jerusalem, are beyond all description. How awful the guilt which brought such dreadful retribution! See Josephus, *Bell. Jud.*, v., 10, 5.—*οὐδ' οὐ μή*, triple negative, very emphatic. See Heb., xiii., 5.

22. *οὐ πᾶσα σάρξ* for *οὐδεὶς*. See note, ch. vii., 21; xii., 25.—*τοὺς ἐκ-*

πᾶσα σάρξ· διὰ δὲ τοὺς ἐκλεκτοὺς κολοβωθήσονται αἱ ἡμέραι ἐκεῖναι.

23 Τότε ἐάν τις ὑμῖν εἴπῃ, Ἰδοὺ, ὧδε ὁ Χριστὸς, ἢ ὧδε, μὴ πιστεύσητε.

24 Ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφῆται, καὶ δώσουσι σημεῖα μεγάλα καὶ τέρατα, ὥστε πλανῆσαι, εἰ δυνατὸν, καὶ τοὺς ἐκλεκτούς.

25 Ἰδοὺ, προείρηκα ὑμῖν.

26 Ἐὰν οὖν εἴπωσιν ὑμῖν, Ἰδοὺ, ἐν τῇ ἐρήμῳ ἐστὶ, μὴ ἐξέλθητε· Ἰδοὺ, ἐν τοῖς ταμείοις, μὴ πιστεύσητε.

27 Ὥσπερ γὰρ ἡ ἀστραπὴ ἐξέρχεται ἀπὸ ἀνατολῶν καὶ φαίνεται ἕως δυσμῶν, οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.

28 Ὅπου γὰρ ἐὰν ᾖ τὸ πτῶμα, ἐκεῖ συναχθήσονται οἱ ἀετοί.

29 Εὐθέως δὲ μετὰ τὴν θλίψιν τῶν ἡμερῶν ἐκείνων, ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ, καὶ αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται.

30 Καὶ τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν τῷ οὐρανῷ· καὶ τότε κόψονται πᾶσαι αἱ φυλαὶ τῆς γῆς, καὶ ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου, ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ μετὰ δυνάμεως καὶ δόξης πολλῆς.

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λεκτοὺς, "the elect," *i. e.*, the people of God, or Christians, *chosen out* of the world. *Conf.* ἐκλογὴ, Rom., xi., 7.

24. ψευδόχριστοι καὶ ψευδοπροφῆται. Many impostors appeared during the time of the siege, who performed various astonishing feats, such as were done by the Egyptian magicians, and some mentioned in the New Testament. See Acts, viii., 9, 10; 2 Thess., ii., 9. *Conf.* note, John, v., 43.—ὥστε πλανῆσαι, εἰ δυνατὸν, "so as to deceive, if possible, even the elect." So plausible and wonderfully cunning were these deceivers, that Christians were sometimes, though rarely, led astray by them. εἰ δυνατὸν implies *great difficulty*, not *impossibility*. See Matt., xxvi., 39; Acts, xx., 16; Rom., xii., 18.

26. ἐρήμῳ. See Acts, xxi., 38.—ταμείοις. See Josephus, *Bell. Jud.*, vi., 5. The word ταμεῖον denotes the treasury of a city or the store-house of a private dwelling.

27. ὥσπερ γὰρ, κ. τ. λ. "As the lightning breaks forth from the east and shines in a moment even to the west part of the horizon, so sudden and conspicuous, also, shall the coming of the Son of Man be, both in His appearance to the destruction of Jerusalem and to the final judgment."

28. Proverbial expression. See Job, xxxix., 30. By πτῶμα is indicated the *death* of Judaism; and by ἀετοὶ, the *eagle standards* of the Romans.

29. εὐθέως, "immediately." This expression connects what follows with the former verses, so that, properly, the destruction of Jerusalem is meant. Some commentators, however, refer this and the two following verses exclusively to the final judgment. The two senses may well be united.—ὁ ἥλιος σκοτισθήσεται—σαλευθήσονται, very strong figurative expressions, denoting the overthrow of kingdoms, the ruins of great personages, &c. *Comp.* Is., xiii., 10; Ezek., xxxii., 7, 8; Joel, ii., 10, 11; Hag., ii., 7.—δυνάμεις, "heavenly powers, *i. e.*, bodies." See Deut., iv., 19.

30. τότε φανήσεται. Probably a visible appearance is not here meant. They should have full proof that the Son of Man is the Divine Messiah, by His taking signal vengeance upon His adversaries.—φυλαὶ τῆς γῆς, "tribes of the land," *i. e.*, of Judea, shall mourn when they shall see, &c. They shall bitterly lament their wickedness and rebellion.—ἐπὶ τῶν νεφελῶν, "on the clouds of heaven." *Comp.* Ps. xviii., 9; l., 3, 4; xcvii., 2, 3; civ., 3. Is., xix., 1; xxvi., 21; lxvi., 15. See,

31 Καὶ ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ σάλπιγγος φωνῆς μεγάλης, καὶ ἐπισυνάξουσι τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων, ἀπ' ἄκρων οὐρανῶν ἕως ἄκρων αὐτῶν.

32 'ΑΠΟ δὲ τῆς συκῆς μάθετε τὴν παραβολήν· ὅταν ἤδη ὁ κλάδος αὐτῆς γένηται ἁπαλὸς, καὶ τὰ φύλλα ἐκφύῃ, γινώσκετε ὅτι ἐγγὺς τὸ θέρος·

33 οὕτω καὶ ὑμεῖς, ὅταν ἴδητε πάντα ταῦτα, γινώσκετε ὅτι ἐγγύς ἐστιν ἐπὶ θύραις.

34 'Αμὴν λέγω ὑμῖν, οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, ἕως ἂν πάντα ταῦτα γένηται.

35 'Ο οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσι.

36 Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ τῆς ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν, εἰ μὴ ὁ πατήρ μου μόνος.

37 Ὥσπερ δὲ αἱ ἡμέραι τοῦ Νῶε, οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.

38 Ὥσπερ γὰρ ἦσαν ἐν ταῖς ἡμέραις ταῖς πρὸ τοῦ κατακλυσμοῦ, τρώγοντες καὶ πίνοντες, γαμοῦντες καὶ ἐκγαμίζοντες, ἄχρι ἧς ἡμέρας εἰσῆλθε Νῶε εἰς τὴν κιβωτὸν,

39 καὶ οὐκ ἔγνωσαν, ἕως ἦλθεν ὁ κατακλυσμὸς καὶ ἦρεν ἅπαντας, οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.

40 ΤΟΤΕ δύο ἔσονται ἐν τῷ ἀγρῷ· ὁ εἷς παραλαμβάνεται, καὶ ὁ εἷς ἀφίεται.

41 Δύο ἀλήθουσαι ἐν τῷ μύλωνι· μία παραλαμβάνεται, καὶ μία ἀφίεται.

42 ΓΡΗΓΟΡΕΙΤΕ οὖν, ὅτι οὐκ οἴδατε ποίᾳ ὥρᾳ κύριος ὑμῶν ἔρχεται.

43 'Εκεῖνο δὲ γινώσκετε, ὅτι εἰ ᾔδει ὁ οἰκοδεσπότης ποίᾳ φυ-

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also, Josephus's account of the strange phenomena which attended the destruction of Jerusalem.

31. *ἀγγέλους*, "messengers" of God, *i. e.*, *the angels*, or the *apostles* and *Christian ministers*, whose office and labor it is to gather from every quarter of the globe and unite under Christ, their common Head, those who believe and obey His Gospel. See Matt., xi., 10; Mark, i., 2; also, Eph., i., 10.—*μετὰ σάλπιγγος*, "with a loud-sounding trumpet." See Is., lviii., 1; Jer., vi., 17; Rom., x., 18. But here, as elsewhere, the two-fold application of our Lord's words must be borne in mind.

32. *παραβολήν*, "similitude or illustration." See note, ch. xiii., 3; also, respecting *συκῆς*, ch. xxi., 19.

33. *ἐγγύς—ἐπὶ θύραις*, denoting immediate proximity.

34. *γενεὰ αὕτη*, "this generation," the men now living. Hence the destruction of Jerusalem must be primarily signified throughout the former part of the chapter. This fearful event occurred about forty years after our Lord's prophecy, *i. e.*, A.D. 70. See note, ch. xvi., 28.

36. *ἡμέρας ἐκείνης*, "that day," the great day of judgment. *Comp.* 1 Cor., iv., 3; 2 Tim., i., 12, 18; iv., 8. The precise period is known to God alone.

37. *ὥσπερ δὲ*. Sudden and terrible destruction shall come upon the world, even as it did in the days of Noah; ungodliness shall prevail more or less widely even to the very last hour of the earth's existence.

40, 41. These verses seem best referred to the time of Jerusalem's destruction.—*ἀλήθουσαι* (*pres. part.* *ἀλήθω*). Women are usually, in the East, employed in grinding corn, the mill being turned by two persons sitting opposite to each other. See Ex., xi., 5; Is., xlvii., 2. God shall discriminate between the good and the bad, rescuing the one, and leaving the other to destruction.

43. *ᾔδει* (*pluperf.* of *εἰδέω*).—*φυλακῇ*. See note, ch. xiv., 25.—*εἴασε* (1 *aor.* of *ἐάω*).—*διορυγῆναι*. See note, ch. vi., 19.

λακῇ ὁ κλέπτης ἔρχεται, ἐγρηγόρησεν ἂν, καὶ οὐκ ἂν εἴασε διορυγῆναι τὴν οἰκίαν αὐτοῦ.

44 Διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἕτοιμοι· ὅτι ᾗ ὥρᾳ οὐ δοκεῖτε, ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.

45 Τίς ἄρα ἐστὶν ὁ πιστὸς δοῦλος καὶ φρόνιμος, ὃν κατέστησεν ὁ κύριος αὐτοῦ ἐπὶ τῆς θεραπείας αὐτοῦ, τοῦ διδόναι αὐτοῖς τὴν τροφὴν ἐν καιρῷ;

46 Μακάριος ὁ δοῦλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὑρήσει ποιοῦντα οὕτως.

47 Ἀμὴν λέγω ὑμῖν, ὅτι ἐπὶ πᾶσι τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν.

48 Ἐὰν δὲ εἴπῃ ὁ κακὸς δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ, Χρονίζει ὁ κύριός μου ἐλθεῖν,

49 καὶ ἄρξηται τύπτειν τοὺς συνδούλους, ἐσθίειν δὲ καὶ πίνειν μετὰ τῶν μεθυόντων,

50 ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ᾗ οὐ προσδοκᾷ, καὶ ἐν ὥρᾳ ᾗ οὐ γινώσκει,

51 καὶ διχοτομήσει αὐτὸν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

## ΚΕΦ. κε'. 25.

1 ΤΟΤΕ ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένοις, αἵτινες λαβοῦσαι τὰς λαμπάδας αὐτῶν ἐξῆλθον εἰς ἀπάντησιν τοῦ νυμφίου.

2 Πέντε δὲ ἦσαν ἐξ αὐτῶν φρόνιμοι, καὶ αἱ πέντε μωραί.

3 Αἵτινες μωραὶ, λαβοῦσαι τὰς λαμπάδας ἑαυτῶν, οὐκ ἔλαβον μεθ' ἑαυτῶν ἔλαιον·

4 αἱ δὲ φρόνιμοι ἔλαβον ἔλαιον ἐν τοῖς ἀγγείοις αὐτῶν μετὰ τῶν λαμπάδων αὐτῶν.

5 Χρονίζοντος δὲ τοῦ νυμφίου, ἐνύσταξαν πᾶσαι καὶ ἐκάθευδον.

6 Μέσης δὲ νυκτὸς κραυγὴ γέγονεν, Ἰδοὺ, ὁ νυμφίος ἔρχεται, ἐξέρχεσθε εἰς ἀπάντησιν αὐτοῦ.

7 Τότε ἠγέρθησαν πᾶσαι αἱ παρθένοι ἐκεῖναι, καὶ ἐκόσμησαν τὰς λαμπάδας αὐτῶν.

8 Αἱ δὲ μωραὶ ταῖς φρονίμοις

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44. *διὰ τοῦτο*, "therefore," because ye are in the same situation as the householder.

45. *φρόνιμος*, "discreet, attentive, prudent."—*θεραπείας*, "household or family of servants." Provisions were distributed monthly.

46. *μακάριος*, "happy."—*ποιοῦντα οὕτως*, "doing thus," *i. e.*, *preaching the Gospel.*—*εὑρήσει* (*εὑρίσκω*).

48. *κακὸς*, "vicious," unfaithful to his trust.—*ἐλθεῖν* (*ἔρχομαι*).

49. *ἄρξηται τύπτειν*, "shall beat," as Campbell renders. But see note, Luke, xii., 45.—*ἐσθίειν*—*μεθυόντων*, "feast and carouse with drunkards." The reading is probably *ἐσθίῃ*—*πίνῃ*.

51. *διχοτομήσει* (from *δίχα* and *τομή*, *τέμνω*, *to cut in two*), "shall severely punish," by tearing and cutting his person.—*ὑποκριτῶν*. See note, ch. vi., 2.

Chap. XXV., ver. 1. *λαβοῦσαι τὰς λαμπάδας.* Among the Jews it was the custom for the bridegroom to conduct his bride home in the evening preceded by female attendants bearing lighted lamps; these, with others invited, partook of the nuptial banquet. The import of the parable is obvious.—*δέκα*, "ten," which seems to have been the usual number.

2. *αἱ πέντε*, "the other five."

3. *οὐκ ἔλαβον*—*ἔλαιον*, *i. e.*, they took no supply of oil beyond what was in the lamps. Chardin relates that in many parts of the East, instead of torches and flambeaux, they carry a pot of oil in one hand, and a lamp, which they thus supply with oil, in the other.—*ἔλαβον* (*λαμβάνω*).

5. *ἐνύσταξαν* (*νυστάζω*), "they nodded, or became drowsy."—*ἐκάθευδον*, "fell asleep."

8. *δότε*, 2*d aor.* of *δίδωμι*.—*ἐκ τοῦ ἐλαίου ὑμῶν.* Supply *μέρος τι*.

εἶπον, Δότε ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν σβέννυνται.

9 Ἀπεκρίθησαν δὲ αἱ φρόνιμοι, λέγουσαι, Μήποτε οὐκ ἀρκέσῃ ἡμῖν καὶ ὑμῖν· πορεύεσθε δὲ μᾶλλον πρὸς τοὺς πωλοῦντας, καὶ ἀγοράσατε ἑαυταῖς.

10 Ἀπερχομένων δὲ αὐτῶν ἀγοράσαι, ἦλθεν ὁ νυμφίος· καὶ αἱ ἕτοιμοι εἰσῆλθον μετ' αὐτοῦ εἰς τοὺς γάμους, καὶ ἐκλείσθη ἡ θύρα.

11 Ὕστερον δὲ ἔρχονται καὶ αἱ λοιπαὶ παρθένοι, λέγουσαι, Κύριε, κύριε, ἄνοιξον ἡμῖν.

12 Ὁ δὲ ἀποκριθεὶς εἶπεν, Ἀμὴν λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς.

13 Γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν, ἐν ᾗ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.

14 ὭΣΠΕΡ γὰρ ἄνθρωπος ἀποδημῶν ἐκάλεσε τοὺς ἰδίους δούλους, καὶ παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ·

15 καὶ ᾧ μὲν ἔδωκε πέντε τάλαντα, ᾧ δὲ δύο, ᾧ δὲ ἕν, ἑκάστῳ κατὰ τὴν ἰδίαν δύναμιν· καὶ ἀπεδήμησεν εὐθέως.

16 Πορευθεὶς δὲ ὁ τὰ πέντε τάλαντα λαβὼν, εἰργάσατο ἐν αὐτοῖς, καὶ ἐποίησεν ἄλλα πέντε τάλαντα.

17 Ὡσαύτως καὶ ὁ τὰ δύο, ἐκέρδησε καὶ αὐτὸς ἄλλα δύο.

18 Ὁ δὲ τὸ ἓν λαβὼν, ἀπελθὼν ὤρυξεν ἐν τῇ γῇ, καὶ ἀπέκρυψε τὸ ἀργύριον τοῦ κυρίου αὐτοῦ.

19 Μετὰ δὲ χρόνον πολὺν ἔρχεται ὁ κύριος τῶν δούλων ἐκείνων, καὶ συναίρει μετ' αὐτῶν λόγον.

20 Καὶ προσελθὼν ὁ τὰ πέντε τάλαντα λαβὼν, προσήνεγκεν ἄλλα πέντε τάλαντα, λέγων, Κύριε, πέντε τάλαντά μοι παρέδωκας· ἴδε, ἄλλα πέντε τάλαντα ἐκέρδησα ἐπ' αὐτοῖς.

21 Ἔφη δὲ αὐτῷ ὁ κύριος αὐτοῦ, Εὖ, δοῦλε ἀγαθὲ καὶ πιστὲ, ἐπὶ ὀλίγα ἦς πιστὸς, ἐπὶ πολλῶν σε καταστήσω· εἴσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου.

22 Προσελθὼν δὲ καὶ ὁ τὰ δύο

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9. *μήποτε*, understand *ὁρᾶτε* or *φοβούμεθα*. The English version has completed the ellipsis by prefixing *οὐδαμῶς*, "not so." Campbell translates without any ellipsis; thus, "lest there be not enough for us and you, go rather to them who sell," &c. By this version *δὲ* is considered as expletive; but this is too great a license.

10. *γάμους*, "marriage," *i. e.*, marriage feast.

12. *οὐκ οἶδα ὑμᾶς*, "I know you not." I can neither recognize nor admit you. *Comp.* note, ch. vii., 23.

14. *ὥσπερ γὰρ*, &c. Something must be supplied in order to carry out the comparison; as "the Son of Man is like a man who, intending to travel," &c. The parable is meant to teach that rewards and punishments will be allotted according to the capacities, endowments, and means of improvement assigned to each individual.—*τὰ ὑπάρχοντα αὐτοῦ*, "his stock or effects."

15. *τάλαντα*. See note, ch. xviii., 24.—*ἑκάστῳ — δύναμιν*, according to each one's capacity and ability to employ his capital to advantage.

16. *εἰργάσατο* (1*st aor.* of *ἐργάζομαι*), "traded," employed his money in trade.—*ἐποίησεν*, "gained," acquired by traffic. — *ποιεῖν* by later Greek writers is used in the sense of *κερδαίνειν*. See next verse.

19. *συναίρει—λόγον*. See note, ch. xviii., 23.

20. *προσήνεγκεν* (1*st aor.* of *προσφέρω*).—*παρέδωκας* (*παραδίδωμι*).

21. *χαρὰν*, "joy." Be thou partaker of the joy of thy master, and share with me in the banquet prepared on occasion of my happy return. See Esther, ix., 17, &c.

τάλαντα λαβὼν εἶπε, Κύριε, δύο τάλαντά μοι παρέδωκας· ἴδε, ἄλλα δύο τάλαντα ἐκέρδησα ἐπ' αὐτοῖς.

23 Ἔφη αὐτῷ ὁ κύριος αὐτοῦ, Εὖ, δοῦλε ἀγαθὲ καὶ πιστὲ, ἐπὶ ὀλίγα ἦς πιστὸς, ἐπὶ πολλῶν σε καταστήσω· εἴσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου.

24 Προσελθὼν δὲ καὶ ὁ τὸ ἓν τάλαντον εἰληφὼς εἶπε, Κύριε, ἔγνων σε ὅτι σκληρὸς εἶ ἄνθρωπος, θερίζων ὅπου οὐκ ἔσπειρας, καὶ συνάγων ὅθεν οὐ διεσκόρπισας·

25 καὶ φοβηθεὶς, ἀπελθὼν ἔκρυψα τὸ τάλαντόν σου ἐν τῇ γῇ· ἴδε, ἔχεις τὸ σόν.

26 Ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ, Πονηρὲ δοῦλε καὶ ὀκνηρὲ, ᾔδεις ὅτι θερίζω ὅπου οὐκ ἔσπειρα, καὶ συνάγω ὅθεν οὐ διεσκόρπισα;

27 Ἔδει οὖν σε βαλεῖν τὸ ἀργύριόν μου τοῖς τραπεζίταις· καὶ ἐλθὼν ἐγὼ ἐκομισάμην ἂν τὸ ἐμὸν σὺν τόκῳ.

28 Ἄρατε οὖν ἀπ' αὐτοῦ τὸ τάλαντον, καὶ δότε τῷ ἔχοντι τὰ δέκα τάλαντα.

29 Τῷ γὰρ ἔχοντι παντὶ δοθήσεται, καὶ περισσευθήσεται· ἀπὸ δὲ τοῦ μὴ ἔχοντος, καὶ ὃ ἔχει, ἀρθήσεται ἀπ' αὐτοῦ.

30 Καὶ τὸν ἀχρεῖον δοῦλον ἐκβάλλετε εἰς τὸ σκότος τὸ ἐξώτερον. ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

31 ὍΤΑΝ δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ, καὶ πάντες οἱ ἅγιοι ἄγγελοι μετ' αὐτοῦ, τότε καθίσει ἐπὶ θρόνου δόξης αὐτοῦ,

32 καὶ συναχθήσεται ἔμπροσθεν αὐτοῦ πάντα τὰ ἔθνη, καὶ ἀφοριεῖ αὐτοὺς ἀπ' ἀλλήλων, ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων·

33 καὶ στήσει τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ, τὰ δὲ ἐρίφια ἐξ εὐωνύμων.

34 ΤΟΤΕ ἐρεῖ ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ, Δεῦτε, οἱ εὐλογημένοι τοῦ πατρός μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου.

35 Ἐπείνασα γὰρ, καὶ ἐδώκατέ μοι φαγεῖν· ἐδίψησα, καὶ ἐποτίσατέ με· ξένος ἤμην, καὶ συνηγάγετέ με·

36 γυμνὸς, καὶ περιεβάλετέ

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24. εἰληφὼς (*Att. perf. part.* of λαμβάνω).—ἔγνων σε ὅτι, &c, "I know thee that thou art," &c. For the construction which depends on *attraction*, see Winer's *Gram. New Testament*, p. 396, (3).—σκληρὸς, "severe" and exact in thy requirements. St. Luke, (ch. xix., 21) has αὐστηρὸς. The wicked and careless are very glad to seek shelter in the excuse that our Lord is a hard taskmaster, and very precise in his requisitions.

26. πονηρὲ, "malignant" and abusive withal.

27. τραπεζίταις, "money-brokers" or bankers. See chapter xxi., 12.—ἐκομισάμην (*1st aor. mid.* of κομίζω, *to bring*; *mid.*, "to bring for one's self," *i. e.*, to *regain, receive*), "I should have received."—τόκῳ, "interest." *Usury*, when the English version was made, denoted the same thing.

29. See note, ch. xiii., 12.—ἀρθήσεται, *1st. fut. pass.* of αἴρω.

30. See note, ch. viii., 12.

32. ὥσπερ ὁ ποιμὴν, &c. See Judg., xiv., 10; Ps. xxxiii., 1; Ezek., xxxiv., 17; Zech., x., 3. Being placed on the *right* or *left* hand indicates being *accepted* or *rejected*.—πρόβατα, "sheep," *i. e.*, good men.—ἐρίφων, "goats," *i. e.*, bad men.

34. καταβολῆς κόσμου, "foundation," *i. e.*, formation of the world. See note, ch. xiii., 35.

35. συνηγάγετε, *scil.* εἰς τὸν οἶκον. See 2 Sam., xi., 27; Judg., xix., 18, *Septuag.*

36. γυμνὸς, a person scantily or miserably clothed, *almost naked.*—

με· ἠσθένησα, καὶ ἐπεσκέψασθέ με· ἐν φυλακῇ ἤμην, καὶ ἤλθετε πρός με.

37 Τότε ἀποκριθήσονται αὐτῷ οἱ δίκαιοι, λέγοντες, Κύριε, πότε σὲ εἴδομεν πεινῶντα, καὶ ἐθρέψαμεν; ἢ διψῶντα, καὶ ἐποτίσαμεν;

38 πότε δέ σε εἴδομεν ξένον, καὶ συνηγάγομεν; ἢ γυμνὸν, καὶ περιεβάλομεν;

39 πότε δέ σε εἴδομεν ἀσθενῆ, ἢ ἐν φυλακῇ, καὶ ἤλθομεν πρός σε;

40 Καὶ ἀποκριθεὶς ὁ βασιλεὺς ἐρεῖ αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον ἐποιήσατε ἑνὶ τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε.

41 ΤΟΤΕ ἐρεῖ καὶ τοῖς ἐξ εὐωνύμων, Πορεύεσθε ἀπ' ἐμοῦ, οἱ κατηραμένοι, εἰς τὸ πῦρ τὸ αἰώνιον, τὸ ἡτοιμασμένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ.

42 Ἐπείνασα γὰρ, καὶ οὐκ ἐδώκατέ μοι φαγεῖν· ἐδίψησα, καὶ οὐκ ἐποτίσατέ με·

43 ξένος ἤμην, καὶ οὐ συνηγάγετέ με· γυμνὸς, καὶ οὐ περιεβάλετέ με· ἀσθενὴς, καὶ ἐν φυλακῇ, καὶ οὐκ ἐπεσκέψασθέ με.

44 Τότε ἀποκριθήσονται αὐτῷ καὶ αὐτοὶ, λέγοντες, Κύριε, πότε σὲ εἴδομεν πεινῶντα, ἢ διψῶντα, ἢ ξένον, ἢ γυμνὸν, ἢ ἀσθενῆ, ἢ ἐν φυλακῇ, καὶ οὐ διηκονήσαμέν σοι;

45 Τότε ἀποκριθήσεται αὐτοῖς, λέγων, Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον οὐκ ἐποιήσατε ἑνὶ τούτων τῶν ἐλαχίστων, οὐδὲ ἐμοὶ ἐποιήσατε.

46 Καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον· οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον.

## ΚΕΦ. κς'. 26.

1 ΚΑΙ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας τοὺς λόγους τούτους, εἶπε τοῖς μαθηταῖς αὐτοῦ,

2 Οἴδατε ὅτι μετὰ δύο ἡμέρας τὸ πάσχα γίνεται, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς τὸ σταυρωθῆναι.

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*ἐπεσκέψασθέ με*, "ye visited and assisted me." Properly, *ἐπισκέπτεσθαι* means to *observe attentively;* thence, to *visit*, as the sick and afflicted, for the purpose of assisting.

40. *ἐλαχίστων*, "least" and poorest of these my brethren. See ch. x., 42; Prov., xix., 17; Heb., vi., 15.

41. *ἡτοιμασμένον τῷ διαβόλῳ*, "prepared for the devil and his angels." The mode of expression deserves to be noted; eternal fire and torments were prepared for the devil and those who sinned like him: if men come to so horrible an end, it is their own willfulness and obstinacy which cause it; they thrust themselves down to hell despite the merciful warnings and entreaties of God to shun it, and to be partakers of eternal joy and glory.

46. *κόλασιν αἰώνιον*, "eternal punishment."—*ζωὴν αἰώνιον*, "eternal life." The duration of both is the same. If the righteous are *forever* happy, so also are the wicked *forever* miserable.

Chap. XXVI., ver. 2. *τὸ πάσχα*, "the passover," so called because the destroying angel *passed over*, without injuring, the houses of the Hebrews, while he slew the first-born in every Egyptian family. A yearly festival was instituted to commemorate this signal deliverance; it commenced on the fourteenth day of Nisan, or Abib (answering to about the vernal equinox), and was observed for seven days, the first and seventh being specially solemn: no leavened bread was allowed to be possessed by any during the Paschal Feast. The lamb slain on this occasion most conspicuously typified the true Paschal Lamb, our Saviour, who delivers us from a bondage far worse than that under which the Jews groaned. See Exod., xii.—*γίνεται*, for *ἄγεται*, "is to be cel-

3 Τότε συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως τοῦ λεγομένου Καϊάφα,

4 καὶ συνεβουλεύσαντο ἵνα τὸν Ἰησοῦν κρατήσωσι δόλῳ, καὶ ἀποκτείνωσιν.

5 Ἔλεγον δὲ, Μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ.

6 ΤΟΥ δὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ ἐν οἰκίᾳ Σίμωνος τοῦ λεπροῦ,

7 προσῆλθεν αὐτῷ γυνὴ, ἀλάβαστρον μύρου ἔχουσα βαρυτίμου, καὶ κατέχεεν ἐπὶ τὴν κεφαλὴν αὐτοῦ ἀνακειμένου.

8 Ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ ἠγανάκτησαν, λέγοντες, Εἰς τί ἡ ἀπώλεια αὕτη;

9 ἠδύνατο γὰρ τοῦτο τὸ μύρον πραθῆναι πολλοῦ, καὶ δοθῆναι τοῖς πτωχοῖς.

10 Γνοὺς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Τί κόπους παρέχετε τῇ γυναικί; ἔργον γὰρ καλὸν εἰργάσατο εἰς ἐμέ.

11 Πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν· ἐμὲ δὲ οὐ πάντοτε ἔχετε.

12 Βαλοῦσα γὰρ αὕτη τὸ μύρον τοῦτο ἐπὶ τοῦ σώματός μου, πρὸς τὸ ἐνταφιάσαι με ἐποίησεν.

13 Ἀμὴν λέγω ὑμῖν, ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο, ἐν ὅλῳ τῷ κόσμῳ, λαληθήσεται καὶ ὃ ἐποίησεν αὕτη, εἰς μνημόσυνον αὐτῆς.

14 ΤΟΤΕ πορευθεὶς εἷς τῶν δώδεκα, ὁ λεγόμενος Ἰούδας Ἰσκαριώτης, πρὸς τοὺς ἀρχιερεῖς,

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ebrated."—*σταυρωθῆναι*. See note, ch. x., 38.

3. *ἀρχιερεῖς*. See note, ch. ii., 4. —*αὐλὴν*, properly, a *court-yard* or *inclosed space*; here, by *synecdoche*, for the *palace* or *mansion*.—*ἀρχιερέως*, "the high-priest," properly so called; Caiaphas was the high-priest during Pontius Pilate's governorship. He was probably of the sect of the Sadducees. See note, ch. iii., 7, and Acts, v., 17.

5. *ἑορτῇ* refers to the whole time of the festival. They apprehended a tumult and probable failure, if they undertook the matter while so many were assembled in Jerusalem. But the offer of Judas seemed so opportune that they afterward determined to carry out their design.

6. *Βηθανίᾳ*. See note, ch. xxi., 17. —*λεπροῦ*, *i. e.*, who *had been* a leper. See note, ch. viii., 3. According to St. John's account (ch. xii., 1), this event occurred six days before the passover. Others think that they were distinct transactions. See note, John, xii., 2.

7. *ἀλάβαστρον*, a vase with a long, narrow neck, the mouth of which was sealed, used for perfumed ointment. These vases or flasks were made of gold, glass, stone, &c.—*μύρον*, "ointment," fluid like oil, though somewhat thicker. Campbell renders *μύρον* by "balsam."—*κατέχεεν* (*καταχέω*): this was a usual mark of respect to distinguished guests.—*ἀνακειμένου*. See note, ch. viii., 11.

8. *εἰς τί*. Supply *γέγονε*, as in Mark, xiv., 4.—*ἀπώλεια*, "profusion, wastefulness." Judas, according to St. John (ch. xii., 4), made this observation; the others acquiesced in it, and so may properly be said to have uttered it.

9. *δοθῆναι* (1*st aor. pass. infin. δίδωμι*), *i. e.*, the money might have been given to the poor.

10. *γνοὺς* (2*d aor. part.* of *γινώσκω*), "knowing," perceiving what was passing in their minds.—*κόπους παρέχετε*, usually *παρέχειν πράγματα*. See Is., vii., 17; Eccles., xxix., 4, *Septuagint*.—*εἰργάσατο* (*ἐργάζομαι*).

12. *πρὸς τὸ ἐνταφιάσαι με ἐποίησεν*, "she hath done it for my embalming," which always preceded interment. Our Lord thus warns them of how near at hand was his death.

14. *τοτε*, "then," *i. e.*, soon after this occurrence.—*εἷς τῶν δώδεκα*, "one

15 εἶπε, Τί θέλετέ μοι δοῦναι, κἀγὼ ὑμῖν παραδώσω αὐτόν; Οἱ δὲ ἔστησαν αὐτῷ τριάκοντα ἀργύρια·

16 καὶ ἀπὸ τότε ἐζήτει εὐκαιρίαν ἵνα αὐτὸν παραδῷ.

17 ΤΗ δὲ πρώτῃ τῶν ἀζύμων προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ, λέγοντες αὐτῷ, Ποῦ θέλεις ἑτοιμάσωμέν σοι φαγεῖν τὸ πάσχα;

18 Ὁ δὲ εἶπεν, Ὑπάγετε εἰς τὴν πόλιν πρὸς τὸν δεῖνα, καὶ εἴπατε αὐτῷ, Ὁ διδάσκαλος λέγει, Ὁ καιρός μου ἐγγύς ἐστι· πρὸς σὲ ποιῶ τὸ πάσχα μετὰ τῶν μαθητῶν μου.

19 Καὶ ἐποίησαν οἱ μαθηταὶ ὡς συνέταξεν αὐτοῖς ὁ Ἰησοῦς, καὶ ἡτοίμασαν τὸ πάσχα.

20 ὈΨΙΑΣ δὲ γενομένης ἀνέκειτο μετὰ τῶν δώδεκα.

21 Καὶ ἐσθιόντων αὐτῶν εἶπεν, Ἀμὴν λέγω ὑμῖν, ὅτι εἷς ἐξ ὑμῶν παραδώσει με.

22 Καὶ λυπούμενοι σφόδρα ἤρξαντο λέγειν αὐτῷ, ἕκαστος αὐτῶν, Μήτι ἐγώ εἰμι, κύριε;

23 Ὁ δὲ ἀποκριθεὶς εἶπεν, Ὁ ἐμβάψας μετ' ἐμοῦ ἐν τῷ τρυβ-

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of the twelve," one of our Lord's most intimate companions, which fact aggravates his crime and his base ingratitude. *Conf.* ch. x., 4.

15. *ἔστησαν αὐτῷ*, they placed (in a balance), *i. e.*, "they weighed out to him." St. Mark (ch. xiv., 11) has *ἐπηγγείλαντο*, and St. Luke (ch. xxii., 5) has *συνέθεντο.—τριάκοντα ἀργύρια*, "thirty shekels." The shekel was worth about fifty-six cents, making the sum equal to $16 80 cts. For so contemptible a price Judas bartered away the life of his Master. This sum was the usual price of a slave. (Exodus, xxi., 32.) *Comp.* Zech., xi., 12, 13, which was thus fulfilled.

17. *ἀζύμων*, "unleavened bread," *i. e.*, the seven days of the paschal festival. (See note, verse 2, *supra.*) There is great diversity of opinion among critics as to the *time* when our Lord partook of the paschal supper, some maintaining that He ate it on the same day with the rest of the Jews, that is, on Friday; others, that He anticipated the time by one day, eating it on Thursday of the week in which He suffered. (See note, Jno., xviii., 28.) The question is full of difficulties, and, as yet, by no means settled. In the opinion of the present editor, the view which is first mentioned is that which best accords with the representations of the Gospels, and has the least difficulties to overcome in its establishment. He should be doing injustice to his readers, however, did he not direct their attention to the Rev. Dr. Jarvis's very learned "Chronological Introduction to the History of the Church" (p. 456–461), in which the author maintains that the difficulty of the subject will be easily explained on the supposition that "a diversity of practice was *allowed* on account of the variation between the apparent and real time of the new and full moon." Thus, according to the learned author, our Saviour and his Apostles, together with the majority of the nation, ate the passover on *Friday*, *i. e.*, after sunset on Thursday evening, at which time the next day began; and that the high-priest and elders, with others, ate it on *Saturday*, the Sabbath, *i. e.*, after sunset on Friday evening. But consult, as above, the note, Jno., xviii., 28.

18. *τὸν δεῖνα* (*indef. pron.*). Some one well known to the speaker, whose name He did not wish or choose to mention.—*καιρός μου*, "the time of my departure."

20. *ὀψίας*. See note, ch. viii., 16. —*ἀνέκειτο*. The law required the supper to be eaten *standing* (Exod., xii., 11); the *reclining* posture had been introduced by the doctors as typifying *rest* and freedom.

23. *ὁ ἐμβάψας*. This seems to indicate one of His familiar friends rather than the particular individual. Anciently it was the custom to take food with the hand from one common dish. See Ruth, ii., 14.

λίῳ τὴν χεῖρα, οὗτός με παραδώσει.

24 Ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει, καθὼς γέγραπται περὶ αὐτοῦ· οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ, δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται· καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος.

25 Ἀποκριθεὶς δὲ Ἰούδας ὁ παραδιδοὺς αὐτὸν, εἶπε, Μήτι ἐγώ εἰμι, ῥαββί; Λέγει αὐτῷ, Σὺ εἶπας.

26 ἘΣΘΙΟΝΤΩΝ δὲ αὐτῶν, λαβὼν ὁ Ἰησοῦς τὸν ἄρτον, καὶ εὐλογήσας, ἔκλασε καὶ ἐδίδου τοῖς μαθηταῖς, καὶ εἶπε, Λάβετε, φάγετε· τοῦτό ἐστι τὸ σῶμά μου.

27 Καὶ λαβὼν τὸ ποτήριον, καὶ εὐχαριστήσας, ἔδωκεν αὐτοῖς, λέγων, Πίετε ἐξ αὐτοῦ πάντες·

28 τοῦτο γάρ ἐστι τὸ αἷμά μου, τὸ τῆς καινῆς διαθήκης, τὸ περὶ πολλῶν ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν.

29 Λέγω δὲ ὑμῖν, ὅτι οὐ μὴ πίω ἀπ' ἄρτι ἐκ τούτου τοῦ γεννήματος τῆς ἀμπέλου, ἕως τῆς ἡμέρας ἐκείνης, ὅταν αὐτὸ πίνω μεθ' ὑμῶν καινὸν ἐν τῇ βασιλείᾳ τοῦ πατρός μου.

30 ΚΑΙ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν ἐλαιῶν.

31 Τότε λέγει αὐτοῖς ὁ Ἰησοῦς, Πάντες ὑμεῖς σκανδαλισθήσεσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ.

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24. ὑπάγει, "is going" (unto death). For similar forms of expression, *vide* 1 Kings, ii., 2; Ps. xxxix., 13.

25. σὺ εἶπας. Implying assent, as in verse 64.

26. τὸν ἄρτον, "the loaf" or cake of bread which had been provided. See note, ch. xiv., 19.—ἔκλασε, "broke it," symbolizing the breaking of His body on the cross.—τοῦτό ἐστι τὸ σῶμά μου, "this is my body," *i. e.*, it is the symbol or sensible representation of my body.—ἐστι is constantly used in the sense of *represents*, *denotes*, &c. See Gen., xl., 12, 18; xli., 26; Dan., vii., 23; viii., 21; Luke, xv., 26; Acts, x., 17; 1 Cor., x., 4; Gal., iv., 24. Transubstantiation (or the change of the substance of bread and wine in the Supper of the Lord, into the body, blood, soul, and divinity of Christ) is repugnant to the plain words of Scripture, unreasonable, and opposed to the uniform evidence of the senses; and it may well seem incredible how sensible men can venture to advocate it. The student who desires to investigate this subject will find all that is needful to a thorough understanding of the question in the works of Usher, Jeremy Taylor, Barrow, Stillingfleet, Waterland, Chillingworth, South, Burnet, &c. Among popular works, Challoner's *Catholic Christian Instructed* (a Romish manual) and Faber's *Difficulties of Romanism* may be consulted.

27. πίετε ἐξ αὐτοῦ πάντες. A command which the Romanists uniformly violate, having deprived the laity of the cup.—πίετε, 2d *aor.* of πίνω.

28. διαθήκης, "covenant," rather than "testament." The Eastern nations always ratified covenants with blood, which was poured into *pateræ*, or goblets, and drunk by the more barbarous nations. Wine was substituted afterward as an apt symbol of blood.—πολλῶν, for πάντων, as often in Scripture. See note, ch. xx., 28 —ἐκχυνόμενον, "will be immediately shed," *present* for the proximate *fut.*

29. γεννήματος τῆς ἀμπέλου, a periphrasis for *wine*, as in Deut., xxii., 9; Is., xxxii., 12. So Pindar, ἀμπέλου παῖς; Anacreon, γόνον ἀμπέλου.—καινὸν, "new" in the kingdom of glory, consequent upon His second coming. *Comp.* Jno., xv., 1, *et seqq.*

30. ὑμνήσαντες. The paschal supper was concluded by singing a hymn of praise called *Hallel*, being Ps. cxiii. to cxviii. inclusive.—τὸ ὄρος τῶν ἐλαιῶν. See note, ch. xxi., 1.

31. σκανδαλισθήσεσθε ἐν ἐμοὶ, "shall stumble on my account, and fall into the sin of deserting me." The prophecy which our Lord here applies proverbially to Himself is from Zech., xiii., 7.

γέγραπται γὰρ, Πατάξω τὸν ποιμένα, καὶ διασκορπισθήσεται τὰ πρόβατα τῆς ποίμνης.

32 Μετὰ δὲ τὸ ἐγερθῆναί με, προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν.

33 Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ, Εἰ καὶ πάντες σκανδαλισθήσονται ἐν σοὶ, ἐγὼ οὐδέποτε σκανδαλισθήσομαι.

34 Ἔφη αὐτῷ ὁ Ἰησοῦς, Ἀμὴν λέγω σοι, ὅτι ἐν ταύτῃ τῇ νυκτὶ, πρὶν ἀλέκτορα φωνῆσαι, τρὶς ἀπαρνήσῃ με.

35 Λέγει αὐτῷ ὁ Πέτρος, Κἂν δέῃ με σὺν σοὶ ἀποθανεῖν, οὐ μή σε ἀπαρνήσομαι. Ὁμοίως καὶ πάντες οἱ μαθηταὶ εἶπον.

36 ΤΟΤΕ ἔρχεται μετ' αὐτῶν ὁ Ἰησοῦς εἰς χωρίον λεγόμενον Γεθσημανῆ, καὶ λέγει τοῖς μαθηταῖς, Καθίσατε αὐτοῦ, ἕως οὗ ἀπελθὼν προσεύξωμαι ἐκεῖ.

37 Καὶ παραλαβὼν τὸν Πέτρον καὶ τοὺς δύο υἱοὺς Ζεβεδαίου, ἤρξατο λυπεῖσθαι καὶ ἀδημονεῖν.

38 Τότε λέγει αὐτοῖς, Περίλυπός ἐστιν ἡ ψυχή μου ἕως θανάτου· μείνατε ὧδε καὶ γρηγορεῖτε μετ' ἐμοῦ.

39 Καὶ προελθὼν μικρὸν, ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ προσευχόμενος καὶ λέγων, Πάτερ μου, εἰ δυνατόν ἐστι, παρελθέτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο· πλὴν οὐχ ὡς ἐγὼ θέλω, ἀλλ' ὡς σύ.

40 Καὶ ἔρχεται πρὸς τοὺς μα

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32. *προάξω — Γαλιλαίαν.* Galilee was the principal scene of our Saviour's miracles and preaching. Hence He appoints a place in this province to demonstrate the reality of his resurrection.—*ἐγερθῆναι* (*ἐγείρω*).

34. *πρὶν ἀλέκτορα φωνῆσαι.* St. Mark says (ch. xiv., 30), *δὶς φονῆσαι.* The ancients generally spoke of two cock-crowings. St. Matthew refers to the second, or loudest, of these (*ἀλεκτοροφωνία*), which takes place at about three o'clock, or the breaking-in of the day.

35. *κἂν δέῃ—ἀπαρνήσομαι.* Peter's self-confidence is not diminished even by our Lord's solemn warning. The other disciples join him in declaring that they will go to the death sooner than desert the Saviour. Alas, how little they knew themselves! On *οὐ μὴ*, with the *fut. indic.*, see Winer's *Gram. of the New Testament*, p. 388, 389.—*ἀποθανεῖν* (*ἀποθνήσκω*).

36. *χωρίον—Γεθσημανῆ.* Jesus now led the disciples out of the city to a garden, or small hamlet, situate at the foot of the Mount of Olives, across the brook Cedron. (Jno., xviii., 1.) Gardens were not allowed in the holy city. — *Γεθσημανῆ*, *Hebr.*, signifying "the place of oil presses," or "vale of oil or fatness;" as Is., xxviii., 1.

37. *Πέτρον.* Peter, and James, and John had been with our Lord at the transfiguration. Hence they were proper witnesses of his agony.—*λυπεῖσθαι*: the English version is hardly expressive enough here, "he began to be," *i. e.*, he was in very great and visible dejection and anguish of mind. St. Mark adds a still stronger expression. (See Mark, xiv., 33.)

38. *περίλυπος.* See note, Luke, xxii., 44.—*ἕως θανάτου* (*Conf.* Jonah, iv., 9), unto death, deadly anguish, and sorrow, because on him were laid the sins of the whole world.

39. *ἐπὶ πρόσωπον αὐτοῦ*, showing the intensity of his agony and the earnestness of his supplications. — *εἰ δυνατόν ἐστι.* See note, ch. xxiv., 24.—*παρελθέτω*, 2 *aor. imperat.* of *παρέρχομαι.*—*ποτήριον*, "cup" (ch. xx., 22), referring to his death on the cross. "If it be possible, provide some other way, rather than by my death."—*πλὴν*, "nevertheless, not as I would, but as Thou wilt;" expressing his entire resignation to the Divine plan and purposes.—*θέλω* here is for *θέλοιμι*, the Hebrew having no potential or optative mood.

40. *τῷ Πέτρῳ.* Peter just before had been so confident and resolute. —*οὕτως*, "is it so, then?" implying

θητὰς, καὶ εὑρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ, Οὕτως οὐκ ἰσχύσατε μίαν ὥραν γρηγορῆσαι μετ' ἐμοῦ;

41 Γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν. τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής.

42 Πάλιν ἐκ δευτέρου ἀπελθὼν προσηύξατο, λέγων, Πάτερ μου, εἰ οὐ δύναται τοῦτο τὸ ποτήριον παρελθεῖν ἀπ' ἐμοῦ, ἐὰν μὴ αὐτὸ πίω, γενηθήτω τὸ θέλημά σου.

43 Καὶ ἐλθὼν εὑρίσκει αὐτοὺς πάλιν καθεύδοντας· ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι.

44 Καὶ ἀφεὶς αὐτοὺς, ἀπελθὼν πάλιν, προσηύξατο ἐκ τρίτου, τὸν αὐτὸν λόγον εἰπών.

45 Τότε ἔρχεται πρὸς τοὺς μαθητὰς αὐτοῦ, καὶ λέγει αὐτοῖς, Καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε· ἰδοὺ, ἤγγικεν ἡ ὥρα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἁμαρτωλῶν.

46 Ἐγείρεσθε, ἄγωμεν. ἰδοὺ, ἤγγικεν ὁ παραδιδούς με.

47 ΚΑΙ ἔτι αὐτοῦ λαλοῦντος, ἰδοὺ, Ἰούδας εἷς τῶν δώδεκα ἦλθε, καὶ μετ' αὐτοῦ ὄχλος πολὺς μετὰ μαχαιρῶν καὶ ξύλων, ἀπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων τοῦ λαοῦ.

48 Ὁ δὲ παραδιδοὺς αὐτὸν ἔδωκεν αὐτοῖς σημεῖον, λέγων, Ὃν ἂν φιλήσω, αὐτός ἐστι· κρατήσατε αὐτόν.

49 Καὶ εὐθέως προσελθὼν τῷ Ἰησοῦ εἶπε, Χαῖρε, ῥαββὶ, καὶ κατεφίλησεν αὐτόν.

50 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Ἑταῖρε, ἐφ' ᾧ πάρει; Τότε προσελθόντες ἐπέβαλον τὰς χεῖρας ἐπὶ τὸν Ἰησοῦν, καὶ ἐκράτησαν αὐτόν.

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censure and surprise. See Mark, iv., 40; 1 Cor., vi., 5.

41. *γρηγορεῖτε—πειρασμόν.* Watchfulness and prayer ought ever to be united.—*εἰσέλθητε*, in the sense of *ἐμπίπτειν, immergi et succumbere.* (1 Tim., vi., 9.)—*πνεῦμα—σάρξ, i. e.*, the *intellectual, spiritual* part of man, and the *carnal*, lower portion of our nature.—*πρόθυμον*, "forward, ready," &c.

42. *πάλιν ἐκ δευτέρου, pleonastic*, as frequently in SS.—*προσηύξατο*, 1*st. aor. mid. προσεύχομαι.*—*πίω* from *πίνω.*—*ποτήριον.* See note, ch. xx., 22.

43. *βεβαρημένοι, ὕπνῳ understood*, as in Luke, ix., 32. So in Latin, *graves oculos. somno gravatum.* (Ovid, *Met.*, v., 658.)

45. *καθεύδετε—ἀναπαύεσθε.* Some editions point as if interrogative. "Are you sleeping and resting yourselves?" This does not seem so good as the ordinary reading, "sleep on now, sleep for the rest of the time undisturbed, and take your repose; your watching can do me no good." The reason immediately follows; the traitor was at hand. Others, noting that *τὸ λοιπόν* refers to *the future*, translate "sleep hereafter," &c.; now is no time for rest. *Conf.* Acts., xxvii., 20; 1 Cor., i., 16; 2 Tim., iv., 8, &c.—*ἁμαρτωλῶν, i. e.*, the Roman soldiers sent to apprehend him. The Jews called all the heathen *ἁμαρτωλοί.* See Gal., ii., 15.

47. *ξύλων*, "clubs," used for weapons of offense and defense.—*ἀρχιερέων—πρεσβυτέρων.* See note, ch. ii., 4; xvi., 21.

48. *φιλήσω.* The *kiss* was a customary mode of friendly salutation among the Jews and early Christians. See Luke, vii., 45; Exod., iv., 27; xviii., 7. Rom., xvi., 16, &c. The custom still prevails in the Eastern Church.

49. *ῥαββὶ, Heb.* from רַב, *great, excellent, chief*, &c. It is equivalent to *διδάσκαλος.* (Jno., i., 39.) See 2 Kings, xxv., 8; Jer., xxxix., 13; Jon., i., 6; Dan., i., 3; in *Heb.*

50. *ἑταῖρε.* See note, ch. xx., 13—*ἐφ' ᾧ.* Most of the MSS. read *ἐφ' ὃ* in this place. The meaning in either case is the same.

51 Καὶ ἰδοὺ, εἷς τῶν μετὰ Ἰησοῦ, ἐκτείνας τὴν χεῖρα, ἀπέσπασε τὴν μάχαιραν αὐτοῦ, καὶ πατάξας τὸν δοῦλον τοῦ ἀρχιερέως, ἀφεῖλεν αὐτοῦ τὸ ὠτίον.

52 Τότε λέγει αὐτῷ ὁ Ἰησοῦς, Ἀπόστρεψόν σου τὴν μάχαιραν εἰς τὸν τόπον αὐτῆς· πάντες γὰρ οἱ λαβόντες μάχαιραν, ἐν μαχαίρᾳ ἀπολοῦνται.

53 Ἢ δοκεῖς ὅτι οὐ δύναμαι ἄρτι παρακαλέσαι τὸν πατέρα μου, καὶ παραστήσει μοι πλείους ἢ δώδεκα λεγεῶνας ἀγγέλων;

54 Πῶς οὖν πληρωθῶσιν αἱ γραφαὶ, ὅτι οὕτω δεῖ γενέσθαι;

55 ἘΝ ἐκείνῃ τῇ ὥρᾳ εἶπεν ὁ Ἰησοῦς τοῖς ὄχλοις, Ὡς ἐπὶ λῃστὴν ἐξήλθετε μετὰ μαχαιρῶν καὶ ξύλων συλλαβεῖν με; καθ' ἡμέραν πρὸς ὑμᾶς ἐκαθεζόμην διδάσκων ἐν τῷ ἱερῷ, καὶ οὐκ ἐκρατήσατέ με.

56 Τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῶσιν αἱ γραφαὶ τῶν προφητῶν. Τότε οἱ μαθηταὶ πάντες ἀφέντες αὐτὸν, ἔφυγον.

57 ΟΙ δὲ κρατήσαντες τὸν Ἰησοῦν ἀπήγαγον πρὸς Καϊάφαν τὸν ἀρχιερέα, ὅπου οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι συνήχθησαν.

58 Ὁ δὲ Πέτρος ἠκολούθει αὐτῷ ἀπὸ μακρόθεν, ἕως τῆς αὐλῆς τοῦ ἀρχιερέως· καὶ εἰσελθὼν ἔσω ἐκάθητο μετὰ τῶν ὑπηρετῶν, ἰδεῖν τὸ τέλος.

59 Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ τὸ συνέδριον ὅλον

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51. *εἷς τῶν μετὰ Ἰησοῦ, i. e.*, Peter, as St. John informs us. See John, xviii., 10. It would not have been safe, probably, to have divulged his name at this early date. Consult *Introduction* to Gospel according to St. Matthew.—*ἀπέσπασε*, from *ἀποσπάω*. —*μάχαιραν*, "cutlass or sword," which travelers usually carried as protection against robbers.—*τὸν δοῦλον*, "the servant" named Malchus.—*ἀρχιερέως*. See note, ch. ii., 4; Acts, iv., 6.—*ἀφεῖλεν*, 2*d aor.* from *ἀφαιρέω*.—*τὸ ὠτίον*. St. John says the *right* ear. John, xviii., 10.

52. *πάντες γὰρ—ἀπολοῦνται*. A proverbial expression, suggesting what generally, not always, happens. Our Lord means to declare that His cause needs no such weapons of defense.—*ἀπολοῦνται, fut. mid. ἀπόλλυμι*.

53. *ἄρτι*, emphatic. "Now, even in this crisis."—*παραστήσει* (*παρίστημι*), "he would send to my relief." —*λεγεῶνας*, from *legio, onis*. The Roman legion usually consisted of 6000 men.—*δώδεκα*, as Theophylact observes, in allusion to the twelve disciples. Our Lord seems to mean simply a great number. *Conf.* Dan., vii., 10; 2 Kings, vi., 17.

54. *πῶς οὖν*, "how, then," in case I were to defeat the traitor's plans by an angelic guard, would the truth of Scripture, God's own word, appear? for it declares that I must suffer and die. See Is., liii; Dan., ix., 44.

55. *λῃστὴν*, "robber," not thief.—*ἐκαθεζόμην*. See note, ch. v., 1.

56. *γέγονεν*, 2*d perf.* of *γίγνομαι*, "hath happened."—*ἵνα*. See note, ch. i., 22.—*ἀφέντες*, 2*d aor. part.* of *ἀφίημι*.—*ἔφυγον* (*φεύγω*).

57. *πρὸς Καϊάφαν*, St. John says, they led Jesus to Annas first, who sent him to Caiaphas, the son-in-law of Annas, and the high-priest at the time. (Jno., xviii., 13, 24.)—*συνήχθησαν*, from *συνάγω*.

58. *Πέτρος*. Peter and another of the disciples followed at a distance.—*αὐλῆς*, the inner court of the high-priest's palace. It was an open, uncovered court, in which, St. Luke tells us, a fire was kindled. See note, Luke, xxii., 55. The Eastern houses are constructed in the form of a square, and the entrance to the *αὐλή*, or inner court, was through the fore court, *προαύλιον*, built over the front side of the structure, and closed by a door, at which the portress stood. See Jno., xviii, 16, 17.

59. *ψευδομαρτυρίαν*, "false witnesses:" this was according to the Jewish mode of prosecuting false prophets

ἐζήτουν ψευδομαρτυρίαν κατὰ τοῦ Ἰησοῦ, ὅπως αὐτὸν θανατώσωσι,

60 καὶ οὐχ εὗρον· καὶ πολλῶν ψευδομαρτύρων προσελθόντων, οὐχ εὗρον. ὕστερον δὲ προσελθόντες δύο ψευδομάρτυρες

61 εἶπον, Οὗτος ἔφη, Δύναμαι καταλῦσαι τὸν ναὸν τοῦ Θεοῦ, καὶ διὰ τριῶν ἡμερῶν οἰκοδομῆσαι αὐτόν.

62 Καὶ ἀναστὰς ὁ ἀρχιερεὺς εἶπεν αὐτῷ, Οὐδὲν ἀποκρίνῃ; τί οὗτοί σου καταμαρτυροῦσιν;

63 Ὁ δὲ Ἰησοῦς ἐσιώπα. καὶ ἀποκριθεὶς ὁ ἀρχιερεὺς εἶπεν αὐτῷ, Ἐξορκίζω σε κατὰ τοῦ Θεοῦ τοῦ ζῶντος, ἵνα ἡμῖν εἴπῃς, εἰ σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ.

64 Λέγει αὐτῷ ὁ Ἰησοῦς, Σὺ εἶπας. πλὴν λέγω ὑμῖν, ἀπ' ἄρτι ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως, καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ.

65 Τότε ὁ ἀρχιερεὺς διέῤῥηξε τὰ ἱμάτια αὐτοῦ, λέγων, Ὅτι ἐβλασφήμησε· τί ἔτι χρείαν ἔχομεν μαρτύρων; ἴδε, νῦν ἠκούσατε τὴν βλασφημίαν αὐτοῦ.

66 Τί ὑμῖν δοκεῖ; Οἱ δὲ ἀποκριθέντες εἶπον, Ἔνοχος θανάτου ἐστί.

67 Τότε ἐνέπτυσαν εἰς τὸ

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or seducers of the people, against whom any thing might be said, true or untrue, and no man was allowed to appear in their defense. See note, Acts, vi., 11, 13.

60. *οὐχ εὗρον*, they did not obtain any evidence on which to condemn him to death. See Mark, xiv., 56.

61. *δύναμαι—αὐτόν*. At last two witnesses were found (the law required two to convict a man, Deut., xix., 15,) who, by falsifying the words of our Lord which He spake of the temple of his body, gave ground for the charge of blasphemy or reviling the temple of God. See Jno., ii., 19.—*διὰ τριῶν ἡμερῶν*, a Hellenism for *διαγενομένων τριῶν ἡμερῶν*. See ch. xxvii., 40, where it is *ἐν τρισὶν ἡμέραις*. *Conf.* Deut., xv., 1; Acts, xxiv., 17.

63. *ἐσιώπα*, *tacebat*. The charge was too frivolous to notice.—*ἐξορκίζω*. This was the solemn form of administering an oath. The answer given after such adjuration was an answer upon oath; if false, it was perjury, and silence did not acquit the person adjured. See Gen., xxiv., 3, where it answers to הִשְׁבִּיעַ, "make to swear," &c.—*ὁ Χριστὸς—Θεοῦ*. The Christ, or Messiah, was expected by the Jews to be the Son of God. So the terms are synonymous in meaning. Consult ch. xvi., 16; Luke, xxii., 67, 70; Ps. ii., &c.

64. Jesus answers the adjuration of the high-priest, *σὺ εἶπας*, "it is as thou sayest."—*πλὴν λέγω*, "nay, more, I assure you," &c.—*ἀπ' ἄρτι*, equivalent here to *ἀπὸ τοῦ νῦν* (Luke, i., 48), *à modo*, "hereafter," *indef.* The words go with *ὄψεσθε*: some construe with *λέγω*.—*τῆς δυνάμεως*, *virtutis* (Erasm.), "the Power," *i. e.*, the *Almighty*. See Luke, xxii., 69.—*ἐπὶ τῶν νεφελῶν* See note, ch. xxiv., 30. The adven to which our Lord refers seems to be *primarily*, to the destruction of Jeru salem: the final advent to judgment may well be included.

65. *διέῤῥηξε*, 1*st aor.* from *διαῤῥήγνυμι*. The high-priest could not legally rend his garments (Lev., xxi., 10); the rabbis, however, allowed exceptions to the rule. Tearing open the garments is a usual mode of expressing *indignation* or *grief*.—*ὅτι*, expletive, as often in New Testament. —*ἐβλασφήμησε*. See note, ch. ix., 3. This was sufficient to condemn him in the eyes of the Jews. With the Romans they used other arguments. *Comp.* ch. xxvii., 11.

66. *ἔνοχος θανάτου*, "deserves, is obnoxious to death," the usual form of pronouncing judgment. The construction is generally with *dat.*, as ch. v., 21, 22. *Conf.* Gen., xxvi., 11, *θανάτῳ ἔνοχος*.—*ἔνοχος* (*ἐνέχομαι*), *i. q.*, *ἐνεχόμενος*, *held in*, *fastened on*, &c.

67. *ἐνέπτυσαν*, from *ἐμπτύω*, a mark

πρόσωπον αὐτοῦ, καὶ ἐκολάφισαν αὐτόν· οἱ δὲ ἐῤῥάπισαν,

68 λέγοντες, Προφήτευσον ἡμῖν, Χριστὲ, τίς ἐστιν ὁ παίσας σε;

69 Ὁ ΔΕ Πέτρος ἔξω ἐκάθητο ἐν τῇ αὐλῇ, καὶ προσῆλθεν αὐτῷ μία παιδίσκη λέγουσα, Καὶ σὺ ἦσθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου.

70 Ὁ δὲ ἠρνήσατο ἔμπροσθεν πάντων, λέγων, Οὐκ οἶδα τί λέγεις.

71 Ἐξελθόντα δὲ αὐτὸν εἰς τὸν πυλῶνα, εἶδεν αὐτὸν ἄλλη, καὶ λέγει τοῖς ἐκεῖ, Καὶ οὗτος ἦν μετὰ Ἰησοῦ τοῦ Ναζωραίου.

72 Καὶ πάλιν ἠρνήσατο μεθ' ὅρκου, Ὅτι οὐκ οἶδα τὸν ἄνθρωπον.

73 Μετὰ μικρὸν δὲ προσελθόντες οἱ ἑστῶτες εἶπον τῷ Πέτρῳ, Ἀληθῶς καὶ σὺ ἐξ αὐτῶν εἶ· καὶ γὰρ ἡ λαλιά σου δῆλόν σε ποιεῖ.

74 Τότε ἤρξατο καταναθεματίζειν καὶ ὀμνύειν, Ὅτι οὐκ οἶδα τὸν ἄνθρωπον. Καὶ εὐθέως ἀλέκτωρ ἐφώνησε.

75 Καὶ ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος τοῦ Ἰησοῦ εἰρηκότος αὐτῷ, Ὅτι πρὶν ἀλέκτορα φωνῆσαι, τρὶς ἀπαρνήσῃ με. καὶ ἐξελθὼν ἔξω ἔκλαυσε πικρῶς.

## ΚΕΦ. κζ'. 27.

1 ΠΡΩΙΑΣ δὲ γενομένης, συμβούλιον ἔλαβον πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ κατὰ τοῦ Ἰησοῦ, ὥστε θανατῶσαι αὐτόν·

2 καὶ δήσαντες αὐτὸν ἀπήγαγον, καὶ παρέδωκαν αὐτὸν Ποντίῳ Πιλάτῳ τῷ ἡγεμόνι.

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of the greatest scorn and contempt. See Numb., xii., 14; Job, xxx., 10; Isaiah, iv., 6; also frequent in classic authors.—*ἐκολάφισαν*, "buffeted," "gave him blows on the head" with the fists. — *κολαφίζω* (equivalent to *κονδυλίζω*), not in use by the Attics.—*ἐῤῥάπισαν*, "slapped or rapped him on the face." See Juvenal (*Sat.*, xiii., 127):

> "*Nec* pugnis cædere *pectus*
> *Te veto, nec* plana faciem *contundere* palma."

68. *προφήτευσον*, "divine, or prophesy to us." St. Luke (xxii., 64) says that they had blindfolded Jesus. See note, ch. vii., 15, 22.

69. *ἔξω*. Peter was not in the council-room, but in the *αὐλή*, or court (verse 58. *Comp.* verse 75).—*τοῦ Γαλιλαίου*, "the Galilean."

70. *οὐκ οἶδα τί λέγεις*. A common form of denial. "I know nothing of the matter."

71. *πυλῶνα*, "the porch or vestibule."—*ἄλλη*. St. Mark (ch. xiv., 69) says it was the *same* maiden, and St. Luke (ch. xxii., 58) has *ἕτερος* in the masculine. Probably several persons spoke. *Conf.* Jno., xviii., 25.—*τοῖς ἐκεῖ*. The Alexandrian and most ancient MSS. read *αὐτοῖς ἐκεῖ*. — *Ναζωραίου*. See note, ch. ii., 23.

72. *ὅτι*, *profecto*, "indeed, or truly." Emphatic in this place.

73. *οἱ ἑστῶτες*, "the by-standers." A relation of Malchus was their spokesman. (Jno., xviii., 26.)—*ἡ λαλιά σου*. The dialect of the Galileans was broad and uncouth, inclining, it is said, to the Samaritan and Syriac.

74. *καταναθεματίζειν*, *scil.* *ἑαυτόν*. *Conf.* Acts, xxiii., 12, 14.

75. *ἐφώνησε*. This was about three in the morning of Friday.—*εἰρηκότος*, from *εἴρω*, *perf. part.*—*ἔξω*, out of the house of the high-priest. Peter's offense was very, very grievous; no wonder he wept bitterly.

Chap. XXVII., ver. 1. *πρωΐας*, *scil.* *ὥρας*, "early in the morning," *i. e.*, of Friday. This was the morning of the crucifixion.—*συμβούλιον ἔλαβον*, *inierunt consilium*. They had determined upon his death; they now consulted how they could best secure it.

2. *δήσαντες*. He had been bound before. Perhaps he had been released for a while.—*ἀπήγαγον*. They took him to the *prætorium*, or governor's house (verse 27).—*Ποντίῳ Πιλάτῳ τῷ ἡγεμόνι*. In the strict sense, Pilate was not the *ἡγεμών* of the province,

3 ΤΟΤΕ *ἰδὼν Ἰούδας ὁ παραδιδοὺς αὐτὸν, ὅτι κατεκρίθη, μεταμεληθεὶς ἀπέστρεψε τὰ τριάκοντα ἀργύρια τοῖς ἀρχιερεῦσι καὶ τοῖς πρεσβυτέροις,*

4 *λέγων, Ἥμαρτον παραδοὺς αἷμα ἀθῶον. Οἱ δὲ εἶπον, Τί πρὸς ἡμᾶς; σὺ ὄψει.*

5 Καὶ *ῥίψας τὰ ἀργύρια ἐν τῷ ναῷ, ἀνεχώρησε· καὶ ἀπελθὼν ἀπήγξατο.*

6 *Οἱ δὲ ἀρχιερεῖς λαβόντες τὰ ἀργύρια εἶπον,* Οὐκ *ἔξεστι βαλεῖν αὐτὰ εἰς τὸν κορβανᾶν, ἐπεὶ τιμὴ αἵματός ἐστι.*

7 Συμβούλιον *δὲ λαβόντες, ἠγόρασαν ἐξ αὐτῶν τὸν ἀγρὸν τοῦ κεραμέως, εἰς ταφὴν τοῖς ξένοις.*

8 Διὸ *ἐκλήθη ὁ ἀγρὸς ἐκεῖνος, ἀγρὸς αἵματος, ἕως τῆς σήμερον.*

9 Τότε *ἐπληρώθη τὸ ῥηθὲν διὰ* Ἱερεμίου *τοῦ προφήτου, λέγοντος,* Καὶ *ἔλαβον τὰ τριάκοντα ἀργύρια, τὴν τιμὴν τοῦ τετιμημένου, ὃν ἐτιμήσαντο, ἀπὸ υἱῶν* Ἰσραήλ·

10 *καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως, καθὰ συνέταξέ μοι* Κύριος.

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but the *ἐπίτροπος*, or *procurator*, as Tacitus says (*Ann.*, xv., 44). "Christus, Tiberio imperante, per Pontium Pilatum *procuratorem* supplicio affectus est." This officer had not the power of life and death: in the smaller provinces, however, as Judea, his powers were extended, and he exercised, in fact, the authority of the *ἡγεμών*, or president. Pilate was a cruel, harsh, and avaricious man, and his government was so oppressive, that, on the complaint of the Jews, he was removed: it is said that he was banished to Vienne, in Gaul, and committed suicide. According to Dr. Burton, he was appointed A.D. 26, and removed in 36.

3. *ὅτι κατεκρίθη*, "that he was certain to be condemned," or "that it was settled he should die."—*μεταμεληθεὶς*, 1*st aor. partic.* of *μεταμέλομαι.* —*ἀργύρια.* See note, ch. xxvi., 15.

4. *σὺ ὄψει*, usually regarded as a Latinism; *tu videris.* The same expression occurs verse 24. The Greeks would have said, *σοὶ μελέτω.*

5. *ἐν τῷ ναῷ.* From this we learn that the Sanhedrim met in the temple. —*ἀπήγξατο. Comp.* Acts, i., 18: *Conf.* 2 Sam., xxii., 23, *Septuag.* Judas, under the influence of remorse for his great crime, went and hanged himself: while suspended, the rope broke, and in his fall he was so injured as that his bowels protruded. St. Chrysostom thinks that this horrible circumstance occurred to render his death the more remarkable. Some commentators interpret *ἀπήγξατο* as "swelled or suffocated with grief or melancholy." (See Hammond, *in loc* )

6. *κορβανᾶν*, "sacred treasury," in the court of the women, into which offerings were thrown. (See note, Mark, vii., 11.)—*τιμὴ αἵματος*, *merces sanguinis.* (Juven., *Sat.*, xiv., 164 )

7. *ἀγρὸν τοῦ κεραμέως.* In St. Jerome's time the poorer outcasts were buried in this field, which lay south of Mount Zion. Having been used for digging earth out of for the potters, it was not of much value.—*τοῖς ξένοις*, probably the *foreign Jews* who attended the festivals and chanced to die at Jerusalem; or it may refer to the *Gentile foreigners*, as Bloomfield contends.

8. *ἀγρὸς—αἵματος.* See Acts, i., 19.

9. *Ἱερεμίου*: the passage is not in Jeremiah, but in Zech., xi., 12: various solutions of the difficulty have been offered. Some suppose a mistake of *ζριου* for *ιριου*; others that St. Matthew wrote only *διὰ τοῦ προφήτου*; others, again, that Jeremiah wrote the chapters in Zech., from the ix.–xi.; and others, that the evangelist meant to quote Jer., xxxii., in allusion to the field which the prophet bought. Neither of these solutions is free from objection. — *ἔλαβον.* Campbell renders this as *first pers. sing.* — *τοῦ τετιμημένου*, *pretiosi* (Syriac version); *honorati* (Æthiop.); *æstimati* (Erasm.) —*ἀπὸ υἱῶν*, *subaud. τινὲς.*

10. *καθὰ*, *adv.*, from *κατ'* (*ἐκεῖνα*) *ἅ.*

11 Ὁ ΔΕ Ἰησοῦς ἔστη ἔμπροσθεν τοῦ ἡγεμόνος· καὶ ἐπηρώτησεν αὐτὸν ὁ ἡγεμὼν, λέγων, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; Ὁ δὲ Ἰησοῦς ἔφη αὐτῷ, Σὺ λέγεις.

12 Καὶ ἐν τῷ κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν ἀρχιερέων καὶ τῶν πρεσβυτέρων, οὐδὲν ἀπεκρίνατο.

13 Τότε λέγει αὐτῷ ὁ Πιλάτος, Οὐκ ἀκούεις πόσα σοῦ καταμαρτυροῦσι;

14 Καὶ οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲ ἓν ῥῆμα, ὥστε θαυμάζειν τὸν ἡγεμόνα λίαν.

15 ΚΑΤΑ δὲ ἑορτὴν εἰώθει ὁ ἡγεμὼν ἀπολύειν ἕνα τῷ ὄχλῳ δέσμιον, ὃν ἤθελον.

16 Εἶχον δὲ τότε δέσμιον ἐπίσημον, λεγόμενον Βαραββᾶν.

17 Συνηγμένων οὖν αὐτῶν, εἶπεν αὐτοῖς ὁ Πιλάτος, Τίνα θέλετε ἀπολύσω ὑμῖν; Βαραββᾶν, ἢ Ἰησοῦν τὸν λεγόμενον Χριστόν;

18 Ἤιδει γὰρ ὅτι διὰ φθόνον παρέδωκαν αὐτόν.

19 Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ βήματος, ἀπέστειλε πρὸς αὐτὸν ἡ γυνὴ αὐτοῦ, λέγουσα, Μηδὲν σοὶ καὶ τῷ δικαίῳ ἐκείνῳ· πολλὰ γὰρ ἔπαθον σήμερον κατ' ὄναρ δι' αὐτόν.

20 Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι ἔπεισαν τοὺς ὄχλους, ἵνα αἰτήσωνται τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν ἀπολέσωσιν·

21 Ἀποκριθεὶς δὲ ὁ ἡγεμὼν εἶπεν αὐτοῖς, Τίνα θέλετε ἀπὸ τῶν δύο ἀπολύσω ὑμῖν; Οἱ δὲ εἶπον, Βαραββᾶν.

22 Λέγει αὐτοῖς ὁ Πιλάτος,

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11. *σὺ εἶ*, &c., "thou art the King of the Jews?" as these say. An implied question, though not direct. The Jews brought this charge, *λέγοντα ἑαυτὸν Χριστὸν βασιλέα εἶναι*, because they knew it would excite the jealousy of the Romans. The charge of blasphemy would have had no weight with Pilate. (*Conf.* Luke, xxiii., 2.) —*σὺ λέγεις*, "thou sayest right," I am what thou sayest. (See Jno., xviii., 36, 37.)

12. *ἐν τῷ κατηγορεῖσθαι*, "when he was arraigned or accused."

14. *οὐδὲ ἕν*, stronger than *οὐδέν*.—*ὥστε* in the New Testament is usually followed by the *infin.*

15. *δὲ*, "now." On this particle consult Winer's *Gram. of New Testament*, p. 346, *et seqq.*—*ἑορτὴν*, the passover, as St. John declares (ch. xviii., 39).—*εἰώθει*, *pluperf.* (from *ἔθω*) in sense of *imperf.*, "was wont."—*ἀπολύειν*. This custom seems to have been borrowed from the Greeks or Romans. Suetonius alludes to a similar one in his Life of Domitian, c. 13.

16. *ἐπίσημον*, *insignem*, "famous," *i. e.*, in sense of *infamous*. The word is generally used in a good sense. —*Βαραββᾶν* (*Aramæan* בַּר אַבָּא, "son of the father"). *Comp.* Mark, xv., 7; Luke, xxiii., 19, 25; Jno., xviii., 40. Barabbas was a robber and murderer.—*εἶχον*, *imperf.* of *ἔχω*.

17. *συνηγμένων*. St. Mark says (ch. xv., 7) that the people had begun to demand the customary release of a prisoner; *συνηγμ.* may, therefore, refer to the people. *Conf.* Luke, xxiii., 13.

18. *ᾔδει*, *pluperf.* from *εἴδω*.—*διὰ φθόνον*, "through envy" at the esteem which his works and doctrine had procured for him.

19. *βήματος*, "the judgment-seat or tribunal," erected in the open court or area before the palace (*πραιτώριον*). *Conf.* Jno. xix., 13.—*ἡ γυνὴ αὐτοῦ*. This marks the time of the event, and proves the veracity of the evangelist; for it was only in the reign of Tiberius that the governors had obtained leave to take their wives with them. (See Tacit., *Ann.*, iii., 33.) Tradition relates that Pilate's wife, whose name was Procula, was led by this vision to become a Christian. (See Origen, *Works*, vol. iii., p. 918.) —*δικαίῳ*, "innocent, guiltless."

22. *τί—ποιήσω Ἰησοῦν*; *quid faciam de Jesu?* (Vulgate) a Hellenism.

Τί οὖν ποιήσω Ἰησοῦν τὸν λεγόμενον Χριστόν; Λέγουσιν αὐτῷ πάντες, Σταυρωθήτω.

23 Ὁ δὲ ἡγεμὼν ἔφη, Τί γὰρ κακὸν ἐποίησεν; Οἱ δὲ περισσῶς ἔκραζον, λέγοντες, Σταυρωθήτω.

24 Ἰδὼν δὲ ὁ Πιλάτος, ὅτι οὐδὲν ὠφελεῖ, ἀλλὰ μᾶλλον θόρυβος γίνεται, λαβὼν ὕδωρ, ἀπενίψατο τὰς χεῖρας ἀπέναντι τοῦ ὄχλου, λέγων, Ἀθῶός εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου· ὑμεῖς ὄψεσθε.

25 Καὶ ἀποκριθεὶς πᾶς ὁ λαὸς εἶπε, Τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν.

26 Τότε ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν· τὸν δὲ Ἰησοῦν φραγελλώσας παρέδωκεν ἵνα σταυρωθῇ.

27 ΤΟΤΕ οἱ στρατιῶται τοῦ ἡγεμόνος, παραλαβόντες τὸν Ἰησοῦν εἰς τὸ πραιτώριον, συνήγαγον ἐπ' αὐτὸν ὅλην τὴν σπεῖραν·

28 καὶ ἐκδύσαντες αὐτὸν, περιέθηκαν αὐτῷ χλαμύδα κοκκίνην·

29 καὶ πλέξαντες στέφανον ἐξ ἀκανθῶν, ἐπέθηκαν ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ κάλαμον ἐπὶ τὴν δεξιὰν αὐτοῦ· καὶ γονυπετήσαντες ἔμπροσθεν αὐτοῦ, ἐνέπαιζον αὐτῷ, λέγοντες, Χαῖρε, ὁ βασιλεὺς τῶν Ἰουδαίων·

30 καὶ ἐμπτύσαντες εἰς αὐτὸν, ἔλαβον τὸν κάλαμον, καὶ ἔτυπτον εἰς τὴν κεφαλὴν αὐτοῦ.

31 Καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν χλαμύδα, καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια

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23. *σταυρωθήτω*, "let him be crucified," as the most ignominious punishment. See note, ch. xx., 19. So in after days the cry was, "Christianos ad leones; ad bestias." (Tertullian.)

24. *ἀπενίψατο τὰς χεῖρας*. This was a Jewish custom (Deut., xxi., 6, 7): there seems to be no clear instance of such a custom prevailing among the Romans. Pilate did this in accordance with the Jewish practice on such occasions.—*ὑμεῖς ὄψεσθε*. See note, verse 4, *sup.*

25. *τὸ αἷμα—τέκνα ἡμῶν*. A like form of imprecation was used by the Greeks and Romans. Josephus, in his account of the destruction of Jerusalem, shows us how exactly their imprecation was visited upon themselves: *διὰ τὸ πλῆθος χώρα τε ἐνελείπετο τοῖς σταυροῖς, καὶ σταυροὶ τοῖς σώμασι.* (*Bell. Jud.*, vii., 1.)

26. *φραγελλώσας*, from the Latin *flagellum*. So John, ii., 15, *φραγέλλιον*. Scourging usually preceded crucifixion.

27. *πραιτώριον* (Latin *prætorium*), the governor's house or hall of audience; called, also, *αὐλή*, in Mark, xv., 16. It was connected with the barracks of the soldiers; and here it means that the soldiers took Jesus from the governor's house into their own quarters. *Comp.* Jno., xviii., 28. —*σπεῖραν*, band or cohort, varying in number from 300 to 1000 men. The cohort proper was composed of six centuries, or 600 men. Here it was probably less.

28. *χλαμύδα κοκκίνην*, "a scarlet or purple cloak." The *chlamys* was a military cloak, and that worn by the Roman emperors was of *purple*. Our Saviour was thus arrayed in mockery, as King of the Jews. St. Mark (ch. xv., 17) has *πορφύραν*; and St. John (ch. xix., 2), *ἱμάτιον πορφυροῦν*. Perhaps, as has been suggested, two different dresses were put on.

29. *στέφανον ἐξ ἀκανθῶν*, "a wreath of thorns" bound round his head in imitation of a crown. To complete the idea of mock majesty, the brutal soldiers add a reed for a sceptre, and then exclaim, *χαῖρε, ὁ βασιλεὺς τῶν Ἰουδαίων*, an expression which was precisely similar to that with which they approached their emperors.—*ὁ βασιλεὺς, nom.* for *voc.*; as Mark, ix., 25; Luke, viii., 54.

30. *ἐμπτύσαντες*. See note, chap. xxvi., 67.

31. *ἀπήγαγον*, &c. The soldiers

*αὐτοῦ· καὶ ἀπήγαγον αὐτὸν εἰς τὸ σταυρῶσαι.*

32 *Ἐξερχόμενοι δὲ εὗρον ἄνθρωπον* Κυρηναῖον, *ὀνόματι* Σίμωνα· *τοῦτον ἠγγάρευσαν ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.*

33 ΚΑΙ *ἐλθόντες εἰς τόπον λεγόμενον* Γολγοθᾶ, *ὅς ἐστι λεγόμενος* Κρανίου *τόπος,*

34 *ἔδωκαν αὐτῷ πιεῖν ὄξος μετὰ χολῆς μεμιγμένον· καὶ γευσάμενος οὐκ ἤθελε πιεῖν.*

35 *Σταυρώσαντες δὲ αὐτὸν, διεμερίσαντο τὰ ἱμάτια αὐτοῦ, βάλλοντες κλῆρον· ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ προφήτου,* Διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον.

36 Καὶ *καθήμενοι ἐτήρουν αὐτὸν ἐκεῖ.*

37 Καὶ *ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην,* ΟΥΤΟΣ ΕΣΤΙΝ ΙΗΣΟΥΣ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ.

38 Τότε *σταυροῦνται σὺν αὐτῷ δύο λῃσταὶ, εἷς ἐκ δεξιῶν καὶ εἷς ἐξ εὐωνύμων.*

39 ΟΙ ΔΕ *παραπορευόμενοι ἐβλασφήμουν αὐτὸν, κινοῦντες τὰς κεφαλὰς αὐτῶν,*

40 *καὶ λέγοντες, Ὁ καταλύων τὸν ναὸν, καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, σῶσον σεαυτόν· εἰ*

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were the usual executioners under the Roman governors.

32. *ἐξερχόμενοι*, "as they went out of the city." Both among the Jews and Romans criminals were executed without the city. See Numb., xv., 36; Heb., xiii., 12: Cicero, *Verr.*, v., 36; Plautus, *Miles Glorios.*, ii., 4, 6, &c.—Κυρηναῖον, ὀνόματι Σίμωνα. Simon was from that part of Libya called Pentapolis Cyrenaica, in which was a large colony of Jews. (Joseph., *Bell. Jud.*, vii., c. 38; Acts, ii., 10; vi., 9.)—*ἠγγάρευσαν*. See note, ch. v., 41.—*ἄρῃ*, from *αἴρω*, *tollo;* our Lord at first, according to the custom, carried the cross himself (Jno., xix., 17); but, from the cruelties which had been used toward him, he seems to have sunk under the burden; then they compelled Simon to carry it, or, at least, the principal weight of it. (See Luke, xxiii., 26.)

33. Γολγοθᾶ (*Chald.* גָּלְגַּלְתָּא), *κρανίου τόπος*, place of skulls, Calvary: it was an eminence on the northwest part of Jerusalem, where malefactors were usually put to death. (*Conf.* 2 Kings, ix., 35; 1 Chron., xxiii., 3, *Septuag.*) The Jews had a tradition that Adam was buried here.

34. *ὄξος μετὰ χολῆς μεμιγμένον*, "vinegar (or sour wine) mingled with wormwood." *Comp.* St. Mark (chap. xv., 23), *ἐσμυρνισμένον οἶνον*: this was a customary mixture given to criminals to stupefy the senses to pain just before death. Lightfoot thinks that the *ὄξος*, &c., was given to aggravate the sufferings of Jesus. This is a different transaction from Jno., xix., 29.—*μεμιγμένον* (*μίγνυμι*).

35. *ἵνα πληρωθῇ, κ. τ. λ.* This passage is generally regarded as an interpolation from Jno., xix., 24.

36. *ἐτήρουν*. The soldiers now kept guard near the cross.

37. *τὴν αἰτίαν*. The accusation or charge on which he was condemned. This was engraved on a metal plate, in black characters on a white ground. *Conf.* note, Mark, xv., 26. The differences in the wording of the inscription, as given by the other evangelists, are not material; they all agree in the latter, "King of the Jews," which was the charge on which Pilate condemned him.

38. *δύο λῃσταὶ*, "two robbers or murderers," *latrones*, with which Judea at this time abounded.

39. *ἐβλασφήμουν*. See note, chap. ix., 3; but here in sense of "reviling," "speaking evil of," &c.—*κινοῦντες τὰς κεφαλὰς*, in mockery and contempt. See the prophecy, Ps. xxii., 7.

υἱὸς εἰ τοῦ Θεοῦ, κατάβηθι ἀπὸ τοῦ σταυροῦ.

41 Ὁμοίως δὲ καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες μετὰ τῶν γραμματέων καὶ πρεσβυτέρων ἔλεγον,

42 Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι. εἰ βασιλεὺς Ἰσραήλ ἐστι, καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, καὶ πιστεύσομεν αὐτῷ.

43 Πέποιθεν ἐπὶ τὸν Θεόν· ῥυσάσθω νῦν αὐτὸν, εἰ θέλει αὐτόν. εἶπε γὰρ, Ὅτι Θεοῦ εἰμι υἱός.

44 Τὸ δ' αὐτὸ καὶ οἱ λῃσταὶ οἱ συσταυρωθέντες αὐτῷ ὠνείδιζον αὐτῷ.

45 ἈΠΟ δὲ ἕκτης ὥρας σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν ἕως ὥρας ἐννάτης·

46 περὶ δὲ τὴν ἐννάτην ὥραν ἀνεβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ, λέγων, Ἠλὶ, Ἠλὶ, λαμὰ σαβαχθανί; τοῦτ' ἔστι, Θεέ μου Θεέ μου, ἱνατί με ἐγκατέλιπες;

47 Τινὲς δὲ τῶν ἐκεῖ ἑστώτων ἀκούσαντες ἔλεγον, Ὅτι Ἠλίαν φωνεῖ οὗτος.

48 Καὶ εὐθέως δραμὼν εἷς ἐξ αὐτῶν, καὶ λαβὼν σπόγγον, πλήσας τε ὄξους, καὶ περιθεὶς καλάμῳ ἐπότιζεν αὐτόν.

49 Οἱ δὲ λοιποὶ ἔλεγον, Ἄφες, ἴδωμεν εἰ ἔρχεται Ἠλίας σώσων αὐτόν.

50 Ὁ ΔΕ Ἰησοῦς πάλιν κράξας φωνῇ μεγάλῃ, ἀφῆκε τὸ πνεῦμα.

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42. *ἑαυτὸν—σῶσαι.* Dr. Campbell translates *interrogatively.*

43. *πέποιθεν, 2d perf.* of *πείθω.* — *εἰ θέλει αὐτόν,* "if he regard him." There is a similar construction in Ps. xvii., 19 ; xl., 11 ; Deut., xxi., 14. *θέλω* is often used in the Scriptures for *εὐδοκέω.*

44. *τὸ δ' αὐτὸ* (adverbially), "in same manner."—*οἱ λῃσταὶ.* St. Luke says (ch. xxiii., 39), only *one* of them reviled our Saviour. Perhaps both, at first, did so, but one of them was suddenly convicted of his guilt and repented. This does not seem altogether probable. Apparent inaccuracies of this kind are frequent in the New Testament, as shown by Whitby, *q. v. Comp.* Matt., xiv., 17, and Jno., vi., 8; Matt., xxvi., 8, and Jno., xii., 4.

45. *σκότος ἐγένετο.* This darkness could not have been an ordinary eclipse of the sun (which occurs at the change of the moon), since the passover was always held when the moon was at full. Moreover, the darkness of a total eclipse never lasts over fifteen minutes, whereas this continued from 12 till 3 o'clock. Phlegon (A.D. 140) and Africanus (A.D. 221) are quoted by Origen as noticing this darkness, and Tertullian (*Apolog.*, c. 21) appeals to the Roman archives as containing an account of it.—*πᾶσαν τὴν γῆν.* The ancients thought that the *whole world* was meant: the expression is now generally limited to the *land of Judea.*—*ἐννάτης.* Compare Josephus (*Bell. Jud.*, vii., 45), who says that the paschal lamb was killed *ἀπὸ ἐννάτης ὥρας μέχρι ἑνδεκάτης.* See note, ch. viii., 16.

46. Dr. Prideaux (*Connect.*, vol. ii., p. 351) notes that these words are not quoted from the Hebrew, but from the Chaldee Paraphrase. See note, Mark, xv., 34.

47. *Ἠλίαν,* "Elijah." It is generally supposed that they willfully misunderstood our Lord's words, in order to insult him yet further; perhaps, however, the mistake was really made by some not familiar with the dialect then in use in Jerusalem.

48. *δραμὼν, 2d aor. part.* of *τρέχω.*—*καλάμῳ,* "a reed" or stick of the plant hyssop. See note, John, xix., 29.

50. *ἀφῆκε τὸ πνεῦμα, emisit spiritum,* "yielded or resigned his spirit" into the hands of God. *Conf.* Gen., xxxv., 18, *Septuag.*; Eurip., *Hecub.*, 575, *ἀφῆκε πνεῦμα*; Virg., *Æn.*, xi., 883, *expirant animas,* &c. The expression, in the case of our Saviour, points out the exercise of independent volition: He laid down his life *of himself;* no man took it from him. Thus was Is.,

51 ΚΑΙ ἰδοὺ, τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο ἀπὸ ἄνωθεν ἕως κάτω· καὶ ἡ γῆ ἐσείσθη, καὶ αἱ πέτραι ἐσχίσθησαν· 52 καὶ τὰ μνημεῖα ἀνεῴχθησαν, καὶ πολλὰ σώματα τῶν κεκοιμημένων ἁγίων ἠγέρθη, 53 καὶ ἐξελθόντες ἐκ τῶν μνημείων, μετὰ τὴν ἔγερσιν αὐτοῦ, εἰσῆλθον εἰς τὴν ἁγίαν πόλιν, καὶ ἐνεφανίσθησαν πολλοῖς.

54 Ὁ ΔΕ ἑκατόνταρχος καὶ οἱ μετ' αὐτοῦ τηροῦντες τὸν Ἰησοῦν, ἰδόντες τὸν σεισμὸν καὶ τὰ γενόμενα, ἐφοβήθησαν σφόδρα, λέγοντες, Ἀληθῶς Θεοῦ υἱὸς ἦν οὗτος.

55 ἮΣΑΝ δὲ ἐκεῖ γυναῖκες πολλαὶ ἀπὸ μακρόθεν θεωροῦσαι, αἵτινες ἠκολούθησαν τῷ Ἰησοῦ ἀπὸ τῆς Γαλιλαίας, διακονοῦσαι αὐτῷ· 56 ἐν αἷς ἦν Μαρία ἡ Μαγδαληνὴ, καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Ἰωσῆ μήτηρ, καὶ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου.

57 ὈΨΙΑΣ δὲ γενομένης ἦλθεν ἄνθρωπος πλούσιος ἀπὸ Ἀριμαθαίας, τοὔνομα Ἰωσὴφ, ὃς καὶ αὐτὸς ἐμαθήτευσε τῷ Ἰησοῦ· 58 οὗτος προσελθὼν τῷ Πιλάτῳ, ᾐτήσατο τὸ σῶμα τοῦ Ἰησοῦ. τότε ὁ Πιλάτος ἐκέλευσεν ἀποδοθῆναι τὸ σῶμα.

59 Καὶ λαβὼν τὸ σῶμα ὁ Ἰωσὴφ ἐνετύλιξεν αὐτὸ σινδόνι καθαρᾷ, 60 καὶ ἔθηκεν αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ, ὃ ἐλατόμησεν ἐν τῇ πέτρᾳ· καὶ προσκυλίσας

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liii., 12, fulfilled: "he was numbered with the transgressors."

51. *καταπέτασμα*, the veil which divided the holy place from the Holy of Holies. (Ex., xxvi., 33.) By this event was indicated the dissolution of the Jewish dispensation and the abolition of all distinction between Jew and Gentile in the kingdom of Christ. *Comp.* Heb., ix., 3; x., 19. At *δύο* supply *μέρη*.—*ἐσείσθη*. There are various ancient testimonies to this earthquake. Some suppose it to be the great one mentioned by Macrobius, which took place in the reign of Tiberius Cæsar, and destroyed twelve cities in Asia; probably, however, it did not extend so far.

53. *μετὰ τὴν ἔγερσιν αὐτοῦ*. These words are better taken with *εἰσῆλθον*, since our Lord is distinctly said to be the "first-fruits of them that slept." (1 Cor., xv., 20; Col., i., 18.) The graves, however, seem to have been opened by the earthquake.—*ἁγίαν πόλιν*. See note, ch. iv., 5.—*ἐνεφανίσθησαν*, from *ἐμφανίζω*.

54. *ἑκατόνταρχος*, "centurion." See note, ch. viii., 5. Theophylact reports that he afterward suffered as a martyr.—*Θεοῦ υἱὸς*. See note, ch. xiv., 33.

55. *ἀπὸ μακρόθεν*. St. John tells us (ch. xix., 25) that the Virgin Mary and the other women had been near the cross before Jesus expired.

56. *Μαγδαληνὴ*, from the country of Magdala. See note, ch. xv., 39.—*Μαρία*. *Conf.* note, ch. xiii., 55.

57. *ὀψίας*. See note, ch. viii., 16.—*πλούσιος*. *Conf.* Is., liii., 9.—*Ἀριμαθαίας*, a pleasant town about thirty miles northwest of Jerusalem. Here Samuel was born: 1 Sam., i., 1. There were several towns in Canaan of similar name. See Mansford's *Scripture Gazetteer*.—*τοὔνομα, i. e., τὸ ὄνομα*.—*ἐμαθήτευσε*, "had become a disciple of Jesus."

58. *ᾐτήσατο* (*αἰτέω*). The Jews did not suffer the bodies of criminals to hang all night on the tree. (Deut., xxi., 23.) The Romans, on the other hand, kept them suspended for a long time. Both, however, readily gave up the bodies to the friends for burial.

59. *σινδόνι*, "linen cloth," used for *sheets*, and also to wrap the corpse previous to embalming. The term is said to be derived from *Sidon*, though better, perhaps, from Egypt, where linen was principally manufactured.

60. *καινῷ—μνημείῳ*, "new tomb or monument." As no body had ever been laid in this tomb before, of course

*λίθον μέγαν τῇ θύρᾳ τοῦ μνημείου, ἀπῆλθεν.*

61 Ἦν δὲ ἐκεῖ Μαρία ἡ Μαγδαληνὴ, καὶ ἡ ἄλλη Μαρία, καθήμεναι ἀπέναντι τοῦ τάφου.

62 ΤΗ δὲ ἐπαύριον, ἥτις ἐστὶ μετὰ τὴν παρασκευὴν, συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι πρὸς Πιλάτον,

63 λέγοντες, Κύριε, ἐμνήσθημεν ὅτι ἐκεῖνος ὁ πλάνος εἶπεν ἔτι ζῶν, Μετὰ τρεῖς ἡμέρας ἐγείρομαι.

64 Κέλευσον οὖν ἀσφαλισθῆναι τὸν τάφον ἕως τῆς τρίτης ἡμέρας· μήποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ νυκτὸς κλέψωσιν αὐτὸν, καὶ εἴπωσι τῷ λαῷ, Ἠγέρθη ἀπὸ τῶν νεκρῶν· καὶ ἔσται ἡ ἐσχάτη πλάνη χείρων τῆς πρώτης.

65 Ἔφη δὲ αὐτοῖς ὁ Πιλάτος, Ἔχετε κουστωδίαν· ὑπάγετε, ἀσφαλίσασθε ὡς οἴδατε.

66 Οἱ δὲ πορευθέντες ἠσφαλίσαντο τὸν τάφον, σφραγίσαντες τὸν λίθον, μετὰ τῆς κουστωδίας.

## ΚΕΦ. κη'. 28.

1 ΟΨΕ δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων, ἦλθε Μαρία ἡ Μαγδαληνὴ, καὶ ἡ ἄλλη Μαρία, θεωρῆσαι τὸν τάφον.

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none but our Lord could have risen from thence. (See note, chap. xxviii., 1.)—*ἐλατόμησεν*. This verb is used of *excavating*, Deut., vi., 11; Is., xxii., 16, *Septuag.*—*προσκυλίσας λίθον*. This was a common practice, in order to prevent the entrance of wild beasts. (See note, Mark, xvi., 5.)

62. *ἐπαύριον* (*scil. ἡμέρᾳ*), that is, Saturday.—*παρασκευὴν*, was the day preceding any great festival, &c., on which they made arrangements for its due observance. St. John (ch. xix., 31) says that the Sabbath which followed the Friday of the crucifixion was *a great day*.

63. *Κύριε*, a term of respect to a superior, "sir," "my lord," &c.—*ὁ πλάνος*, "that impostor, or deceiver." See Isai., liii., 12; Mic., iii., 5, *Septuag.*—*μετὰ τρεῖς ἡμέρας*, *i. e.*, "within three days." *Conf.* Gen., xl., 13, 20, *Septuag.*, where the event came to pass on the third day. It was usual among the Jews to include the whole day in an account when any part of it was meant; thus they desire a guard only "till the third day." See next verse.

64. *πλάνη*, "deception, or error." (See verse 63, *πλάνος*.)

65. *ἔχετε*, either *indic.* or *imperat.* Some prefer the latter.—*κουστωδίαν* (Lat. *custodia*), "watch," consisting of sixty soldiers. Probably some of the Roman soldiers stationed in the castle of Antonia to keep the city in order and quell any tumult.—*ὡς οἴδατε*, "as ye know how," *i. e.*, as ye *can*.

66. *σφραγίσαντες*, as in the case of the prophet, Dan., vi., 17. Chrysostom connects *μετὰ τῆς κουστωδίας* with *σφραγίσαντες*; the common construction is with *ἠσφαλίσαντο*.

Chap. XXVIII., ver. 1. *ὀψὲ δὲ σαββάτων*, *post Sabbatum*, or *in fine Sabbati*, "after the Sabbath," "the Sabbath being ended," that is to say, early on Sunday morning, just before, or just about the time of sun-rising. The Sabbath, it will be recollected, ended at six o'clock P.M., after which the usual duties of the week might be resumed. The expressions of the Evangelists as to the *time* of the resurrection of our Lord vary somewhat, but not materially. The valuable treatise of West *on the Resurrection* may be consulted with advantage, as, on the whole, presenting the best harmony of the circumstances connected with this glorious event.—*μίαν*, for *πρώτην* (*ἡμέραν* understood), a usual idiom, the *cardinal* for the *ordinal* number. See 1 Cor., xvi., 2. *σαββάτων* here means a *period of seven days*, *i. e.*, a "week."—*Μαγδαληνή*. See note, ch. xxvii., 56.—*ἡ ἄλλη Μαρία*, the mother of James. Mark, xvi., 1; Luke, xxiv., 10. The names of four women are

2 Καὶ ἰδοὺ, σεισμὸς ἐγένετο μέγας· ἄγγελος γὰρ Κυρίου, καταβὰς ἐξ οὐρανοῦ, προσελθὼν ἀπεκύλισε τὸν λίθον ἀπὸ τῆς θύρας, καὶ ἐκάθητο ἐπάνω αὐτοῦ.

3 Ἦν δὲ ἡ ἰδέα αὐτοῦ ὡς ἀστραπὴ, καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν ὡσεὶ χιών.

4 Ἀπὸ δὲ τοῦ φόβου αὐτοῦ ἐσείσθησαν οἱ τηροῦντες, καὶ ἐγένοντο ὡσεὶ νεκροί.

5 Ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπε ταῖς γυναιξὶ, Μὴ φοβεῖσθε ὑμεῖς· οἶδα γὰρ ὅτι Ἰησοῦν τὸν ἐσταυρωμένον ζητεῖτε.

6 Οὐκ ἔστιν ὧδε· ἠγέρθη γὰρ, καθὼς εἶπε. δεῦτε, ἴδετε τὸν τόπον, ὅπου ἔκειτο ὁ Κύριος.

7 Καὶ ταχὺ πορευθεῖσαι εἴπατε τοῖς μαθηταῖς αὐτοῦ, ὅτι ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ ἰδοὺ, προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε. ἰδοὺ, εἶπον ὑμῖν.

8 Καὶ ἐξελθοῦσαι ταχὺ ἀπὸ τοῦ μνημείου μετὰ φόβου καὶ χαρᾶς μεγάλης, ἔδραμον ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ.

9 Ὡς δὲ ἐπορεύοντο ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ, καὶ ἰδοὺ, ὁ Ἰησοῦς ἀπήντησεν αὐταῖς, λέγων, Χαίρετε. Αἱ δὲ προσελθοῦσαι ἐκράτησαν αὐτοῦ τοὺς πόδας, καὶ προσεκύνησαν αὐτῷ.

10 Τότε λέγει αὐταῖς ὁ Ἰησοῦς, Μὴ φοβεῖσθε· ὑπάγετε, ἀπαγγείλατε τοῖς ἀδελφοῖς μου, ἵνα ἀπέλθωσιν εἰς τὴν Γαλιλαίαν, κἀκεῖ με ὄψονται.

11 ΠΟΡΕΥΟΜΕΝΩΝ δὲ αὐτῶν, ἰδοὺ, τινὲς τῆς κουστωδίας ἐλθόντες εἰς τὴν πόλιν ἀπήγγει-

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mentioned: Mary Magdalene; the other Mary, the wife of Alpheus, and mother of James and Joses; Salome, the mother of Zebedee's children, James and John; and Joanna, the wife of Chuza, Herod's steward.—*θεωρῆσαι*, "to visit."—*τάφον*, "the sepulchre." The *μνημεῖον* (ch. xxvii., 60) consisted of the grave proper and a small inclosure about it; this also was situated in a larger space of ground without the inclosure, called by the Romans *tutela monumenti*; here the cultivated garden.

2. *σεισμὸς ἐγένετο*, "there had been a great earthquake."—*ἄγγελος*, "an angel," one of the angelic host. St. Luke (xxiv., 4), speaks of two men (*δύο ἄνδρες*).—*ἀπεκύλισε*. The stone was removed, says Theophylact, not to let Jesus out, but to let the disciples in.

3 *ἡ ἰδέα* (for *πρόσωπον*, as Dan., x., 6), "his countenance or aspect." *Conf.* Luke, xxiv., 4.

4. *αὐτοῦ*, *i. e.*, of the angel.—*ἐσείσθησαν οἱ τηροῦντες*, the guards were struck speechless with terror.

5. *ὑμεῖς* (emphatic), "fear not *ye*," you have no cause to be terrified at my appearance, but the contrary.

6. *τόπον*, "the place," the very spot in which the Lord's body lay. It is here no longer. He is risen, as he told you before he should.

7. *Γαλιλαίαν*. This was the region appointed by the Saviour to meet His disciples in again. They seem to have returned home after the Lord's death and resumed their usual employments. See John, xxi., 1, 3, 7.

8. *φόβου καὶ χαρᾶς*, a natural commingling of emotions. The vision was peculiarly terrifying, and the resurrection peculiarly calculated to inspire joy and rejoicing.

9. *ἀπήντησεν* (*ἀπαντάω*) governs the *dat.*—*χαίρετε*, *avete*, or, perhaps, *gaudete*.—*προσεκύνησαν αὐτῷ*, "worshiped, adored him." (See note, ch. ii., 2; iv., 9.) They appear to have cast themselves at His feet and worshiped in true faith.

10. *μὴ φοβεῖσθε*. He comforts them with a hope of seeing him again. (Jno., xx., 17.)—*ἀδελφοῖς*. The Lord now calls his disciples "brethren," since He is the "first-born among many brethren." (Rom., viii., 29.) *Conf.* Heb., ii., 11.

11. *πορευομένων*, "while they were going, or as soon as they had gone."

λαν τοῖς ἀρχιερεῦσιν ἅπαντα τὰ γενόμενα.

12 Καὶ συναχθέντες μετὰ τῶν πρεσβυτέρων, συμβούλιόν τε λαβόντες, ἀργύρια ἱκανὰ ἔδωκαν τοῖς στρατιώταις,

13 λέγοντες, Εἴπατε, Ὅτι οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἔκλεψαν αὐτὸν ἡμῶν κοιμωμένων,

14 καὶ ἐὰν ἀκουσθῇ τοῦτο ἐπὶ τοῦ ἡγεμόνος, ἡμεῖς πείσομεν αὐτὸν, καὶ ὑμᾶς ἀμερίμνους ποιήσομεν.

15 Οἱ δὲ λαβόντες τὰ ἀργύρια, ἐποίησαν ὡς ἐδιδάχθησαν. Καὶ διεφημίσθη ὁ λόγος οὗτος παρὰ Ἰουδαίοις μέχρι τῆς σήμερον.

16 ΟΙ ΔΕ ἕνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν, εἰς τὸ ὄρος οὗ ἐτάξατο αὐτοῖς ὁ Ἰησοῦς.

17 Καὶ ἰδόντες αὐτὸν προσεκύνησαν αὐτῷ· οἱ δὲ ἐδίστασαν.

18 Καὶ προσελθὼν ὁ Ἰησοῦς ἐλάλησεν αὐτοῖς, λέγων, Ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς.

19 Πορευθέντες οὖν μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος,

20 διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν· καὶ ἰδοὺ, ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος. Ἀμήν.

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12. *συναχθέντες*, 1*st aor. pass. part.* of *συνάγω*.—*ἱκανὰ*, for *πολλά*. (*Conf.* Luke, viii., 32, with Matt., viii., 30, &c.)—*ἔδωκαν* (*δίδωμι*).

14. *πείσομεν*, "we will appease his anger" and induce him to overlook the matter. Pilate was notoriously open to bribes; otherwise the soldiers would never have dared to have confessed that they slept at their posts: breaches of discipline were most rigorously punished.—*καὶ—ποιήσομεν*, *vosque sollicitudine liberabimus.*

15. *ὁ λόγος οὗτος*. Justin Martyr (*Dial. with Trypho*, p. 202) asserts that the Jews took pains to send persons into every country to spread this report.—*μέχρι τῆς σήμερον*. Dr. Burton thinks that this expression and the one ch. xxvii., 8, favor the idea that St. Matthew did not write very soon after the Resurrection. The weight of testimony is decidedly in support of the early date. See *Introduction* to this Gospel.

16. *τὸ ὄρος*, "the mountain" where our Lord had appointed to meet them. Tradition points out Mount Tabor as the one referred to.—*ἐτάξατο*, 1*st aor. mid.* of *τάσσω*.

17. *προσεκύνησαν*. See note, ch. iv., 9.—*οἱ δὲ ἐδίστασαν*, "yet some doubted." (See note, ch. xiv., 31.) For the phrase *οἱ δέ* without *οἱ μέν*, see Bos's *Ellipses*, p. 498.

19. *μαθητεύσατε*, "make disciples of" (see ch. xiii., 52; xxvii., 57), how? by *baptizing* them, as it immediately follows, and *instructing* them in the knowledge of Christ's religion.—*πάντα τὰ ἔθνη*. Infants seem plainly included in this broad and comprehensive term.—*εἰς τὸ ὄνομα*, *in nomine* or *in nomen*, *i. e.*, baptizing them into the profession and belief of the Trinity in Unity.

20. *ἐνετειλάμην*, 1*st aor.* of *ἐντέλλομαι*.—*μεθ' ὑμῶν*. The Saviour, by virtue of His divine power and authority, gives the Apostolic commission, and most graciously promises His presence to those who succeed them in the ministerial office, even unto the end of the world; with which promise the evangelist most properly concludes his Gospel. AMEN.

# ΤΟ ΚΑΤΑ ΜΑΡΚΟΝ

## ΕΥΑΓΓΕΛΙΟΝ.

# ST. MARK.

It is highly probable, if not certain, that St. Mark the Evangelist was the same as John, surnamed Mark, and the son of Mary, the sister of Barnabas. (Acts, xii., 25; xiii., 5, 13; xv., 37–39. *Conf.* Col., iv., 10; 2 Tim., iv., 11; Philem., 24; 1 Pet., v., 13.) He was not one of the Apostles, nor, perhaps, of the Seventy, since St. Peter styles him his *son* in the faith, *i. e.*, his convert. Ecclesiastical history relates that he was with St. Peter at Rome, and composed his Gospel, under the direction of that Apostle, for the Christian converts of the imperial city. The date of its publication is disputed. It was probably about A.D. 60. Bloomfield, however, following Dr. Hales, fixes the date at A.D. 66 or 67. St. Mark follows St. Matthew closely, at the same time explaining various Hebrew words and customs with which the Roman Christians would not be familiar. It is the most concise of the four Gospels, and its style is marked by frequent Hebraisms. Eusebius (*Eccles. Hist.*, lib. ii., cap. 16) relates that this evangelist preached the Gospel in Egypt, founded the Church of Alexandria, of which he was the first bishop, and, according to Jerome, died there in the eighth year of Nero, A.D. 62.

Commenced Sept 6th 1870 - [illegible] McFadden. Senior Year

# ΤΟ ΚΑΤΑ ΜΑΡΚΟΝ

## ΕΥΑΓΓΕΛΙΟΝ.

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ΚΕΦ. α΄. 1.

1 'ΑΡΧΗ τοῦ εὐαγγελίου 'Ιησοῦ Χριστοῦ, υἱοῦ τοῦ Θεοῦ·

2 ὡς γέγραπται ἐν τοῖς προφήταις, 'Ιδοῦ, ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου.

3 Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, 'Ετοιμάσατε τὴν ὁδὸν Κυρίου· εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.

4 'Εγένετο 'Ιωάννης βαπτίζων ἐν τῇ ἐρήμῳ, καὶ κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν.

5 Καὶ ἐξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ 'Ιουδαία χώρα, καὶ οἱ 'Ιεροσολυμῖται· καὶ ἐβαπτίζοντο πάντες ἐν τῷ 'Ιορδάνῃ ποταμῷ ὑπ' αὐτοῦ, ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν.

6 Ἦν δὲ 'Ιωάννης ἐνδεδυμένος τρίχας καμήλου, καὶ ζώνην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ, καὶ ἐσθίων ἀκρίδας καὶ μέλι ἄγριον.

7 Καὶ ἐκήρυσσε, λέγων, Ἔρ-

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Chap. I., ver. 1. *ἀρχὴ τοῦ εὐαγγελίου.* St. Mark's Gospel being the briefest of the four, he passes over all notice of the genealogy and the infancy of our Saviour, and begins at once with the preaching of John the Baptist, the forerunner of our Blessed Lord. This first verse is by some regarded as a title to the whole Gospel.—*'Ιησοῦ Χριστοῦ.* See note, Matt., i., 16 —*υἱοῦ τοῦ Θεοῦ*, "*the* Son of God:" on the want of the *article*, see Matt., xiv., 33; xxvii., 43.

2. *προφήταις*, Mal., iii., 1; Is., xl., 3. There is good authority for the reading *ἐν 'Ησαΐᾳ τῷ προφήτῃ.*

3. *τὴν ὁδὸν.* See note, Matthew, iii., 3.

4. *'Ιωάννης.* See note, Matt., iii., 4.—*ἐρήμῳ.* The wilderness of Judea, Matt., iii., 1.—*βάπτισμα μετανοίας.* The purpose of John's mission was to lead men to repentance, to the acknowledgment of their sins and the reformation of their lives: thus he prepared the way for Him who alone can forgive sins and restore the offender to the favor of God. Baptism, *i. e.*, pouring on or immersing in water, was the sign of men's believing his mission, and was the expected practice of the forerunner of the Messiah. See note, Matt., iii., 6.

5. *'Ιορδάνῃ* ("the River of Dan"), the principal river of Palestine. It rises near Cæsarea Philippi, is joined by another stream, flows into and through the Lake of Tiberias, or Sea of Galilee, passes through the valley of the Jordan for about seventy miles, and is finally lost in the Dead Sea. Its whole length is about one hundred and fifty miles: it is about seventy feet in breadth and twelve in depth, rapid in its course, and subject to floods. (Consult Mansford's *Scripture Gazetteer.*)

6. *ἐνδεδυμένος—ἄγριον.* See note, Matt., iii., 4.

7. *ἱκανὸς*, for *ἄξιος*, as in Matt., iii., 11.—*κύψας*, 1*st aor. part.* of *κύπτω*, *procumbo.*—*ἱμάντα*, "the thong or strap" which fastened the sandal on the foot. See note, Matt., iii., 11.

χεται ὁ ἰσχυρότερός μου ὀπίσω μου, οὗ οὐκ εἰμὶ ἱκανὸς κύψας λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ.

8 Ἐγὼ μὲν ἐβάπτισα ὑμᾶς ἐν ὕδατι· αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν Πνεύματι ἁγίῳ.

9 Καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις, ἦλθεν Ἰησοῦς ἀπὸ Ναζαρὲτ τῆς Γαλιλαίας, καὶ ἐβαπτίσθη ὑπὸ Ἰωάννου εἰς τὸν Ἰορδάνην.

10 Καὶ εὐθέως ἀναβαίνων ἀπὸ τοῦ ὕδατος, εἶδε σχιζομένους τοὺς οὐρανοὺς, καὶ τὸ Πνεῦμα ὡσεὶ περιστερὰν καταβαῖνον ἐπ' αὐτόν·

11 καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν, Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητὸς, ἐν ᾧ εὐδόκησα.

12 Καὶ εὐθὺς τὸ Πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἔρημον.

13 Καὶ ἦν ἐκεῖ ἐν τῇ ἐρήμῳ ἡμέρας τεσσαράκοντα, πειραζόμενος ὑπὸ τοῦ Σατανᾶ, καὶ ἦν μετὰ τῶν θηρίων· καὶ οἱ ἄγγελοι διηκόνουν αὐτῷ.

14 ΜΕΤΑ δὲ τὸ παραδοθῆναι τὸν Ἰωάννην, ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν, κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας τοῦ Θεοῦ,

15 καὶ λέγων, Ὅτι πεπλήρωται ὁ καιρὸς, καὶ ἤγγικεν ἡ βασιλεία τοῦ Θεοῦ· μετανοεῖτε καὶ πιστεύετε ἐν τῷ εὐαγγελίῳ.

16 ΠΕΡΙΠΑΤΩΝ δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας, εἶδε Σίμωνα καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφίβληστρον ἐν τῇ θαλάσσῃ· ἦσαν γὰρ ἁλιεῖς·

17 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς γενέσθαι ἁλιεῖς ἀνθρώπων.

18 Καὶ εὐθέως ἀφέντες τὰ δίκτυα αὐτῶν, ἠκολούθησαν αὐτῷ.

19 Καὶ προβὰς ἐκεῖθεν ὀλίγον εἶδεν Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ αὐτοὺς ἐν τῷ πλοίῳ καταρτίζοντας τὰ δίκτυα.

20 Καὶ εὐθέως ἐκάλεσεν αὐτούς· καὶ ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαῖον ἐν τῷ πλοίῳ μετὰ τῶν μισθωτῶν, ἀπῆλθον ὀπίσω αὐτοῦ.

21 ΚΑΙ εἰσπορεύονται εἰς Καπερναούμ· καὶ εὐθέως τοῖς σάβ-

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8. See note, Matt., iii., 11.

9. *ἐν ἐκείναις ταῖς ἡμέραις.* A Hebraism, not marking any precise time.—*Ναζαρὲτ.* See note, Matt., ii., 23.—*εἰς τὸν Ἰορδάνην*; *εἰς*, for *ἐν*, as in Luke, xi., 7; also verse 39, *infra*, ii., 2, &c.

10, 11. See notes, Matt., iii., 16, 17.—*εἶδε*, *i. e.*, he, Jesus: some refer it to John.—*εὐθέως*, *i. e.*, *εὐθέως εἶδε.* See verse 29, and ch. xi., 2.

12. *ἐκβάλλει*, *expellit*, *educit*, "urges," indicating some degree of compulsion, though not necessarily so. See ch. i., 43; Matt., ix., 25, &c.

13. *πειραζόμενος ὑπὸ τοῦ Σατανᾶ.* See notes, Matt., iv., 1–9.—*θηρίων*, "among the wild beasts" in the most unfrequented part of the wilderness.

14. *παραδοθῆναι* (*παραδίδωμι*), *scil.* *εἰς φυλακήν.* See note, Matt., xiv., 3.

15. *ὁ καιρὸς*, *the* time indicated by the prophets.—*μετανοεῖτε.* See note, Matt., iii., 2.—*πιστεύετε*, "believe in this good news which I have announced."

16. *θάλασσαν.* See note, Matt., iv., 18.—*Σίμωνα.* See note, Matt., x., 2.—*ἀμφίβληστρον.* *Conf.* Matt., iv., 18.

17. *ἁλιεῖς ἀνθρώπων.* See note, Matt., iv., 19.

19. *προβὰς*, "passing on a little way."—*Ἰάκωβον*, "James," note, Matt., x., 3.—*αὐτοὺς*, "he saw these, also, in their bark."

20. *μισθωτῶν*, "hired servants," which shows that the position of Zebedee and his sons was above poverty, and perhaps somewhat affluent.

21. *Καπερναούμ.* See note, Matt., iv., 13.—*σάββασιν*, *plur.* for *sing.*, as

βασιν εἰσελθὼν εἰς συναγωγὴν ἐδίδασκε.

22 Καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ· ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ γραμματεῖς.

23 Καὶ ἦν ἐν τῇ συναγωγῇ αὐτῶν ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ, καὶ ἀνέκραξε

24 λέγων, Ἔα, τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ; ἦλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ Θεοῦ.

25 Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, λέγων, Φιμώθητι, καὶ ἔξελθε ἐξ αὐτοῦ.

26 Καὶ σπαράξαν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον, καὶ κράξαν φωνῇ μεγάλῃ, ἐξῆλθεν ἐξ αὐτοῦ.

27 Καὶ ἐθαμβήθησαν πάντες, ὥστε συζητεῖν πρὸς αὐτοὺς, λέγοντας, Τί ἐστι τοῦτο; τίς ἡ διδαχὴ ἡ καινὴ αὕτη, ὅτι κατ' ἐξουσίαν καὶ τοῖς πνεύμασι τοῖς ἀκαθάρτοις ἐπιτάσσει, καὶ ὑπακούουσιν αὐτῷ;

28 Ἐξῆλθε δὲ ἡ ἀκοὴ αὐτοῦ εὐθὺς εἰς ὅλην τὴν περίχωρον τῆς Γαλιλαίας.

29 ΚΑΙ εὐθέως ἐκ τῆς συναγωγῆς ἐξελθόντες ἦλθον εἰς τὴν οἰκίαν Σίμωνος καὶ Ἀνδρέου, μετὰ Ἰακώβου καὶ Ἰωάννου.

30 Ἡ δὲ πενθερὰ Σίμωνος κατέκειτο πυρέσσουσα· καὶ εὐθέως λέγουσιν αὐτῷ περὶ αὐτῆς.

31 Καὶ προσελθὼν ἤγειρεν αὐτὴν, κρατήσας τῆς χειρὸς αὐτῆς· καὶ ἀφῆκεν αὐτὴν ὁ πυρετὸς εὐθέως, καὶ διηκόνει αὐτοῖς.

32 Ὀψίας δὲ γενομένης, ὅτε ἔδυ ὁ ἥλιος, ἔφερον πρὸς αὐτὸν πάντας τοὺς κακῶς ἔχοντας καὶ τοὺς δαιμονιζομένους·

33 καὶ ἡ πόλις ὅλη ἐπισυνηγμένη ἦν πρὸς τὴν θύραν·

34 καὶ ἐθεράπευσε πολλοὺς κακῶς ἔχοντας ποικίλαις νόσοις· καὶ δαιμόνια πολλὰ ἐξέβαλε, καὶ οὐκ ἤφιε λαλεῖν τὰ δαιμόνια, ὅτι ᾔδεισαν αὐτόν.

35 ΚΑΙ πρωῒ ἔννυχον λίαν ἀναστὰς ἐξῆλθε, καὶ ἀπῆλθεν εἰς ἔρημον τόπον, κἀκεῖ προσηύχετο.

36 Καὶ κατεδίωξαν αὐτὸν ὁ Σίμων καὶ οἱ μετ' αὐτοῦ·

37 καὶ εὑρόντες αὐτὸν λέγουσιν αὐτῷ, Ὅτι πάντες ζητοῦσί σε.

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in Matt., xii., 1; xxviii., 1, &c. Wolfius takes it literally to refer to *several Sabbaths*.—συναγωγὴν. See note, Matt., iv., 23.

22. See note, Matt., vii., 29.

23. ἐν, equivalent to Heb. בְּ, in the sense of *with;* as Exod., xv., 19.

24. ἔα, "ah!" an exclamation. The English version translates as if from ἐάω. The Vulgate and Syriac version omit it entirely.—οἶδά σε τίς εἶ, a usual Attic construction for οἶδα τις σὺ εἶ.—ἅγιος τοῦ Θεοῦ, "the Holy One of God," *i. e.*, the Messiah, or Christ.

25 φιμώθητι. See note, Matt., xxii., 12.—ἔξελθε (ἐξέρχομαι).

26. σπαράξαν (*neut. 1st aor. part.* σπαράσσω): properly this verb means to *tear* or *lacerate;* thence to *convulse*, as here. See Luke, iv., 35

27. διδαχὴ, "teaching."—ὅτι, "for he commands," &c., expressive of wonder and admiration.

28. περίχωρον, *i. e.*, throughout all Galilee; γῆν is understood.

32. ὀψίας. See note, Matt., viii., 16. This was the second evening, *i. e.*, after six o'clock, or ὅτε ἔδυ ὁ ἥλιος, *cum sol occidisset*. Before this it was unlawful to do acts like those here noticed.—ἔδυ, from δύνω or δῦμι.—δαιμονιζομένους. See note, Matt., iv., 24.

34. ἤφιε, ~~2d aor.~~ from ~~ἀφιέω~~ (ἀφίημι). —ὅτι, "because," or "that;" either makes a good sense.

35. πρωῒ, in the morning, having risen before the dawn.

36. κατεδίωξαν, note their eagerness and earnestness.

37. ὅτι, expletive, as frequently.—

38 Καὶ λέγει αὐτοῖς, Ἄγωμεν εἰς τὰς ἐχομένας κωμοπόλεις, ἵνα κἀκεῖ κηρύξω· εἰς τοῦτο γὰρ ἐξελήλυθα.

39 Καὶ ἦν κηρύσσων ἐν ταῖς συναγωγαῖς αὐτῶν, εἰς ὅλην τὴν Γαλιλαίαν, καὶ τὰ δαιμόνια ἐκβάλλων.

40 ΚΑΙ ἔρχεται πρὸς αὐτὸν λεπρὸς, παρακαλῶν αὐτὸν καὶ γονυπετῶν αὐτὸν, καὶ λέγων αὐτῷ, Ὅτι ἐὰν θέλῃς, δύνασαί με καθαρίσαι.

41 Ὁ δὲ Ἰησοῦς σπλαγχνισθεὶς, ἐκτείνας τὴν χεῖρα, ἥψατο αὐτοῦ, καὶ λέγει αὐτῷ, Θέλω, καθαρίσθητι.

42 Καὶ εἰπόντος αὐτοῦ, εὐθέως ἀπῆλθεν ἀπ' αὐτοῦ ἡ λέπρα, καὶ ἐκαθαρίσθη.

43 Καὶ ἐμβριμησάμενος αὐτῷ, εὐθέως ἐξέβαλεν αὐτὸν,

44 καὶ λέγει αὐτῷ, Ὅρα μηδενὶ μηδὲν εἴπῃς· ἀλλ' ὕπαγε, σεαυτὸν δεῖξον τῷ ἱερεῖ, καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου ἃ προσέταξε Μωσῆς, εἰς μαρτύριον αὐτοῖς.

45 Ὁ δὲ ἐξελθὼν ἤρξατο κηρύσσειν πολλὰ καὶ διαφημίζειν τὸν λόγον, ὥστε μηκέτι αὐτὸν δύνασθαι φανερῶς εἰς πόλιν εἰσελθεῖν· ἀλλ' ἔξω ἐν ἐρήμοις τόποις ἦν, καὶ ἤρχοντο πρὸς αὐτὸν πανταχόθεν.

## ΚΕΦ. β'. 2.

1 ΚΑΙ πάλιν εἰσῆλθεν εἰς Καπερναοὺμ δι' ἡμερῶν· καὶ ἠκούσθη ὅτι εἰς οἶκόν ἐστι,

2 καὶ εὐθέως συνήχθησαν πολλοὶ, ὥστε μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν· καὶ ἐλάλει αὐτοῖς τὸν λόγον.

3 Καὶ ἔρχονται πρὸς αὐτὸν, παραλυτικὸν φέροντες, αἰρόμενον ὑπὸ τεσσάρων.

4 Καὶ μὴ δυνάμενοι προσεγγίσαι αὐτῷ διὰ τὸν ὄχλον, ἀπεστέγασαν τὴν στέγην ὅπου ἦν,

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*πάντες ζητοῦσί σε.* The multitude had followed him to this place. *Conf.* Luke, iv., 42, 43.

38. *ἐχομένας κωμοπόλεις*, towns adjacent (*i. e.*, having themselves near, close by). See Luke, xiii., 33; Acts, xx., 15, &c.—*ἐξελήλυθα*, "with this design I came forth" (from God the Father); this was the object of my leaving heaven and taking human form.

39. *ἦν κηρύσσων.* This was his custom, or practice.

40. *λεπρὸς.* See note, Matt., viii., 3.

41. *σπλαγχνισθεὶς.* See note, Matt., ix., 36.

43. *ἐμβριμησάμενος.* See note, Matt., ix., 30.

44. *αὐτοῖς*, to the people or the priests. Matt., viii., 4.—*προσένεγκε*, from *προσφέρω.*

45. *ὥστε* goes with *indic.* or *infin.* —*αὐτὸν*, "he," the Saviour.—*ἤρχοντο*, from *ἔρχομαι.*

Chap. II., ver. 1. *δι' ἡμερῶν* (*τίνων* understood), "after some days." Xenophon uses *διὰ χρόνου* in the same sense. *Comp.* Gen., iv., 3; Acts, xxiv., 17; Gal., ii., 1.

2. *τὰ — θύραν* (*μέρη* understood). Neither the vestibule nor the space round it could contain them.

3. *παραλυτικὸν.* See note, Matt., iv., 24. — *τεσσάρων* (*ἀνδρῶν* understood).

4. *ἀπεστέγασαν* (*ἀποστεγάζω*, from *ἀπὸ* and *στέγη*), "they unroofed or removed the roof." The Eastern dwellings were flat-roofed, and had staircases both inside and out (but in the gateway or court). The paralytic was brought hither, and an opening being effected by removing some portion of the roof (whether tiles or thatching is not certain, if either), they let down the couch into the immediate presence of Jesus. *Comp.* Luke, v., 19.—*ἐξορύξαντες*, would seem to imply some difficulty in making way through the roof.

*καὶ ἐξορύξαντες χαλῶσι τὸν κράββατον, ἐφ' ᾧ ὁ παραλυτικὸς κατέκειτο.*

5 *Ἰδὼν δὲ ὁ Ἰησοῦς τὴν πίστιν αὐτῶν, λέγει τῷ παραλυτικῷ, Τέκνον, ἀφέωνταί σοι αἱ ἁμαρτίαι σου.*

6 *Ἦσαν δέ τινες τῶν γραμματέων ἐκεῖ καθήμενοι, καὶ διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν,*

7 *Τί οὗτος οὕτω λαλεῖ βλασφημίας; τίς δύναται ἀφιέναι ἁμαρτίας, εἰ μὴ εἷς ὁ Θεός;*

8 *Καὶ εὐθέως ἐπιγνοὺς ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ, ὅτι οὕτως διαλογίζονται ἐν ἑαυτοῖς, εἶπεν αὐτοῖς, Τί ταῦτα διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν;*

9 *Τί ἐστιν εὐκοπώτερον, εἰπεῖν τῷ παραλυτικῷ, Ἀφέωνταί σοι αἱ ἁμαρτίαι· ἢ εἰπεῖν, Ἔγειραι καὶ ἆρόν σου τὸν κράββατον, καὶ περιπάτει;*

10 *Ἵνα δὲ εἰδῆτε, ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἀφιέναι ἐπὶ τῆς γῆς ἁμαρτίας, (λέγει τῷ παραλυτικῷ,)*

11 *Σοὶ λέγω, ἔγειραι καὶ ἆρον τὸν κράββατόν σου, καὶ ὕπαγε εἰς τὸν οἶκόν σου.*

12 *Καὶ ἠγέρθη εὐθέως, καὶ ἄρας τὸν κράββατον, ἐξῆλθεν ἐναντίον πάντων· ὥστε ἐξίστασθαι πάντας, καὶ δοξάζειν τὸν Θεὸν, λέγοντας, Ὅτι οὐδέποτε οὕτως εἴδομεν.*

13 ΚΑΙ *ἐξῆλθε πάλιν παρὰ τὴν θάλασσαν· καὶ πᾶς ὁ ὄχλος ἤρχετο πρὸς αὐτὸν, καὶ ἐδίδασκεν αὐτούς.*

14 *Καὶ παράγων εἶδε Λευῒν τὸν τοῦ Ἀλφαίου, καθήμενον ἐπὶ τὸ τελώνιον, καὶ λέγει αὐτῷ, Ἀκολούθει μοι. Καὶ ἀναστὰς ἠκολούθησεν αὐτῷ.*

15 *Καὶ ἐγένετο ἐν τῷ κατακεῖσθαι αὐτὸν ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ· ἦσαν γὰρ πολλοὶ, καὶ ἠκολούθησαν αὐτῷ.*

16 *Καὶ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, ἰδόντες αὐτὸν ἐσθίοντα μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν, ἔλεγον τοῖς μαθηταῖς αὐτοῦ, Τί ὅτι μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει καὶ πίνει;*

17 *Καὶ ἀκούσας ὁ Ἰησοῦς λέγει αὐτοῖς, Οὐ χρείαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες. οὐκ ἦλθον καλέσαι δικαίους, ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν.*

18 *Καὶ ἦσαν οἱ μαθηταὶ Ἰω-*

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5–12. See notes, Matt., ix., 2–8.

8. *ἐπιγνοὺς—αὐτοῦ*, a peculiar expression, indicating plainly the possession of more than human knowledge.—*ἐπιγνοὺς* (*ἐπιγινώσκω*), *πνεύματι αὐτοῦ*, "in or by his spirit," that is, *in himself.*

13. *πάλιν*, he had not long before called Andrew, Peter, James, and John. See ch. i., 16; Matt., ix., 9.

14. *παράγων*, as he passed along the shore of the lake.—*Λευῒν*, *i. e.*, St. Matthew.—*τὸν*, *υἱὸν* understood. Eusebius and some of the early writers doubt whether Levi and Matthew are the same person.—*τὸ τελώνιον*, "the custom-house, or office," at the side of the lake or harbor.

15. *κατακεῖσθαι*, *συνανέκειντο*. See note, Matt., viii., 11.—*τελῶναι*. See note, Matt., v., 46.—*ἁμαρτωλοὶ*. See note, Matt., ix., 10.—*αὐτῷ*, *i. e.*, Jesus. Some have referred *αὐτῷ* to Matthew.

16. *γραμματεῖς—φαρισαῖοι*. See note, Matt., ii., 4; iii., 7.—*τί*, for *διὰ τί*, "why is it?" "wherefore," &c.

17. *οὐ χρείαν*. See note, Matt., ix., 13.

18. *νηστεύοντες*. See note, Matt., vi., 16.—*ἔρχονται*. St. Matthew (ch. ix., 14) ascribes this question to John's disciples.—*σοὶ*, usually regarded as

άννου καὶ οἱ τῶν Φαρισαίων νηστεύοντες· καὶ ἔρχονται καὶ λέγουσιν αὐτῷ, Διατί οἱ μαθηταὶ Ἰωάννου καὶ οἱ τῶν Φαρισαίων νηστεύουσιν, οἱ δὲ σοὶ μαθηταὶ οὐ νηστεύουσι;

19 Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος, ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστι, νηστεύειν; ὅσον χρόνον μεθ' ἑαυτῶν ἔχουσι τὸν νυμφίον, οὐ δύνανται νηστεύειν·

20 ἐλεύσονται δὲ ἡμέραι, ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν ἐν ἐκείναις ταῖς ἡμέραις.

21 Καὶ οὐδεὶς ἐπίβλημα ῥάκους ἀγνάφου ἐπιῤῥάπτει ἐπὶ ἱματίῳ παλαιῷ· εἰ δὲ μὴ, αἴρει τὸ πλήρωμα αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ, καὶ χεῖρον σχίσμα γίνεται.

22 Καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μὴ, ῥήσσει ὁ οἶνος ὁ νέος τοὺς ἀσκοὺς, καὶ ὁ οἶνος ἐκχεῖται καὶ οἱ ἀσκοὶ ἀπολοῦνται· ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς βλητέον.

23 ΚΑΙ ἐγένετο παραπορεύεσθαι αὐτὸν ἐν τοῖς σάββασι διὰ τῶν σπορίμων, καὶ ἤρξαντο οἱ μαθηταὶ αὐτοῦ ὁδὸν ποιεῖν τίλλοντες τοὺς στάχυας.

24 Καὶ οἱ Φαρισαῖοι ἔλεγον αὐτῷ, Ἴδε, τί ποιοῦσιν ἐν τοῖς σάββασιν, ὃ οὐκ ἔξεστι;

25 Καὶ αὐτὸς ἔλεγεν αὐτοῖς, Οὐδέποτε ἀνέγνωτε, τί ἐποίησε Δαβὶδ, ὅτε χρείαν ἔσχε καὶ ἐπείνασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ;

26 πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ ἐπὶ Ἀβιάθαρ τοῦ ἀρχιερέως, καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, οὓς οὐκ ἔξεστι φαγεῖν εἰ μὴ τοῖς ἱερεῦσι, καὶ ἔδωκε καὶ τοῖς σὺν αὐτῷ οὖσι;

27 Καὶ ἔλεγεν αὐτοῖς, Τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο, οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον.

28 Ὥστε κύριός ἐστιν ὁ υἱὸς

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*dat.* for *genit.* Bloomfield says that it is the *nom. plur.* of σός, σή, σόν.

19. *μὴ δύνανται.* This verb is used not only in cases of absolute possibility and impossibility, but in those where it is unfit or incongruous (as here and Luke, xi., 7) to do certain acts; where it is contrary to justice or equity. Deut., xii., 17; Acts, x., 47, &c. Consult Whitby *in loc.*

20. *ἀπαρθῇ*, 1*st aor. pass.* of *ἀπαίρω*.

21. *αἴρει, scil. τι.* The construction seems to be *τὸ πλήρωμα αὐτοῦ* (*scil. τοῦ παλαιοῦ*) *τὸ καινὸν αἴρει* (*ἀπὸ*) *τοῦ παλαιοῦ*.

22. *ἀσκοὺς*, "leathern bottles." Matt., ix., 17.

23. *σάββασι*, *plur.* for *sing.* St. Luke fixes the time, *σαββάτῳ δευτεροπρώτῳ*. See note, Luke, vi., 1.—*ἤρξαντο—ποιεῖν*, for *ἐποιοῦν*. "Began" is frequently expletive. But *Conf.* Winer's *Gram. New Testament*, p. 451 (*d.*). See note, Matt., xii., 1, *et seq.*

26. *ἐπὶ Ἀβιάθαρ τοῦ ἀρχιερέως*, "in the days of Abiathar, the high-priest." From 1 Sam., xxi., 1, we learn that *Ahimelech*, the father of Abiathar, was high-priest at this time; it is hence difficult to reconcile the two places. Various solutions have been offered, none, perhaps, entirely satisfactory; but the best appears to be that which supposes Abiathar to be named in preference, because he was better known and more distinguished than his father; thus the verse will read, "in the days of Abiathar (who was afterward) the high-priest." It must be confessed, however, that this, as well as other solutions, is open to considerable objection.

27. *σάββατον—ἐγένετο.* The Sabbath was made or appointed for man's good, just as all the positive institutions of God's law; therefore, we are not required to observe it so as to make it an injury to us. Moreover, our Lord's authority is sufficient to warrant actions seemingly opposed to its dictates, for He is Lord even (*καὶ*) of the Sabbath day.

τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.

ΚΕΦ. γ΄. 3.

1 ΚΑΙ εἰσῆλθε πάλιν εἰς τὴν συναγωγὴν, καὶ ἦν ἐκεῖ ἄνθρωπος ἐξηραμμένην ἔχων τὴν χεῖρα,

2 καὶ παρετήρουν αὐτὸν εἰ τοῖς σάββασι θεραπεύσει αὐτὸν, ἵνα κατηγορήσωσιν αὐτοῦ.

3 Καὶ λέγει τῷ ἀνθρώπῳ τῷ ἐξηραμμένην ἔχοντι τὴν χεῖρα, Ἔγειραι εἰς τὸ μέσον.

4 Καὶ λέγει αὐτοῖς, Ἔξεστι τοῖς σάββασιν ἀγαθοποιῆσαι, ἢ κακοποιῆσαι; ψυχὴν σῶσαι, ἢ ἀποκτεῖναι; Οἱ δὲ ἐσιώπων.

5 Καὶ περιβλεψάμενος αὐτοὺς μετ' ὀργῆς, συλλυπούμενος ἐπὶ τῇ πωρώσει τῆς καρδίας αὐτῶν, λέγει τῷ ἀνθρώπῳ, Ἔκτεινον τὴν χεῖρά σου. Καὶ ἐξέτεινε, καὶ ἀποκατεστάθη ἡ χεὶρ αὐτοῦ ὑγιὴς ὡς ἡ ἄλλη.

6 Καὶ ἐξελθόντες οἱ Φαρισαῖοι εὐθέως μετὰ τῶν Ἡρωδιανῶν συμβούλιον ἐποίουν κατ' αὐτοῦ, ὅπως αὐτὸν ἀπολέσωσι.

7 ΚΑΙ ὁ Ἰησοῦς ἀνεχώρησε μετὰ τῶν μαθητῶν αὐτοῦ πρὸς τὴν θάλασσαν· καὶ πολὺ πλῆθος ἀπὸ τῆς Γαλιλαίας ἠκολούθησαν αὐτῷ· καὶ ἀπὸ τῆς Ἰουδαίας,

8 καὶ ἀπὸ Ἱεροσολύμων, καὶ ἀπὸ τῆς Ἰδουμαίας, καὶ πέραν τοῦ Ἰορδάνου· καὶ οἱ περὶ Τύρον καὶ Σιδῶνα, πλῆθος πολὺ, ἀκούσαντες ὅσα ἐποίει, ἦλθον πρὸς αὐτόν.

9 Καὶ εἶπε τοῖς μαθηταῖς αὐτοῦ, ἵνα πλοιάριον προσκαρτερῇ αὐτῷ, διὰ τὸν ὄχλον, ἵνα μὴ θλίβωσιν αὐτόν.

10 Πολλοὺς γὰρ ἐθεράπευσεν,

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Chap. III., ver. 1. πάλιν. On another Sabbath. See Luke, vi., 6.

2. παρετήρουν, *i. e.*, the Pharisees (verse 6). *Comp.* Matt., xii., 14; Luke, vi., 7. This verb signifies to *watch narrowly*, and usually with *insidious intent*. It was certainly so in the case of these hardened hypocrites, who, though they would not have broken the least point of the law, yet scrupled not to plot evil against the holy and blameless Saviour.

4. ἔξεστι, "is it lawful," &c. The Saviour convicts them of gross inconsistency.—ἀποκτεῖναι. Since the time of the Maccabees, the Jews hold it lawful to defend themselves against enemies on the Sabbath day.

5. μετ' ὀργῆς, "with anger;" anger is not necessarily sinful or wrong. In our Lord's case, it was deep grief and indignation, because of the πώρωσις, hardness, perversity of their hearts, so willfully, wickedly blind were they. Πώρωσις is used in same sense, Rom., xi., 25; Eph., iv., 18.

6. Ἡρωδιανῶν. See note, Matt., xxii., 16. Our Saviour was now in the dominions of Herod Antipas. (Matt., xiv., 1.)

7. ἀνεχώρησε, "withdrew" to the Sea of Galilee. He seems to have crossed over to the eastern side of the lake, into the territories of Philip, in order to escape from the vengeful plots against His life. See Matthew, xxii., 16.

8. Ἰδουμαίας, "Idumea," the ancient Edom, lay to the southeast of Palestine, and included a part of the territory of the tribe of Judah and all of that of Simeon which the Idumeans had overrun. About B.C. 150, John Hyrcanus subdued them and obliged them to receive the Jewish religion; they were consequently incorporated with the nation of the Jews. In the New Testament, this is the Idumea spoken of.—οἱ περὶ Τύρον (οἰκοῦντες understood). On Tyre and Sidon, see note, Matt., xi., 21.

9. προσκαρτερῇ. An expressive word. See Acts, viii., 13. A boat should be ready at all times to receive him.

10. ἐπιπίπτειν. Doctor Hammond thinks that this verb here should denote *falling down* at his feet, to request that they might touch him. The usual sense of *pressing upon him* seems bet-

*ὥστε ἐπιπίπτειν αὐτῷ, ἵνα αὐτοῦ ἅψωνται, ὅσοι εἶχον μάστιγας·*

11 *καὶ τὰ πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν ἐθεώρει, προσέπιπτεν αὐτῷ, καὶ ἔκραζε λέγοντα,* Ὅτι *σὺ εἶ ὁ υἱὸς τοῦ* Θεοῦ.

12 Καὶ *πολλὰ ἐπετίμα αὐτοῖς, ἵνα μὴ αὐτὸν φανερὸν ποιήσωσι.*

13 Καὶ *ἀναβαίνει εἰς τὸ ὄρος, καὶ προσκαλεῖται οὓς ἤθελεν αὐτός· καὶ ἀπῆλθον πρὸς αὐτόν.*

14 Καὶ *ἐποίησε δώδεκα, ἵνα ὦσι μετ' αὐτοῦ, καὶ ἵνα ἀποστέλλῃ αὐτοὺς κηρύσσειν,*

15 *καὶ ἔχειν ἐξουσίαν θεραπεύειν τὰς νόσους, καὶ ἐκβάλλειν τὰ δαιμόνια·*

16 *καὶ ἐπέθηκε τῷ* Σίμωνι *ὄνομα* Πέτρον·

17 *καὶ* Ἰάκωβον *τὸν τοῦ* Ζεβεδαίου, *καὶ* Ἰωάννην *τὸν ἀδελφὸν τοῦ* Ἰακώβου· *καὶ ἐπέθηκεν αὐτοῖς ὀνόματα* Βοανεργὲς, *ὅ ἐστιν, υἱοὶ βροντῆς·*

18 *καὶ* Ἀνδρέαν, *καὶ* Φίλιππον, *καὶ* Βαρθολομαῖον, *καὶ* Ματθαῖον, *καὶ* Θωμᾶν, *καὶ* Ἰάκωβον *τὸν τοῦ* Ἀλφαίου, *καὶ* Θαδδαῖον, *καὶ* Σίμωνα *τὸν* Κανανίτην,

19 *καὶ* Ἰούδαν Ἰσκαριώτην, *ὃς καὶ παρέδωκεν αὐτόν.* ΚΑΙ *ἔρχονται εἰς οἶκον·*

20 *καὶ συνέρχεται πάλιν ὄχλος, ὥστε μὴ δύνασθαι αὐτοὺς μήτε ἄρτον φαγεῖν.*

21 Καὶ *ἀκούσαντες οἱ παρ' αὐτοῦ ἐξῆλθον κρατῆσαι αὐτόν· ἔλεγον γὰρ,* Ὅτι *ἐξέστη.*

22 Καὶ *οἱ γραμματεῖς οἱ ἀπὸ* Ἱεροσολύμων *καταβάντες ἔλεγον,* Ὅτι Βεελζεβοὺλ *ἔχει, καὶ,* Ὅτι *ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.*

23 Καὶ *προσκαλεσάμενος αὐτοὺς, ἐν παραβολαῖς ἔλεγεν αὐτοῖς,* Πῶς *δύναται* Σατανᾶς Σατανᾶν *ἐκβάλλειν;*

24 Καὶ *ἐὰν βασιλεία ἐφ' ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι ἡ βασιλεία ἐκείνη·*

25 *καὶ ἐὰν οἰκία ἐφ' ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι ἡ οἰκία ἐκείνη·*

26 *καὶ εἰ ὁ* Σατανᾶς *ἀνέστη ἐφ' ἑαυτὸν καὶ μεμέρισται, οὐ δύναται σταθῆναι, ἀλλὰ τέλος ἔχει*

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ter.—*μάστιγας*, literally, *scourges;* here, grievous disorders or maladies, the scourges sent upon men for their sins. See note, Matt, viii, 17.—*ἐθεράπευσεν*, *sanaverat*, "had healed," *aor.* in *pluperf.* sense.

12. *πολλὰ ἐπετίμα αὐτοῖς*, "charged them much," *i. e.*, strictly.—*ἐπετίμα* (*ἐπιτιμάω*).

13. *τὸ ὄρος*. See Matt., v., 1.

14. *ἐποίησε*, "appointed," "selected," *delegit.* (Syr. version.)—*ποιεῖν* is used in this sense, 1 Sam., xii., 6, and in other places.

16. There seems to be something wanting here to complete the connection. *Comp.* Matt., x., 2.

17. *Βοανεργὲς*, "sons of thunder," indicating their fervor and zeal. See Luke, ix., 54; Mark, ix., 38. The derivation of the title is somewhat doubtful; probably from Heb. גַּשׁ· בְּנֵי. *Comp. Æn.*, vi., 842: "Scipiadas geminos, *duo fulmina* belli."

18. *Θαδδαῖον*, called also Lebbeus See Matt., x., 3.

21. *οἱ παρ' αὐτοῦ.* His kinsmen o relations hearing how the peopl thronged after him, set out, *i. e.*, lef their homes to go and urge him (eve forcibly, *κρατῆσαι*) to remit his labor among the people.—*ἐξέστη*, "he is be side himself," transported beyond du bounds in not allowing himself an rest: perhaps, as Grotius suggest *ἐξέστη* here means "faint from fa tigue and exhausted spirits," a sens not unusual in the *Septuag.*

22. He had just cast out a blind an dumb spirit. Matt., xii., 22.

22–30. See notes, Matt., xii., 24–3

27 Οὐ δύναται οὐδεὶς τὰ σκεύη τοῦ ἰσχυροῦ, εἰσελθὼν εἰς τὴν οἰκίαν αὐτοῦ, διαρπάσαι, ἐὰν μὴ πρῶτον τὸν ἰσχυρὸν δήσῃ, καὶ τότε τὴν οἰκίαν αὐτου διαρπάσει.

28 Ἀμὴν λέγω ὑμῖν, ὅτι πάντα ἀφεθήσεται τὰ ἁμαρτήματα τοῖς υἱοῖς τῶν ἀνθρώπων, καὶ βλασφημίαι ὅσας ἂν βλασφημήσωσιν·

29 ὃς δ' ἂν βλασφημήσῃ εἰς τὸ πνεῦμα τὸ ἅγιον, οὐκ ἔχει ἄφεσιν εἰς τὸν αἰῶνα, ἀλλ' ἔνοχός ἐστιν αἰωνίου κρίσεως·

30 ὅτι ἔλεγον, Πνεῦμα ἀκάθαρτον ἔχει.

31 Ἔρχονται οὖν οἱ ἀδελφοὶ καὶ ἡ μήτηρ αὐτοῦ, καὶ ἔξω ἑστῶτες ἀπέστειλαν πρὸς αὐτὸν, φωνοῦντες αὐτόν.

32 Καὶ ἐκάθητο ὄχλος περὶ αὐτόν· εἶπον δὲ αὐτῷ, Ἰδοὺ, ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ζητοῦσί σε.

33 Καὶ ἀπεκρίθη αὐτοῖς λέγων, Τίς ἐστιν ἡ μήτηρ μου ἢ οἱ ἀδελφοί μου;

34 Καὶ περιβλεψάμενος κύκλῳ τοὺς περὶ αὐτὸν καθημένους, λέγει, Ἴδε, ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου.

35 Ὃς γὰρ ἂν ποιήσῃ τὸ θέλημα τοῦ Θεοῦ, οὗτος ἀδελφός μου καὶ ἀδελφή μου καὶ μήτηρ ἐστί.

## ΚΕΦ. δ'. 4.

1 ΚΑΙ πάλιν ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν· καὶ συνήχθη πρὸς αὐτὸν ὄχλος πολὺς, ὥστε αὐτὸν ἐμβάντα εἰς τὸ πλοῖον καθῆσθαι ἐν τῇ θαλάσσῃ· καὶ πᾶς ὁ ὄχλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ἦν.

2 Καὶ ἐδίδασκεν αὐτοὺς ἐν παραβολαῖς πολλὰ, καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ,

3 Ἀκούετε. ἰδοὺ, ἐξῆλθεν ὁ σπείρων τοῦ σπεῖραι·

4 καὶ ἐγένετο ἐν τῷ σπείρειν, ὃ μὲν ἔπεσε παρὰ τὴν ὁδὸν, καὶ ἦλθε τὰ πετεινὰ τοῦ οὐρανοῦ καὶ κατέφαγεν αὐτό.

5 Ἄλλο δὲ ἔπεσεν ἐπὶ τὸ πετρῶδες, ὅπου οὐκ εἶχε γῆν πολλήν· καὶ εὐθέως ἐξανέτειλε, διὰ τὸ μὴ ἔχειν βάθος γῆς·

6 ἡλίου δὲ ἀνατείλαντος ἐκαυματίσθη, καὶ διὰ τὸ μὴ ἔχειν ῥίζαν ἐξηράνθη.

7 Καὶ ἄλλο ἔπεσεν εἰς τὰς ἀκάνθας· καὶ ἀνέβησαν αἱ ἄκανθαι, καὶ συνέπνιξαν αὐτὸ, καὶ καρπὸν οὐκ ἔδωκε.

8 Καὶ ἄλλο ἔπεσεν εἰς τὴν γῆν τὴν καλήν· καὶ ἐδίδου καρπὸν ἀναβαίνοντα καὶ αὐξάνοντα, καὶ ἔφερεν ἓν τριάκοντα, καὶ ἓν ἑξήκοντα, καὶ ἓν ἑκατόν.

9 Καὶ ἔλεγεν αὐτοῖς, Ὁ ἔχων ὦτα ἀκούειν, ἀκουέτω.

10 Ὅτε δὲ ἐγένετο καταμόνας, ἠρώτησαν αὐτὸν οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα τὴν παραβολήν.

11 Καὶ ἔλεγεν αὐτοῖς, Ὑμῖν δέδοται γνῶναι τὸ μυστήριον τῆς

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30. *ὅτι*, "because." He said this because, &c.

31. Dr. Burton connects this with verse 21. See Matt., xii., 46–48.

34. The reading is probably *τοὺς κύκλῳ περὶ αὐτόν*.

Chap. IV., ver. 1. *ἤρξατο διδάσκειν*, for *ἐδίδαξε*, "he was teaching." See note, ch. ii., 23.

2. *ἐν τῇ διδαχῇ αὐτοῦ*, a phrase peculiar to St Mark. So ch. xii., 38.

3. *et seqq.* See notes, Matt., xiii., 1, *et seqq.*—*τοῦ*, *scil.* *ἕνεκα*.

5. *πετρῶδες*, *scil.* *χωρίον*.

10. *καταμόνας*, *adv.*, "in private" (*i. e.*, *κατὰ μόνας χώρας*).

11. *τοῖς ἔξω*. An appellation given by the Jews to the heathen. Matt., viii., 12; Luke, xiii., 25–28. Our

*βασιλείας τοῦ Θεοῦ· ἐκείνοις δὲ τοῖς ἔξω, ἐν παραβολαῖς τὰ πάντα γίνεται·*

12 *ἵνα βλέποντες βλέπωσι, καὶ μὴ ἴδωσι· καὶ ἀκούοντες ἀκούωσι, καὶ μὴ συνιῶσι· μήποτε ἐπιστρέψωσι, καὶ ἀφεθῇ αὐτοῖς τὰ ἁμαρτήματα.*

13 Καὶ *λέγει αὐτοῖς,* Οὐκ *οἴδατε τὴν παραβολὴν ταύτην; καὶ πῶς πάσας τὰς παραβολὰς γνώσεσθε;*

14 Ὁ *σπείρων, τὸν λόγον σπείρει·*

15 *οὗτοι δέ εἰσιν οἱ παρὰ τὴν ὁδὸν, ὅπου σπείρεται ὁ λόγος, καὶ ὅταν ἀκούσωσιν, εὐθέως ἔρχεται ὁ* Σατανᾶς *καὶ αἴρει τὸν λόγον τὸν ἐσπαρμένον ἐν ταῖς καρδίαις αὐτῶν.*

16 Καὶ *οὗτοί εἰσιν ὁμοίως οἱ ἐπὶ τὰ πετρώδη σπειρόμενοι, οἳ ὅταν ἀκούσωσι τὸν λόγον, εὐθέως μετὰ χαρᾶς λαμβάνουσιν αὐτὸν,*

17 *καὶ οὐκ ἔχουσι ῥίζαν ἐν ἑαυτοῖς, ἀλλὰ πρόσκαιροί εἰσιν· εἶτα γενομένης θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον, εὐθέως σκανδαλίζονται.*

18 Καὶ *οὗτοί εἰσιν οἱ εἰς τὰς ἀκάνθας σπειρόμενοι, οὗτοί εἰσιν οἱ τὸν λόγον ἀκούοντες,*

19 *καὶ αἱ μέριμναι τοῦ αἰῶνος τούτου, καὶ ἡ ἀπάτη τοῦ πλούτου, καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι εἰσπορευόμεναι συμπνίγουσι τὸν λόγον, καὶ ἄκαρπος γίνεται.*

20 Καὶ *οὗτοί εἰσιν οἱ ἐπὶ τὴν γῆν τὴν καλὴν σπαρέντες, οἵτινες ἀκούουσι τὸν λόγον καὶ παραδέχονται, καὶ καρποφοροῦσιν, ἓν τριάκοντα, καὶ ἓν ἑξήκοντα, καὶ ἓν ἑκατόν.*

21 Καὶ *ἔλεγεν αὐτοῖς,* Μήτι *ὁ λύχνος ἔρχεται, ἵνα ὑπὸ τὸν μόδιον τεθῇ ἢ ὑπὸ τὴν κλίνην, οὐχ ἵνα ἐπὶ τὴν λυχνίαν ἐπιτεθῇ;*

22 Οὐ *γάρ ἐστί τι κρυπτὸν, ὃ ἐὰν μὴ φανερωθῇ· οὐδὲ ἐγένετο ἀπόκρυφον, ἀλλ' ἵνα εἰς φανερὸν ἔλθῃ.*

23 Εἴ*τις ἔχει ὦτα ἀκούειν, ἀκουέτω.*

24 Καὶ *ἔλεγεν αὐτοῖς,* Βλέ*πετε τί ἀκούετε. ἐν ᾧ μέτρῳ μετρεῖτε, μετρηθήσεται ὑμῖν, καὶ προστεθήσεται ὑμῖν τοῖς ἀκούουσιν.*

25 Ὃς *γὰρ ἂν ἔχῃ, δοθήσεται αὐτῷ· καὶ ὃς οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.*

26 ΚΑΙ *ἔλεγεν,* Οὕ*τως ἐστὶν ἡ βασιλεία τοῦ Θεοῦ, ὡς ἐὰν ἄνθρωπος βάλῃ τὸν σπόρον ἐπὶ τῆς γῆς,*

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Saviour intimates that the kingdom of God would be shortly taken from them, and they would be without.

13. *καὶ πῶς;* "how then?"—*καὶ* is *illative* here as in other places. See ch. x., 26; Luke, xii., 29; 1 Cor., v., 13, &c.

15. *οἱ παρὰ τὴν ὁδὸν, scil. σπειρόμενοι.*—*ὅπου* is for *ἐν οἷς*, as in Latin *ubi* for *apud quos*.

18. The second *οὗτοί εἰσιν* is, perhaps, to be omitted.

21. *αὐτοῖς, i. e.*, to the disciples.—*ἔρχεται.* Some MSS. read *καίεται*, and others *ἅπτεται.* Similar modes of expression are not unusual in the classics. Our Lord's purpose is to declare that what he now taught them privately they were afterward to publish to the world.—*κλίνην*, the wooden couch used to be strewed or covered with carpets, on which they reclined at meals.—*ἐπιτεθῇ* (*ἐπιτίθημι*).

22. *ἵνα.* See note, Matt., i., 22.

24. *τί ἀκούετε.* St. Luke (viii., 18) has *πῶς ἀκούετε.* *Comp.* 1 Cor., vii., 16, *τί γὰρ οἶδας.*—*ἐν ᾧ μέτρῳ.* If you freely dispense the instruction which you have received, you shall freely receive more.

25. *ὃς γὰρ ἂν ἔχῃ.* He that retains what he hears and makes a good use of it.—*καὶ*, "even."

26. St. Mark alone records this

27 *καὶ καθεύδῃ καὶ ἐγείρηται νύκτα καὶ ἡμέραν, καὶ ὁ σπόρος βλαστάνῃ καὶ μηκύνηται ὡς οὐκ οἶδεν αὐτός.*

28 Αὐτομάτη γὰρ ἡ γῆ καρποφορεῖ, πρῶτον χόρτον, εἶτα στάχυν, εἶτα πλήρη σῖτον ἐν τῷ στάχυϊ.

29 Ὅταν δὲ παραδῷ ὁ καρπὸς, εὐθέως ἀποστέλλει τὸ δρέπανον, ὅτι παρέστηκεν ὁ θερισμός.

30 ΚΑΙ ἔλεγε, Τίνι ὁμοιώσωμεν τὴν βασιλείαν τοῦ Θεοῦ; ἢ ἐν ποίᾳ παραβολῇ παραβάλωμεν αὐτήν;

31 Ὡς κόκκῳ σινάπεως, ὃς ὅταν σπαρῇ ἐπὶ τῆς γῆς, μικρότερος πάντων τῶν σπερμάτων ἐστὶ τῶν ἐπὶ τῆς γῆς·

32 *καὶ ὅταν σπαρῇ, ἀναβαίνει, καὶ γίνεται πάντων τῶν λαχάνων μείζων, καὶ ποιεῖ κλάδους μεγάλους, ὥστε δύνασθαι ὑπὸ τὴν σκιὰν αὐτοῦ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῦν.*

33 Καὶ τοιαύταις παραβολαῖς πολλαῖς ἐλάλει αὐτοῖς τὸν λόγον, καθὼς ἠδύναντο ἀκούειν·

34 χωρὶς δὲ παραβολῆς οὐκ ἐλάλει αὐτοῖς· κατ' ἰδίαν δὲ τοῖς μαθηταῖς αὐτοῦ ἐπέλυε πάντα.

35 ΚΑΙ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ ὀψίας γενομένης, Διέλθωμεν εἰς τὸ πέραν.

36 Καὶ ἀφέντες τὸν ὄχλον, παραλαμβάνουσιν αὐτὸν ὡς ἦν ἐν τῷ πλοίῳ· καὶ ἄλλα δὲ πλοιάρια ἦν μετ' αὐτοῦ.

37 Καὶ γίνεται λαῖλαψ ἀνέμου μεγάλη· τὰ δὲ κύματα ἐπέβαλλεν εἰς τὸ πλοῖον, ὥστε αὐτὸ ἤδη γεμίζεσθαι.

38 Καὶ ἦν αὐτὸς ἐπὶ τῇ πρύμνῃ ἐπὶ τὸ προσκεφάλαιον καθεύδων· καὶ διεγείρουσιν αὐτὸν, καὶ λέγουσιν αὐτῷ, Διδάσκαλε, οὐ μέλει σοι ὅτι ἀπολλύμεθα;

39 Καὶ διεγερθεὶς ἐπετίμησε τῷ ἀνέμῳ, καὶ εἶπε τῇ θαλάσσῃ, Σιώπα, πεφίμωσο. Καὶ ἐκόπασεν ὁ ἄνεμος, καὶ ἐγένετο γαλήνη μεγάλη.

40 Καὶ εἶπεν αὐτοῖς, Τί δειλοί

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parable. It teaches that though the Gospel may appear to be spread by human means, it is, in reality, God who nourishes it and gives it effect. (See 1 Cor., iii., 6.) As our Lord is the husbandman here alluded to, we must not, of course, press too closely upon the expressions *sleeping* and *waking*. *Comp.* note, Matt., xiii., 3.

29. παραδῷ, *scil.* ἑαυτόν, "yields itself" to the *reaper* or to the *man* (verse 26), *i. e.*, "when the fruit is ripe." This sense of παραδοῦναι, though an unusual one, is found in the *Septuag.* See Is., xxviii., 13.

31. σινάπεως. See note, Matt., xiii., 32.—σπαρῇ, from σπείρω.

33. καθὼς ἠδύναντο ἀκούειν, "as they were able or disposed to hear." Our Lord's teaching was so opposite to the popular prejudices, that he deemed it necessary to proceed with care and caution, and, by degrees, bring his disciples to a clear understanding of the truth. *Comp.* Jno., xvi., 12.

34. ἐπέλυε, from ἐπιλύω, to *solve, explain*, &c.

35. ἐν ἐκείνῃ τῇ ἡμέρᾳ. St. Matthew places this after the Sermon on the Mount. (Matt., viii., 23.) St. Luke (viii., 22) says, ἐν μιᾷ τῶν ἡμερῶν.

36. ὡς ἦν, "just as he was;" without making any change or provision for the passage, they set sail with our Lord in the bark.

37. ἐπέβαλλεν, either *trans.* or *intrans.*: in latter case, supply ἑαυτά. Campbell renders "which (λαῖλαψ) drove the billows into the bark."

38. τὸ προσκεφάλαιον, "the pillow," as Ezek., xiii., 18, 20, *Septuag.* The word occurs nowhere else in the New Testament.

39. πεφίμωσο (φιμόω). See note, Matt., xxii., 12.

ἐστε οὕτω; πῶς οὐκ ἔχετε πίστιν;

41 Καὶ ἐφοβήθησαν φόβον μέγαν, καὶ ἔλεγον πρὸς ἀλλήλους, Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ ὁ ἄνεμος καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ;

ΚΕΦ. ε΄. 5.

1 ΚΑΙ ἦλθον εἰς τὸ πέραν τῆς θαλάσσης, εἰς τὴν χώραν τῶν Γαδαρηνῶν.

2 Καὶ ἐξελθόντι αὐτῷ ἐκ τοῦ πλοίου, εὐθέως ἀπήντησεν αὐτῷ ἐκ τῶν μνημείων ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ,

3 ὃς τὴν κατοίκησιν εἶχεν ἐν τοῖς μνημείοις· καὶ οὔτε ἁλύσεσιν οὐδεὶς ἠδύνατο αὐτὸν δῆσαι,

4 διὰ τὸ αὐτὸν πολλάκις πέδαις καὶ ἁλύσεσι δεδέσθαι, καὶ διεσπᾶσθαι ὑπ' αὐτοῦ τὰς ἁλύσεις, καὶ τὰς πέδας συντετρίφθαι, καὶ οὐδεὶς αὐτὸν ἴσχυε δαμάσαι·

5 καὶ διαπαντὸς νυκτὸς καὶ ἡμέρας ἐν τοῖς ὄρεσι καὶ ἐν τοῖς μνήμασιν ἦν κράζων καὶ κατακόπτων ἑαυτὸν λίθοις.

6 Ἰδὼν δὲ τὸν Ἰησοῦν ἀπὸ μακρόθεν, ἔδραμε καὶ προσεκύνησεν αὐτῷ,

7 καὶ κράξας φωνῇ μεγάλῃ εἶπε, Τί ἐμοὶ καὶ σοὶ, Ἰησοῦ, υἱὲ τοῦ Θεοῦ τοῦ ὑψίστου; ὁρκίζω σε τὸν Θεὸν, μή με βασανίσῃς·

8 ἔλεγε γὰρ αὐτῷ, Ἔξελθε, τὸ πνεῦμα τὸ ἀκάθαρτον, ἐκ τοῦ ἀνθρώπου.

9 Καὶ ἐπηρώτα αὐτὸν, Τί σοι ὄνομα; Καὶ ἀπεκρίθη λέγων, Λεγεὼν ὄνομά μοι, ὅτι πολλοί ἐσμεν.

10 Καὶ παρεκάλει αὐτὸν πολλὰ, ἵνα μὴ αὐτοὺς ἀποστείλῃ ἔξω τῆς χώρας.

11 Ἦν δὲ ἐκεῖ πρὸς τὰ ὄρη ἀγέλη χοίρων μεγάλη βοσκομένη·

12 καὶ παρεκάλεσαν αὐτὸν

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41. ἐφοβήθησαν. Not the disciples, but those in the other boats (verse 36, Matt., viii., 27), were exceedingly terrified. See note, Matt., viii., 27.

Chap. V., ver. 1. Γαδαρηνῶν. Inhabitants of Gadara, the capital of Peræa, on the region east of the Jordan. It was over against Tiberias and Scythopolis, in or near the mountain range. St. Matthew (ch. viii., 28) reads Γεργεσηνῶν.

2. ἄνθρωπος. St. Matthew mentions *two* men (Matt., viii., 28).—ἐν πνεύματι ἀκαθάρτῳ, *scil.* ὤν. *Conf.* verse 25, *infra.*

3. Dr. Burton thinks the reading is probably μνήμασι, for μνημείοις.

4. πέδαις καὶ ἁλύσεσι, "fetters and chains" (for both hands and feet). See Luke, viii., 29; Acts, xii., 7; xxi., 33. This distinction, however, is not always observed.—ἅλυσις is commonly in the sense of δεσμός.

5. νυκτὸς καὶ ἡμέρας, the time when an action or event occurs is put in the *genitive.*—ὄρεσι, from ὄρος.

6. ἔδραμε, from τρέχω—προσεκύνησεν. See note, Matt., ii., 2.

7. τί ἐμοὶ καὶ σοί; "what hast thou to do with me?" See Matt., viii., 29. So in Latin; the Scythians, according to Quintus Curtius, say to Alexander's embassage, *quid nobis tecum est? numquam terram tuam attigimus.*—ὁρκίζω, "I conjure thee." *Conf.* Matt. xxvi., 63, note.—τὸν Θεὸν, governed by the verb, which takes a double accusative.—βασανίσῃς: this verb is derived from βάσανος, *touchstone,* and usually means *to torture, afflict with pain,* &c. See note, Matt., viii., 29; xviii., 34.

8. ἔλεγε, "had said," *aor.* in *pluperfect* sense, as often in the New Testament.—το πνεῦμα, the *nomin.* for the *vocative.*

9. λεγεὼν. See note, Matt., xxvi., 53: the word is used here for a great number. See Luke, viii., 30.

10. ἔξω τῆς χώρας. *Comp.* St. Luke (ch. viii., 31), εἰς τὴν ἄβυσσον ἀπελθεῖν.

11. πρὸς τὰ ὄρη. St. Luke (ch. viii., 32) says, ἐν τῷ ὄρει.

πάντες οἱ δαίμονες, λέγοντες, Πέμψαν ἡμᾶς εἰς τοὺς χοίρους, ἵνα εἰς αὐτοὺς εἰσέλθωμεν·

13 καὶ ἐπέτρεψεν αὐτοῖς εὐθέως ὁ Ἰησοῦς. Καὶ ἐξελθόντα τὰ πνεύματα τὰ ἀκάθαρτα εἰσῆλθον εἰς τοὺς χοίρους· καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν· ἦσαν δὲ ὡς δισχίλιοι· καὶ ἐπνίγοντο ἐν τῇ θαλάσσῃ.

14 Οἱ δὲ βόσκοντες τοὺς χοίρους ἔφυγον, καὶ ἀνήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς. καὶ ἐξῆλθον ἰδεῖν τί ἐστι τὸ γεγονός·

15 καὶ ἔρχονται πρὸς τὸν Ἰησοῦν, καὶ θεωροῦσι τὸν δαιμονιζόμενον καθήμενον καὶ ἱματισμένον καὶ σωφρονοῦντα, τὸν ἐσχηκότα τὸν λεγεῶνα· καὶ ἐφοβήθησαν.

16 Καὶ διηγήσαντο αὐτοῖς οἱ ἰδόντες, πῶς ἐγένετο τῷ δαιμονιζομένῳ, καὶ περὶ τῶν χοίρων.

17 Καὶ ἤρξαντο παρακαλεῖν αὐτὸν ἀπελθεῖν ἀπὸ τῶν ὁρίων αὐτῶν.

18 Καὶ ἐμβάντος αὐτοῦ εἰς τὸ πλοῖον, παρεκάλει αὐτὸν ὁ δαιμονισθεὶς, ἵνα ᾖ μετ' αὐτοῦ.

19 Ὁ δὲ Ἰησοῦς οὐκ ἀφῆκεν αὐτὸν, ἀλλὰ λέγει αὐτῷ, Ὕπαγε εἰς τὸν οἶκόν σου πρὸς τοὺς σοὺς, καὶ ἀνάγγειλον αὐτοῖς ὅσα σοι ὁ Κύριος ἐποίησε, καὶ ἠλέησέ σε.

20 Καὶ ἀπῆλθε καὶ ἤρξατο κηρύσσειν ἐν τῇ Δεκαπόλει, ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς· και πάντες ἐθαύμαζον.

21 ΚΑΙ διαπεράσαντος του Ἰησοῦ ἐν τῷ πλοίῳ πάλιν εἰς τὸ πέραν, συνήχθη ὄχλος πολὺς ἐπ αὐτὸν, καὶ ἦν παρὰ τὴν θάλασσαν.

22 Καὶ ἰδοὺ, ἔρχεται εἷς τῶν ἀρχισυναγώγων, ὀνόματι Ἰάειρος, καὶ ἰδὼν αὐτὸν, πίπτει πρὸς τοὺς πόδας αὐτοῦ·

23 καὶ παρεκάλει αὐτὸν πολλὰ, λέγων, Ὅτι τὸ θυγάτριόν μου ἐσχάτως ἔχει· ἵνα ἐλθὼι ἐπιθῇς αὐτῇ τὰς χεῖρας ὅπως σωθῇ, καὶ ζήσεται.

24 Καὶ ἀπῆλθε μετ' αὐτοῦ καὶ ἠκολούθει αὐτῷ ὄχλος πολὺς καὶ συνέθλιβον αὐτόν.

25 Καὶ γυνή τις οὖσα ἐν ῥύσει αἵματος ἔτη δώδεκα,

26 καὶ πολλὰ παθοῦσα ὑπὸ πολλῶν ἰατρῶν, καὶ δαπανήσασα τὰ παρ' ἑαυτῆς πάντα, καὶ μηδὲν ὠφεληθεῖσα, ἀλλὰ μᾶλλον εἰς τὸ χεῖρον ἐλθοῦσα,

27 ἀκούσασα περὶ τοῦ Ἰησοῦ, ἐλθοῦσα ἐν τῷ ὄχλῳ ὄπισθεν, ἥψατο τοῦ ἱματίου αὐτοῦ·

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13. ἐπέτρεψεν (ἐπιτρέπω). *Conf.* Matt., viii., 31.

14. τοὺς ἄγρους, "the villages" in the vicinity.

15. δαιμονιζόμενον, "him who had been possessed by the legion of demons."—ἐσχηκότα (ἔχω).

19. ἠλέησέ σε. ὅτι understood, or ὅσα, more probably.

20. Δεκαπόλει. *Conf.* Matt., iv., 25.

21. εἰς τὸ πέραν. St. Matthew says, εἰς τὴν ἰδίαν πόλιν, *i. e.*, Capernaum. (Matt., ix., 1.)

22. ἀρχισυναγώγων. See note, Acts, xiii., 15.

23. θυγάτριόν μου, "my little daughter." St. Matthew relates that Jairus said, "she is by this time dead," equivalent to ἐσχάτως ἔχει.—ἵνα ἐλθών: there is often an ellipsis of some verb or sentence before the particle ἵνα. Here δέομαι, "I pray thee," is to be supplied. See ch. xiv., 49.

25. See note, Matt , ix., 20.

26. πολλὰ παθοῦσα. Empiricism seems to have prevailed as much in those days as at any period. See Lightfoot on this point.

27. ἀκούσασα. This circumstance is mentioned by St. Mark alone. It

28 ἔλεγε γὰρ, Ὅτι κἂν τῶν ἱματίων αὐτοῦ ἅψωμαι, σωθήσομαι.

29 Καὶ εὐθέως ἐξηράνθη ἡ πηγὴ τοῦ αἵματος αὐτῆς, καὶ ἔγνω τῷ σώματι ὅτι ἴαται ἀπὸ τῆς μάστιγος.

30 Καὶ εὐθέως ὁ Ἰησοῦς ἐπιγνοὺς ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ δύναμιν ἐξελθοῦσαν, ἐπιστραφεὶς ἐν τῷ ὄχλῳ, ἔλεγε, Τίς μου ἥψατο τῶν ἱματίων;

31 Καὶ ἔλεγον αὐτῷ οἱ μαθηταὶ αὐτοῦ, Βλέπεις τὸν ὄχλον συνθλίβοντά σε, καὶ λέγεις, Τίς μου ἥψατο;

32 Καὶ περιεβλέπετο ἰδεῖν τὴν τοῦτο ποιήσασαν.

33 Ἡ δὲ γυνὴ φοβηθεῖσα καὶ τρέμουσα, εἰδυῖα ὃ γέγονεν ἐπ' αὐτῇ, ἦλθε καὶ προσέπεσεν αὐτῷ, καὶ εἶπεν αὐτῷ πᾶσαν τὴν ἀλήθειαν.

34 Ὁ δὲ εἶπεν αὐτῇ, Θύγατερ, ἡ πίστις σου σέσωκέ σε· ὕπαγε εἰς εἰρήνην, καὶ ἴσθι ὑγιὴς ἀπὸ τῆς μάστιγός σου.

35 ἜΤΙ αὐτοῦ λαλοῦντος, ἔρχονται ἀπὸ τοῦ ἀρχισυναγώγου, λέγοντες, Ὅτι ἡ θυγάτηρ σου ἀπέθανε· τί ἔτι σκύλλεις τὸν διδάσκαλον;

36 Ὁ δὲ Ἰησοῦς εὐθέως ἀκούσας τὸν λόγον λαλούμενον, λέγει τῷ ἀρχισυναγώγῳ, Μὴ φόβου, μόνον πίστευε.

37 Καὶ οὐκ ἀφῆκεν οὐδένα αὐτῷ συνακολουθῆσαι, εἰ μὴ Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν Ἰακώβου.

38 Καὶ ἔρχεται εἰς τὸν οἶκον τοῦ ἀρχισυναγώγου, καὶ θεωρεῖ θόρυβον, κλαίοντας καὶ ἀλαλάζοντας πολλά.

39 Καὶ εἰσελθὼν λέγει αὐτοῖς, Τί θορυβεῖσθε καὶ κλαίετε; τὸ παιδίον οὐκ ἀπέθανεν, ἀλλὰ καθεύδει.

40 Καὶ κατεγέλων αὐτοῦ. Ὁ δὲ ἐκβαλὼν ἅπαντας, παραλαμβάνει τὸν πατέρα τοῦ παιδίου καὶ τὴν μητέρα καὶ τοὺς μετ' αὐτοῦ, καὶ εἰσπορεύεται ὅπου ἦν τὸ παιδίον ἀνακείμενον.

41 Καὶ κρατήσας τῆς χειρὸς τοῦ παιδίου, λέγει αὐτῇ, Ταλιθὰ κοῦμι· ὅ ἐστι μεθερμηνευόμενον, Τὸ κοράσιον, (σοὶ λέγω,) ἔγειραι.

42 Καὶ εὐθέως ἀνέστη τὸ κοράσιον καὶ περιεπάτει, ἦν γὰρ ἐτῶν δώδεκα· καὶ ἐξέστησαν ἐκστάσει μεγάλῃ.

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will be noted that this evangelist frequently mentions facts omitted by St. Matthew, whom, in general, he follows in his Gospel.

28. *ἱματίων.* St. Matthew's account is, that she touched the *κρασπέδα* of his mantle. Matt., ix., 20.—*σωθήσομαι,* "I shall recover."

30. *ἐπιγνοὺς ἐν ἑαυτῷ.* A popular, but very forcible mode of speaking. It is manifest from this, as well as other places, that the power of working miracles resided in our Lord, which is never said of the prophets or Apostles.

33. *φοβηθεῖσα.* Because she had presumed to come near a person while legally unclean. (Numb., v., 2, 3.)

34. *ἴσθι, imperat.* of *εἰμί, sum;* not to be confounded with *ἴσθι, imperat.* of *οἶδα, 2d perf.* of *εἴδω.*

35. *ἀπὸ τοῦ: οἴκου* understood.

37. *οὐδένα, scil. τῶν μαθητῶν.* See verse 40. The father and mother, as was but natural and proper, were present.—*ἀφῆκεν* (*ἀφίημι*).

38. *ἀλαλάζοντας* (from *ἀλαλή, war-cry*), wailing, lamenting with loud cries. Used only in one other place in New Testament, viz., 1 Cor., xiii., 1.

40. *κατεγέλων* (*καταγελάω*), "derided," scorned his words. See Matt., ix., 24.

41. *ταλιθὰ κοῦμι.* The Syriac, or language spoken at this time, expressed in Greek letters. The words mean

43 Καὶ διεστείλατο αὐτοῖς πολλὰ, ἵνα μηδεὶς γνῷ τοῦτο· καὶ εἶπε δοθῆναι αὐτῇ φαγεῖν.

ΚΕΦ. ϛ.´ 6.

1 ΚΑΙ ἐξῆλθεν ἐκεῖθεν, καὶ ἦλθεν εἰς τὴν πατρίδα αὐτοῦ· καὶ ἀκολουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ.

2 Καὶ γενομένου σαββάτου, ἤρξατο ἐν τῇ συναγωγῇ διδάσκειν· καὶ πολλοὶ ἀκούοντες ἐξεπλήσσοντο, λέγοντες, Πόθεν τούτῳ ταῦτα; καὶ τίς ἡ σοφία ἡ δοθεῖσα αὐτῷ, ὅτι καὶ δυνάμεις τοιαῦται διὰ τῶν χειρῶν αὐτοῦ γίνονται;

3 Οὐχ οὗτός ἐστιν ὁ τέκτων, ὁ υἱὸς Μαρίας, ἀδελφὸς δὲ Ἰακώβου καὶ Ἰωσῆ καὶ Ἰούδα καὶ Σίμωνος; καὶ οὐκ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ ὧδε πρὸς ἡμᾶς; Καὶ ἐσκανδαλίζοντο ἐν αὐτῷ.

4 Ἔλεγε δὲ αὐτοῖς ὁ Ἰησοῦς, Ὅτι οὐκ ἔστι προφήτης ἄτιμος, εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ, καὶ ἐν τοῖς συγγενέσι καὶ ἐν τῇ οἰκίᾳ αὐτοῦ.

5 Καὶ οὐκ ἠδύνατο ἐκεῖ οὐδεμίαν δύναμιν ποιῆσαι, εἰ μὴ ὀλίγοις ἀῤῥώστοις ἐπιθεὶς τὰς χεῖρας, ἐθεράπευσε.

6 Καὶ ἐθαύμαζε διὰ τὴν ἀπιστίαν αὐτῶν· καὶ περιῆγε τὰς κώμας κύκλῳ διδάσκων.

7 ΚΑΙ προσκαλεῖται τοὺς δώδεκα, καὶ ἤρξατο αὐτοὺς ἀποστέλλειν δύο δύο, καὶ ἐδίδου αὐτοῖς ἐξουσίαν τῶν πνευμάτων τῶν ἀκαθάρτων.

8 Καὶ παρήγγειλεν αυτοῖς, ἵνα μηδὲν αἴρωσιν εἰς ὁδὸν, εἰ μὴ ῥάβδον μόνον· μὴ πήραν, μὴ ἄρτον, μὴ εἰς τὴν ζώνην χαλκόν·

9 ἀλλ' ὑποδεδεμένους σανδάλια· καὶ μὴ ἐνδύσησθε δύο χιτῶνας.

10 Καὶ ἔλεγεν αὐτοῖς, Ὅπου ἐὰν εἰσέλθητε εἰς οἰκίαν, ἐκεῖ μένετε ἕως ἂν ἐξέλθητε ἐκεῖθεν.

11 Καὶ ὅσοι ἂν μὴ δέξωνται ὑμᾶς, μηδὲ ἀκούσωσιν ὑμῶν, ἐκπορευόμενοι ἐκεῖθεν, ἐκτινάξατε τὸν χοῦν τὸν ὑποκάτω τῶν ποδῶν ὑμῶν, εἰς μαρτύριον αὐτοῖς. ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται Σοδόμοις ἢ Γομόῤῥοις ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πόλει ἐκείνῃ.

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*κοράσιον, ἔγειραι.* *σοὶ λέγω* is added by St. Mark.

43. *δοθῆναι—φαγεῖν.* Which proves that she was restored to health as well as life.—*δοθῆναι* (*δίδωμι*).

Chap. VI., ver. 1. *πατρίδα, i. e.,* Nazareth. See Luke, iv., 6; Matt., xiii., 54.

2. *ὅτι*, for *πῶς*, according to Whitby and others. It may be taken, however, in the usual sense.

3. *ὁ τέκτων.* (Matt., xiii., 55.) This is the only place where our Lord is himself called a carpenter. It is probable, from this, that he was brought up to the occupation of his reputed father, Joseph: Justin Martyr declares that he worked at the trade, and made plows and yokes.

5. *ἠδύνατο*, "could not," because their unbelief prevented, not that his *power* was limited or incomplete. Faith in the recipients was required by our Lord before miracles were wrought on them.

7. *δύο δύο.* So v. 39, *συμπόσια συμπόσια*, v. 40, *πρασιαὶ πρασιαί.* The Hebrew mode of indicating *distribution* was by doubling a word; the Greeks use the preposition *ἀνά.* See Luke, x., 1, and verse 40, *infra.*

8. *ῥάβδον μόνον*, "a single staff," *i. e.*, they were to take only what they had with them at the time. See Matt., x., 10.

9. *ὑποδεδεμένους, scil. πορεύεσθαι.*—*σανδάλια.* See note, Matt., iii., 11.—*ἐνδύσησθε.* The *textus receptus* reads *ἐνδύσασθαι*, which is preferred by Bloomfield and others. Mill adopts the present lection.

10. See notes, Matt., x., 11, *et seqq.*

12 Καὶ ἐξελθόντες ἐκήρυσσον ἵνα μετανοήσωσι·

13 καὶ δαιμόνια πολλὰ ἐξέβαλλον, καὶ ἤλειφον ἐλαίῳ πολλοὺς ἀῤῥώστους καὶ ἐθεράπευον.

14 ΚΑΙ ἤκουσεν ὁ βασιλεὺς Ἡρώδης, (φανερὸν γὰρ ἐγένετο τὸ ὄνομα αὐτοῦ,) καὶ ἔλεγεν, Ὅτι Ἰωάννης ὁ βαπτίζων ἐκ νεκρῶν ἠγέρθη, καὶ διὰ τοῦτο ἐνεργοῦσιν αἱ δυνάμεις ἐν αὐτῷ.

15 Ἄλλοι ἔλεγον, Ὅτι Ἠλίας ἐστίν· ἄλλοι δὲ ἔλεγον, Ὅτι προφήτης ἐστὶν, ἢ ὡς εἷς τῶν προφητῶν.

16 Ἀκούσας δὲ ὁ Ἡρώδης εἶπεν, Ὅτι ὃν ἐγὼ ἀπεκεφάλισα Ἰωάννην, οὗτός ἐστιν· αὐτὸς ἠγέρθη ἐκ νεκρῶν.

17 Αὐτὸς γὰρ ὁ Ἡρώδης ἀποστείλας ἐκράτησε τὸν Ἰωάννην, καὶ ἔδησεν αὐτὸν ἐν τῇ φυλακῇ, διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, ὅτι αὐτὴν ἐγάμησεν.

18 Ἔλεγε γὰρ ὁ Ἰωάννης τῷ Ἡρώδῃ, Ὅτι οὐκ ἔξεστί σοι ἔχειν τὴν γυναῖκα τοῦ ἀδελφοῦ σου.

19 Ἡ δὲ Ἡρωδιὰς ἐνεῖχεν αὐτῷ, καὶ ἤθελεν αὐτὸν ἀποκτεῖναι· καὶ οὐκ ἠδύνατο.

20 Ὁ γὰρ Ἡρώδης ἐφοβεῖτο τὸν Ἰωάννην, εἰδὼς αὐτον ἄνδρα δίκαιον καὶ ἅγιον, καὶ συνετήρει αὐτόν· καὶ ἀκούσας αὐτοῦ, πολλὰ ἐποίει, καὶ ἡδέως αὐτοῦ ἤκουε.

21 Καὶ γενομένης ἡμέρας εὐκαίρου, ὅτε Ἡρώδης τοῖς γενεσίοις αὐτοῦ δεῖπνον ἐποίει τοῖς μεγιστᾶσιν αὐτοῦ καὶ τοῖς χιλιάρχοις καὶ τοῖς πρώτοις τῆς Γαλιλαίας,

22 καὶ εἰσελθούσης τῆς θυγατρὸς αὐτῆς τῆς Ἡρωδιάδος, καὶ ὀρχησαμένης, καὶ ἀρεσάσης τῷ Ἡρώδῃ καὶ τοῖς συνανακειμένοις, εἶπεν ὁ βασιλεὺς τῷ κορασίῳ, Αἴτησόν με ὃ ἐὰν θέλῃς, καὶ δώσω σοί·

23 καὶ ὤμοσεν αὐτῇ, Ὅτι ὃ ἐάν με αἰτήσῃς, δώσω σοὶ, ἕως ἡμίσους τῆς βασιλείας μου.

24 Ἡ δὲ ἐξελθοῦσα εἶπε τῇ

13. *ἐλαίῳ.* Oil was used in the East, and by the ancients generally, for healing diseases. See Luke, x., 34. Of course, *extreme unction* has nothing to do with this, since that is administered only when the person is at the point of death. *Conf.*, also, James, v., 14.—*ἐξέβαλλον* (*ἐκβάλλω*).

14. *ὁ βασιλεὺς.* See note, Matt., xiv., 1. *Comp.* Luke, iii., 19.—*ὁ βαπτίζων*, the Baptist or Baptizer. The other evangelists write *ὁ βαπτιστής*: from this and other instances, it is to be noted that St. Mark conforms to the Hebrew idiom more than the other evangelists do.

15. Some said he was *a prophet;* others that he was one of the old prophets, particularly Jeremiah, &c. See Matt., xvi., 14.

16. *ὃν ἐγὼ—ἐστιν*, for *οὗτός ἐστιν Ἰωάννης ὃν ἐγὼ ἀπεκεφάλισα.* See note, Matt., xxi., 42.

19. *ἐνεῖχεν αὐτῷ*, probably *χόλον* understood. *Conf.* Luke, xi., 53, *δεινῶς ἐνέχειν.*

20. *ἐφοβεῖτο*, "reverenced," regarded with awe because of his holy and upright life.—*συνετήρει*, *observabat*, "observed," paid respect to him. Some take it in the sense *custodiebat*, "preserved him" from the fury of Herodias. The former sense seems to suit the context best.—*ἀκούσας.* Josephus asserts the same of the Jews generally. (*Antiq.*, xviii., 7.)

21. *μεγιστᾶσιν*, a word frequent in the East, meaning "noblemen" or "magnates." It is used by Josephus, and among the Latins, Suetonius, Tacitus, and Seneca. See, also, 2 Chron., xxxvi., 8; Jer., xiv., 3; Jonah, iii., 7, *Septuag.*—*χιλιαρχοις*, officers of rank in the army.—*πρώτοις*, the chief magistrates in the cities.

23. *ἕως ἡμίσους*, a proverbial expres-

μητρὶ αὐτῆς, Τί αἰτήσομαι; Ἡ δὲ εἶπε, Τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ.

25 Καὶ εἰσελθοῦσα εὐθέως μετὰ σπουδῆς πρὸς τὸν βασιλέα, ᾐτήσατο λέγουσα, Θέλω ἵνα μοι δῷς ἐξ αὐτῆς ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ.

26 Καὶ περίλυπος γενόμενος ὁ βασιλεὺς, διὰ τοὺς ὅρκους καὶ τοὺς συνανακειμένους οὐκ ἠθέλησεν αὐτὴν ἀθετῆσαι.

27 Καὶ εὐθέως ἀποστείλας ὁ βασιλεὺς σπεκουλάτωρα, ἐπέταξεν ἐνεχθῆναι τὴν κεφαλὴν αὐτοῦ.

28 Ὁ δὲ ἀπελθὼν ἀπεκεφάλισεν αὐτὸν ἐν τῇ φυλακῇ, καὶ ἤνεγκε τὴν κεφαλὴν αὐτοῦ ἐπὶ πίνακι, καὶ ἔδωκεν αὐτὴν τῷ κορασίῳ· καὶ τὸ κοράσιον ἔδωκεν αὐτὴν τῇ μητρὶ αὐτῆς.

29 Καὶ ἀκούσαντες οἱ μαθηταὶ αὐτοῦ ἦλθον καὶ ἦραν τὸ πτῶμα αὐτοῦ, καὶ ἔθηκαν αὐτὸ ἐν τῷ μνημείῳ.

30 ΚΑΙ συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν, καὶ ἀπήγγειλαν αὐτῷ πάντα, καὶ ὅσα ἐποίησαν καὶ ὅσα ἐδίδαξαν.

31 Καὶ εἶπεν αὐτοῖς, Δεῦτε ὑμεῖς αὐτοὶ κατ' ἰδίαν εἰς ἔρημον τόπον, καὶ ἀναπαύεσθε ὀλίγον. Ἦσαν γὰρ οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες πολλοὶ, καὶ οὐδὲ φαγεῖν ηὐκαίρουν.

32 Καὶ ἀπῆλθον εἰς ἔρημον τόπον τῷ πλοίῳ κατ' ἰδίαν.

33 Καὶ εἶδον αὐτοὺς ὑπάγοντας οἱ ὄχλοι, καὶ ἐπέγνωσαν αὐτὸν πολλοί· καὶ πεζῇ ἀπὸ πασῶν τῶν πόλεων συνέδραμον ἐκεῖ, καὶ προῆλθον αὐτοὺς, καὶ συνῆλθον πρὸς αὐτόν.

34 Καὶ ἐξελθὼν εἶδεν ὁ Ἰησοῦς πολὺν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ' αὐτοῖς, ὅτι ἦσαν ὡς πρόβατα μὴ ἔχοντα ποιμένα· καὶ ἤρξατο διδάσκειν αὐτοὺς πολλά.

35 Καὶ ἤδη ὥρας πολλῆς γενομένης, προσελθόντες αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγουσιν, Ὅτι ἔρημός ἐστιν ὁ τόπος, καὶ ἤδη ὥρα πολλή·

36 ἀπόλυσον αὐτοὺς, ἵνα ἀπελθόντες εἰς τοὺς κύκλῳ ἀγροὺς καὶ κώμας, ἀγοράσωσιν ἑαυτοῖς ἄρτους· τί γὰρ φάγωσιν οὐκ ἔχουσιν.

37 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Δότε αὐτοῖς ὑμεῖς φαγεῖν. Καὶ λέγουσιν αὐτῷ, Ἀπελθόντες ἀγοράσωμεν διακοσίων δηναρίων ἄρτους, καὶ δῶμεν αὐτοῖς φαγεῖν;

38 Ὁ δὲ λέγει αὐτοῖς, Πόσους ἄρτους ἔχετε; ὑπάγετε καὶ ἴδετε.

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sion indicative of great liberality. See Esther, v., 3; 1 Kings, xiii., 8.

25. ἐξ αὐτῆς, *scil.* ὥρας. So Acts, x., 33; xi., 11, &c.

26. περίλυπος, "*very* sorry," περί increasing the signification. (Matt., xxvi., 38.)

27. σπεκουλάτωρα, *spiculatorem*, from Latin *spicula*, a pike-man, a soldier of the body-guard. They commonly acted as executioners. Campbell translates "a sentinel."—ἐνεχθῆναι, 1*st aor. pass. infin.* of φέρω.

30. ἀπόστολοι. *Conf.* Matt., x., 2.

31. αὐτοὶ, "alone," *soli* (Erasm.).—ἔρημον τόπον, not a desert, but a place not occupied with dwellings.—πολλοὶ, they were going to the passover. Jno., vi., 4.—ηὐκαίρουν, from εὐκαιρέω, *vacare*, "to have leisure," &c.

33. οἱ ὄχλοι is wanting in many MSS. It is probably an interpolation.—συνέδραμον (συντρέχω).

35. ὥρας πολλῆς, Matt., xiv., 15, ὀψίας γενομένης. The meaning is that it was *late in the day*, *quum autem multus jam dies esset* (Beza), *i. e.*, *quum jam multum diei præterisset* (Erasm.).

37. δηναρίων. See note, Matthew, xviii., 28.

Καὶ γνόντες λέγουσι, Πέντε, καὶ δύο ἰχθύας.

39 Καὶ ἐπέταξεν αὐτοῖς ἀνακλῖναι πάντας συμπόσια συμπόσια ἐπὶ τῷ χλωρῷ χόρτῳ.

40 Καὶ ἀνέπεσον πρασιαὶ πρασιαὶ, ἀνὰ ἑκατὸν καὶ ἀνὰ πεντήκοντα.

41 Καὶ λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν, εὐλόγησε· καὶ κατέκλασε τοὺς ἄρτους, καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ, ἵνα παραθῶσιν αὐτοῖς· καὶ τοὺς δύο ἰχθύας ἐμέρισε πᾶσι.

42 Καὶ ἔφαγον πάντες, καὶ ἐχορτάσθησαν·

43 καὶ ἦραν κλασμάτων δώδεκα κοφίνους πλήρεις, καὶ ἀπὸ τῶν ἰχθύων.

44 Καὶ ἦσαν οἱ φαγόντες τοὺς ἄρτους ὡσεὶ πεντακισχίλιοι ἄνδρες.

45 Καὶ εὐθέως ἠνάγκασε τοὺς μαθητὰς αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖον, καὶ προάγειν εἰς τὸ πέραν πρὸς Βηθσαϊδὰν, ἕως αὐτὸς ἀπολύσῃ τὸν ὄχλον.

46 Καὶ ἀποταξάμενος αὐτοῖς, ἀπῆλθεν εἰς τὸ ὄρος προσεύξασθαι.

47 Καὶ ὀψίας γενομένης, ἦν τὸ πλοῖον ἐν μέσῳ τῆς θαλάσσης, καὶ αὐτὸς μόνος ἐπὶ τῆς γῆς.

48 Καὶ εἶδεν αὐτοὺς βασανιζομένους ἐν τῷ ἐλαύνειν· ἦν γὰρ ὁ ἄνεμος ἐναντίος αὐτοῖς· καὶ περὶ τετάρτην φυλακὴν τῆς νυκτὸς ἔρχεται πρὸς αὐτοὺς, περιπατῶν ἐπὶ τῆς θαλάσσης· καὶ ἤθελε παρελθεῖν αὐτούς.

49 Οἱ δὲ ἰδόντες αὐτὸν περιπατοῦντα ἐπὶ τῆς θαλάσσης, ἔδοξαν φάντασμα εἶναι, καὶ ἀνέκραξαν·

50 πάντες γὰρ αὐτὸν εἶδον, καὶ ἐταράχθησαν. Καὶ εὐθέως ἐλάλησε μετ' αὐτῶν, καὶ λέγει αὐτοῖς, Θαρσεῖτε· ἐγώ εἰμι, μὴ φοβεῖσθε.

51 Καὶ ἀνέβη πρὸς αὐτοὺς εἰς τὸ πλοῖον, καὶ ἐκόπασεν ὁ ἄνεμος· καὶ λίαν ἐκ περισσοῦ ἐν ἑαυτοῖς ἐξίσταντο, καὶ ἐθαύμαζον.

52 Οὐ γὰρ συνῆκαν ἐπὶ τοῖς ἄρτοις· ἦν γὰρ ἡ καρδία αὐτῶν πεπωρωμένη.

53 ΚΑΙ διαπεράσαντες ἦλθον ἐπὶ τὴν γῆν Γεννησαρὲτ, καὶ προσωρμίσθησαν.

54 Καὶ ἐξελθόντων αὐτῶν ἐκ τοῦ πλοίου, εὐθέως ἐπιγνόντες αὐτὸν,

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39. *συμπόσια*, "by companies." See note, verse 7, *supra*. Usually, this word denotes a *banquet* or *entertainment*; here, the *company assembled*.

40. *πρασιαὶ*, properly, the seed-beds in a garden, arranged *in squares*; hence he made them sit down in squares of hundreds and fifties.

43. *ἦραν*, from *αἴρω*, *tollo*.

44. Besides women and children. Matt., xiv., 21.—*ὡσεὶ*, says Dr. Burton, seems to be an interpolation.

46. *αὐτοῖς*, *i. e.*, *τῷ ὄχλῳ*, the multitude. See Matt., xiv., 23, and compare Mark, viii., 1.—*ἀποτάσσομαι*, with *dat.*, in New Testament means to *dismiss*.

48. *ἐν τῷ ἐλαύνειν*, *scil.* *τὴν ναῦν*. Same ellipsis occurs Jno., vi., 19.—*φυλακὴν*. See note, Matthew, xiv., 25. This was between three and six in the morning.—*ἤθελε*, "he seemed as if he was wishing to pass them."—*παρελθεῖν* (*παρέρχομαι*).

49. *φάντασμα*, "apparition."

50. *ἐγώ εἰμι*. See Matt., xiv., 27.

51. *καὶ λίαν*. The expressions are very strong.

52. *οὐ γὰρ—ἄρτοις*, "they had not reflected upon the miracle of the loaves;" their understandings were dull in comprehending the power of our Lord.—*συνῆκαν* (*συνίημι*).

53. See note, Matt., xiv., 34.—*προ-*

55 περιδραμόντες ὅλην τὴν περίχωρον ἐκείνην, ἤρξαντο ἐπὶ τοῖς κραββάτοις τοὺς κακῶς ἔχοντας περιφέρειν, ὅπου ἤκουον ὅτι ἐκεῖ ἐστι.

56 Καὶ ὅπου ἂν εἰσεπορεύετο εἰς κώμας ἢ πόλεις ἢ ἀγροὺς, ἐν ταῖς ἀγοραῖς ἐτίθουν τοὺς ἀσθενοῦντας, καὶ παρεκάλουν αὐτὸν, ἵνα κἂν τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ ἅψωνται· καὶ ὅσοι ἂν ἥπτοντο αὐτοῦ, ἐσώζοντο.

ΚΕΦ. ζʹ. 7.

1 ΚΑΙ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι, καί τινες τῶν γραμματέων, ἐλθόντες ἀπὸ Ἱεροσολύμων,

2 καὶ ἰδόντες τινὰς τῶν μαθητῶν αὐτοῦ κοιναῖς χερσὶ, τοῦτ' ἔστιν ἀνίπτοις, ἐσθίοντας ἄρτους, ἐμέμψαντο·

3 (οἱ γὰρ Φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι, ἐὰν μὴ πυγμῇ νίψωνται τὰς χεῖρας, οὐκ ἐσθίουσι, κρατοῦντες τὴν παράδοσιν τῶν πρεσβυτέρων·

4 καὶ ἀπὸ ἀγορᾶς, ἐὰν μὴ βαπτίσωνται, οὐκ ἐσθίουσι· καὶ ἄλλα πολλά ἐστιν ἃ παρέλαβον κρατεῖν, βαπτισμοὺς ποτηρίων καὶ ξεστῶν καὶ χαλκίων καὶ κλινῶν·)

5 ἔπειτα ἐπερωτῶσιν αὐτὸν οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς, Διατί οἱ μαθηταί σου οὐ περιπατοῦσι κατὰ τὴν παράδοσιν τῶν πρεσβυτέρων, ἀλλὰ ἀνίπτοις χερσὶν ἐσθίουσι τὸν ἄρτον;

6 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Ὅτι καλῶς προεφήτευσεν Ἡσαΐας περὶ ὑμῶν τῶν ὑποκριτῶν, ὡς γέγραπται, Οὗτος ὁ λαὸς τοῖς χείλεσί με τιμᾷ, ἡ δὲ καρδία αὐτῶν πόῤῥω ἀπέχει ἀπ' ἐμοῦ.

7 Μάτην δὲ σέβονταί με, διδάσκοντες διδασκαλίας, ἐντάλματα ἀνθρώπων.

8 Ἀφέντες γὰρ τὴν ἐντολὴν τοῦ Θεοῦ, κρατεῖτε τὴν παράδοσιν τῶν ἀνθρώπων, βαπτισμοὺς ξεστῶν καὶ ποτηρίων, καὶ ἄλλα παρόμοια τοιαῦτα πολλὰ ποιεῖτε.

9 Καὶ ἔλεγεν αὐτοῖς, Καλῶς ἀθετεῖτε τὴν ἐντολὴν τοῦ Θεοῦ, ἵνα τὴν παράδοσιν ὑμῶν τηρήσητε.

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*σωρμίσθησαν*, "landed," *applicuerunt in portum* (Erasm.).

55. *ὅπου*, wherever they heard that he was in the country.

56. *κρασπέδου*. See note, Matthew, ix., 20.—*ἅψωνται* (*ἅπτω*).

Chap. VII., ver. 2. *κοιναῖς, ἀνίπτοις*. St. Mark, writing for Gentile converts, makes it a practice to explain words expressive peculiarly of Jewish customs. See verses 3, 4.

3. *Ἰουδαῖοι*, to be taken with *κρατοῦντες τὴν παράδοσιν*, otherwise it is not true of *all the Jews*.—*πυγμῇ*, *ad cubitum usque* (Theophylact). *πυγμή* is the arm from the elbow to the end of the hand. Campbell renders "by pouring a little water upon them" (the hands); the Vulgate and Erasmus, *crebro*; Arias Montanus, *pugillatim*; the Syriac, *curiose*, &c. Doddridge paraphrases "with much abundance."

4. *ἀπὸ ἀγορᾶς*, *scil.* *ἐλθόντες*, *vel γενόμενοι*.—*βαπτίσωνται*, "dip or wash." The *whole body*, says Beza; but this is unsupported. Campbell refers it to the *dipping the hands in water*.—*ξεστων*, from Latin *sextarius*, a measure of liquids, containing about a pint and a half. The word is used by Josephus and later writers.—*κλινῶν*, couches on which they reclined at meals were washed, lest some unclean person might have sat down on them.

5. *περιπατοῦσι*, "walk according to, observe," *ambulant juxta*. See Acts, xxi., 21; Rom., vi., 4; 1 Cor., iii., 3, &c.

6. *ὑποκριτῶν*. See note, Matt., vi., 2.

9. *καλῶς ἀθετεῖτε*, ironical, "well, indeed, is it that ye annul," &c.

10 Μωσῆς γὰρ εἶπε, *Τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου, καὶ ὁ κακολογῶν πατέρα ἢ μητέρα, θανάτῳ τελευτάτω·*

11 ὑμεῖς δὲ λέγετε, Ἐὰν εἴπῃ ἄνθρωπος τῷ πατρὶ ἢ τῇ μητρὶ, Κορβᾶν, ὅ ἐστι, δῶρον, ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇς·

12 καὶ οὐκέτι ἀφίετε αὐτὸν οὐδὲν ποιῆσαι τῷ πατρὶ αὐτοῦ ἢ τῇ μητρὶ αὐτοῦ,

13 ἀκυροῦντες τὸν λόγον τοῦ Θεοῦ τῇ παραδόσει ὑμῶν ᾗ παρεδώκατε· καὶ παρόμοια τοιαῦτα πολλὰ ποιεῖτε.

14 Καὶ προσκαλεσάμενος πάντα τὸν ὄχλον, ἔλεγεν αὐτοῖς, Ἀκούετέ μου πάντες, καὶ συνίετε.

15 Οὐδέν ἐστιν ἔξωθεν τοῦ ἀνθρώπου εἰσπορευόμενον εἰς αὐτὸν, ὃ δύναται αὐτὸν κοινῶσαι· ἀλλὰ τὰ ἐκπορευόμενα ἀπ' αὐτοῦ, ἐκεῖνά ἐστι τὰ κοινοῦντα τὸν ἄνθρωπον.

16 Εἴτις ἔχει ὦτα ἀκούειν, ἀκουέτω.

17 Καὶ ὅτε εἰσῆλθεν εἰς οἶκον ἀπὸ τοῦ ὄχλου, ἐπηρώτων αὐτὸν οἱ μαθηταὶ αὐτοῦ περὶ τῆς παραβολῆς.

18 Καὶ λέγει αὐτοῖς, Οὕτω καὶ ὑμεῖς ἀσύνετοί ἐστε; οὐ νοεῖτε ὅτι πᾶν τὸ ἔξωθεν εἰσπορευόμενον εἰς τὸν ἄνθρωπον, οὐ δύναται αὐτὸν κοινῶσαι;

19 ὅτι οὐκ εἰσπορεύεται αὐτοῦ εἰς τὴν καρδίαν, ἀλλ' εἰς τὴν κοιλίαν· καὶ εἰς τὸν ἀφεδρῶνα ἐκπορεύεται, καθαρίζον πάντα τὰ βρώματα.

20 Ἔλεγε δὲ, Ὅτι τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενον, ἐκεῖνο κοινοῖ τὸν ἄνθρωπον.

21 Ἔσωθεν γὰρ ἐκ τῆς καρδίας τῶν ἀνθρώπων οἱ διαλογισμοὶ οἱ κακοὶ ἐκπορεύονται, μοιχεῖαι, πορνεῖαι, φόνοι,

22 κλοπαὶ, πλεονεξίαι, πονηρίαι, δόλος, ἀσέλγεια, ὀφθαλμὸς πονηρὸς, βλασφημία, ὑπερηφανία, ἀφροσύνη.

23 Πάντα ταῦτα τὰ πονηρὰ ἔσωθεν ἐκπορεύεται, καὶ κοινοῖ τὸν ἄνθρωπον.

24 ΚΑΙ ἐκεῖθεν ἀναστὰς ἀπῆλθεν εἰς τὰ μεθόρια Τύρου καὶ Σιδῶνος. καὶ εἰσελθὼν εἰς τὴν οἰκίαν, οὐδένα ἤθελε γνῶναι, καὶ οὐκ ἠδυνήθη λαθεῖν.

25 Ἀκούσασα γὰρ γυνὴ περὶ αὐτοῦ, ἧς εἶχε τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον, ἐλθοῦσα προσέπεσε πρὸς τοὺς πόδας αὐτοῦ·

26 ἦν δὲ ἡ γυνὴ Ἑλληνὶς, Συροφοίνισσα τῷ γένει· καὶ ἠρώτα αὐτὸν ἵνα τὸ δαιμόνιον ἐκβάλλῃ ἐκ τῆς θυγατρὸς αὐτῆς.

27 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῇ, Ἄφες πρῶτον χορτασθῆναι τὰ τέκνα· οὐ γὰρ καλόν ἐστι λαβεῖν τὸν ἄρτον τῶν τέκνων, καὶ βαλεῖν τοῖς κυναρίοις.

28 Ἡ δὲ ἀπεκρίθη καὶ λέγει

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10. See notes, Matt., xv., 4, *et seq.*

11. κορβᾶν (קָרְבָּן), something devoted to God, as explained by δῶρον. Josephus says that persons bound by a vow were called κορβᾶν. (*Antiq.*, iv., 4.)

13. παρόμοια. Dr. Pocock cites an ancient canon of the Jews, that vows take place and supersede things commanded by the law.

17. παραβολῆς, "sentence or saying" of his just before.

19. καθαρίζον, *i. e.*, leaving that part of the food which remains behind, *pure* and fit for nourishment.

24. With μεθόρια supply μέρη or χωρία.—καὶ οὐκ, "*but* he was not able," &c.—λαθεῖν (λανθάνω).

26. Ἑλληνὶς. See note, Matt., xv., 22.—ἠρώτα (ἐρωτάω).

αὐτῷ, Ναὶ, κύριε· καὶ γὰρ τὰ κυνάρια ὑποκάτω τῆς τραπέζης ἐσθίει ἀπὸ τῶν ψιχίων τῶν παιδίων.

29 Καὶ εἶπεν αὐτῇ, Διὰ τοῦτον τὸν λόγον, ὕπαγε· ἐξελήλυθε τὸ δαιμόνιον ἐκ τῆς θυγατρός σου.

30 Καὶ ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς, εὗρε τὸ δαιμόνιον ἐξεληλυθὸς, καὶ τὴν θυγατέρα βεβλημένην ἐπὶ τῆς κλίνης.

31 ΚΑΙ πάλιν ἐξελθὼν ἐκ τῶν ὁρίων Τύρου καὶ Σιδῶνος, ἦλθε πρὸς τὴν θάλασσαν τῆς Γαλιλαίας, ἀνὰ μέσον τῶν ὁρίων Δεκαπόλεως.

32 Καὶ φέρουσιν αὐτῷ κωφὸν μογιλάλον, καὶ παρακαλοῦσιν αὐτὸν ἵνα ἐπιθῇ αὐτῷ τὴν χεῖρα.

33 Καὶ ἀπολαβόμενος αὐτὸν ἀπὸ τοῦ ὄχλου κατ' ἰδίαν, ἔβαλε τοὺς δακτύλους αὐτοῦ εἰς τὰ ὦτα αὐτοῦ, καὶ πτύσας ἥψατο τῆς γλώσσης αὐτοῦ,

34 καὶ ἀναβλέψας εἰς τὸν οὐρανὸν, ἐστέναξε, καὶ λέγει αὐτῷ, Ἐφφαθὰ, ὅ ἐστι, διανοίχθητι.

35 Καὶ εὐθέως διηνοίχθησαν αὐτοῦ αἱ ἀκοαί· καὶ ἐλύθη ὁ δεσμὸς τῆς γλώσσης αὐτοῦ, καὶ ἐλάλει ὀρθῶς.

36 Καὶ διεστείλατο αὐτοῖς ἵνα μηδενὶ εἴπωσιν· ὅσον δὲ αὐτὸς αὐτοῖς διεστέλλετο, μᾶλλον περισσότερον ἐκήρυσσον.

37 Καὶ ὑπερπερισσῶς ἐξεπλήσσοντο, λέγοντες, Καλῶς πάντα πεποίηκε· καὶ τοὺς κωφοὺς ποιεῖ ἀκούειν, καὶ τοὺς ἀλάλους λαλεῖν.

## ΚΕΦ. η'. 8.

1 ΕΝ ἐκείναις ταῖς ἡμέραις, παμπόλλου ὄχλου ὄντος, καὶ μὴ ἐχόντων τί φάγωσι, προσκαλεσάμενος ὁ Ἰησοῦς τοὺς μαθητὰς αὐτοῦ, λέγει αὐτοῖς,

2 Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον· ὅτι ἤδη ἡμέρας τρεῖς προσμένουσί μοι, καὶ οὐκ ἔχουσι τί φάγωσι.

3 Καὶ ἐὰν ἀπολύσω αὐτοὺς νήστεις εἰς οἶκον αὐτῶν, ἐκλυθήσονται ἐν τῇ ὁδῷ· τινὲς γὰρ αὐτῶν μακρόθεν ἥκασι.

4 Καὶ ἀπεκρίθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ, Πόθεν τούτους δυνήσεταί τις ὧδε χορτάσαι ἄρτων ἐπ' ἐρημίας;

5 Καὶ ἐπηρώτα αὐτοὺς, Πόσους ἔχετε ἄρτους; Οἱ δὲ εἶπον, Ἑπτά.

6 Καὶ παρήγγειλε τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τῆς γῆς· καὶ λαβὼν τοὺς ἑπτὰ ἄρτους, εὐχαρισ-

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31. *ἀνὰ μέσον*, "through the borders of Decapolis." (Matt., iv., 25.)

32. *μογιλάλον*, "a stammerer, or tongue-tied." So the Syriac version, *difficulter loquentem.*

33. *ἀπολαβόμενος—κατ' ἰδίαν*, "elegans est loquendi formula, *ἀπολαβέσθαι τινὰ κατ' ἰδίαν, seorsum aliquem abducere.*" (Kypke.) See Josephus, *Bell. Jud.*, ii., 10. Upon some occasions our Lord used visible signs in performing his miracles. See Mark, viii., 23; Jno., ix., 6.

34. *ἐφφαθὰ*, an Aramean *imperative.* It comes from the verb פְּתַח, *to open.*

35. *ὀρθῶς*, "distinctly." From this it seems that the man was not dumb as well as deaf.

36. *μᾶλλον περισσότερον.* See 2 Cor., vii., 13; Matt., vi., 26, &c. The comparative is doubled for the sake of emphasis. Herodotus (lib. i., 32) has *μᾶλλον ὀλβιώτερος.*

Chap. VIII., ver. 2. *ἡμέρας.* There is good authority for the reading *ἡμέραι*, both here and at Matt., xv., 32.

3. *ἥκασι*, *perf.* of *ἥκω.*

4. *ἄρτων*, *subaud.* *ἀπό.* See Luke, xvi., 21.

τήσας ἔκλασε καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ, ἵνα παραθῶσι· καὶ παρέθηκαν τῷ ὄχλῳ.

7 Καὶ εἶχον ἰχθύδια ὀλίγα· καὶ εὐλογήσας, εἶπε παραθεῖναι καὶ αὐτά.

8 Ἔφαγον δὲ καὶ ἐχορτάσθησαν· καὶ ἦραν περισσεύματα κλασμάτων, ἑπτὰ σπυρίδας.

9 Ἦσαν δὲ οἱ φαγόντες ὡς τετρακισχίλιοι· καὶ ἀπέλυσεν αὐτούς.

10 ΚΑΙ εὐθέως ἐμβὰς εἰς τὸ πλοῖον μετὰ τῶν μαθητῶν αὐτοῦ, ἦλθεν εἰς τὰ μέρη Δαλμανουθά.

11 Καὶ ἐξῆλθον οἱ Φαρισαῖοι, καὶ ἤρξαντο συζητεῖν αὐτῷ, ζητοῦντες παρ' αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ, πειράζοντες αὐτόν.

12 Καὶ ἀναστενάξας τῷ πνεύματι αὐτοῦ, λέγει, Τί ἡ γενεὰ αὕτη σημεῖον ἐπιζητεῖ; ἀμὴν λέγω ὑμῖν, εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον.

13 Καὶ ἀφεὶς αὐτοὺς, ἐμβὰς πάλιν εἰς τὸ πλοῖον, ἀπῆλθεν εἰς τὸ πέραν.

14 ΚΑΙ ἐπελάθοντο λαβεῖν ἄρτους, καὶ εἰ μὴ ἕνα ἄρτον οὐκ εἶχον μεθ' ἑαυτῶν ἐν τῷ πλοίῳ.

15 Καὶ διεστέλλετο αὐτοῖς, λέγων, Ὁρᾶτε, βλέπετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ τῆς ζύμης Ἡρώδου.

16 Καὶ διελογίζοντο πρὸς ἀλλήλους, λέγοντες, Ὅτι ἄρτους οὐκ ἔχομεν.

17 Καὶ γνοὺς ὁ Ἰησοῦς λέγει αὐτοῖς, Τί διαλογίζεσθε, ὅτι ἄρτους οὐκ ἔχετε; οὔπω νοεῖτε, οὐδὲ συνίετε; ἔτι πεπωρωμένην ἔχετε τὴν καρδίαν ὑμῶν;

18 Ὀφθαλμοὺς ἔχοντες οὐ βλέπετε; καὶ ὦτα ἔχοντες οὐκ ἀκούετε; καὶ οὐ μνημονεύετε;

19 Ὅτε τοὺς πέντε ἄρτους ἔκλασα εἰς τοὺς πεντακισχιλίους, πόσους κοφίνους πλήρεις κλασμάτων ἤρατε; Λέγουσιν αὐτῷ, Δώδεκα.

20 Ὅτε δὲ τοὺς ἑπτὰ εἰς τοὺς τετρακισχιλίους, πόσων σπυρίδων πληρώματα κλασμάτων ἤρατε; Οἱ δὲ εἶπον, Ἑπτά.

21 Καὶ ἔλεγεν αὐτοῖς, Πῶς οὐ συνίετε;

22 ΚΑΙ ἔρχεται εἰς Βηθσαϊδάν· καὶ φέρουσιν αὐτῷ τυφλὸν, καὶ παρακαλοῦσιν αὐτὸν ἵνα αὐτοῦ ἅψηται.

23 Καὶ ἐπιλαβόμενος τῆς χει-

9. Besides women and children. Matt., xv., 38.

10. *Δαλμανουθά*, the name of a village or city near Magdala. (Matt., xv., 39.) Both places were at the southern end of the Lake of Gennesaret.

11. *συζητεῖν*, "to dispute or argue." The most ancient mode of disputation was by question and answer. See Luke, ii., 46.—*σημεῖον*, "a sign or miracle," such as when Moses brought down manna, and Elijah fire, from heaven. Their purpose was to try his power, and to expose him if he failed.

12. *ἀναστενάξας*, showing his deep and painful emotion. *εἰ* is here used for a strong negation. The ellipsis to be supplied is this, or something similar: "Verily I say unto you, *if* there shall be sign given to this generation," *let me not live*, or *let me perish* as a false prophet. *Comp.* Ezek., xiv., 16: *Ζῶ ἐγὼ, εἰ υἱοὶ ἢ θυγατέρες σωθήσονται*: also, *conf.* Deut., i., 5; 1 Sam., iii., 14; 2 Sam., iii., 35; Heb., iii., 11, &c. St. Matthew and St. Luke have the usual negative, *οὐ*.

13. *ἀφεὶς*, he left them, as incorrigible. (Theophylact.)—*εἰς τὸ πέραν*, toward Bethsaida, at the northeastern end of the lake (verse 22).

15. *Ἡρώδου*. St. Matthew says *Σαδδουκαίων* (xvi., 6), from which it is inferred that Herod was a Sadducee. See Matt., xxii., 16; xiv., 2.

23. *ἔξω τῆς κώμης*, he led the blind

ρὸς τοῦ τυφλοῦ, ἐξήγαγεν αὐτὸν ἔξω τῆς κώμης· καὶ πτύσας εἰς τὰ ὄμματα αὐτοῦ, ἐπιθεὶς τὰς χεῖρας αὐτῷ, ἐπηρώτα αὐτὸν, εἴ τι βλέπει;

24 Καὶ ἀναβλέψας ἔλεγε, Βλέπω τοὺς ἀνθρώπους, ὅτι ὡς δένδρα ὁρῶ περιπατοῦντας.

25 Εἶτα πάλιν ἐπέθηκε τὰς χεῖρας ἐπὶ τοὺς ὀφθαλμοὺς αὐτοῦ, καὶ ἐποίησεν αὐτὸν ἀναβλέψαι· καὶ ἀποκατεστάθη, καὶ ἐνέβλεψε τηλαυγῶς ἅπαντας.

26 Καὶ ἀπέστειλεν αὐτὸν εἰς τὸν οἶκον αὐτοῦ, λέγων, Μηδὲ εἰς τὴν κώμην εἰσέλθῃς, μηδὲ εἴπῃς τινὶ ἐν τῇ κώμῃ.

27 Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὰς κώμας Καισαρείας τῆς Φιλίππου· καὶ ἐν τῇ ὁδῷ ἐπηρώτα τοὺς μαθητὰς αὐτοῦ, λέγων αὐτοῖς, Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι;

28 Οἱ δὲ ἀπεκρίθησαν, Ἰωάννην τὸν βαπτιστήν· καὶ ἄλλοι Ἡλίαν· ἄλλοι δὲ ἕνα τῶν προφητῶν.

29 Καὶ αὐτὸς λέγει αὐτοῖς, Ὑμεῖς δὲ τίνα με λέγετε εἶναι; Ἀποκριθεὶς δὲ ὁ Πέτρος λέγει αὐτῷ, Σὺ εἶ ὁ Χριστός.

30 Καὶ ἐπετίμησεν αὐτοῖς, ἵνα μηδενὶ λέγωσι περὶ αὐτοῦ.

31 Καὶ ἤρξατο διδάσκειν αὐτοὺς, ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκτανθῆναι, καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι·

32 καὶ παῤῥησίᾳ τὸν λόγον ἐλάλει. Καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος ἤρξατο ἐπιτιμᾷν αὐτῷ.

33 Ὁ δὲ ἐπιστραφεὶς καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ, ἐπετίμησε τῷ Πέτρῳ, λέγων, Ὕπαγε ὀπίσω μου, Σατανᾶ· ὅτι οὐ φρονεῖς τὰ τοῦ Θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων.

34 ΚΑΙ προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς αὐτοῦ, εἶπεν αὐτοῖς, Ὅστις θέλει ὀπίσω μου ἐλθεῖν, ἀπαρνησάσθω ἑαυτὸν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθείτω μοι.

35 Ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐ-

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man out of the village, declaring by this that Bethsaida was unworthy to behold this miracle, as they had seen so many mighty works in vain. Or, it may be that he wished to avoid a throng of people. St. Mark alone records this miracle.

24. The *operation* of the miracle was not instantaneous, but gradual.—*ὡς δένδρα*, "as trees," *i. e.*, he means, "I can not distinguish men from trees, except by their walking." This was a consequence of confused vision, objects not yet being clearly presented to him. It would seem that the man had not been born blind; though some suppose otherwise.

27. *Καισαρείας*. See note, Matt., xvi., 13.

30. St. Matthew (ch. xvi., 17–19) gives the answer of our Lord and his glorious promise to St. Peter. St. Mark omits it all, possibly because he wrote under St. Peter's direction. This is the view of Theophylact and others.

31. *ἀποδοκιμασθῆναι*, "be rejected" with contumely and insult, in allusion to Ps. cxviii., 22.—*ἀποκτανθῆναι*, from *ἀποκτείνω*.—*μετὰ τρεῖς ἡμέρας*. St. Matthew and St. Luke write *τῇ τριτῇ ἡμέρᾳ*; both forms are equivalent in meaning. See note, Matt., xxvii., 63.

32. *παῤῥησίᾳ*, "plainly," without disguise, *scil. ἐν*. This was not said "openly" in the sense of "in the hearing of the people," but openly among the disciples. See Jno., x., 24; xi., 14, &c.

34. *ὅστις*. *Comp.* Matt., x., 33–39. —*ἐλθεῖν*. Dr. Burton thinks that the reading is probably *ἀκολουθεῖν*.

τήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου, οὗτος σώσει αὐτήν.

36 Τί γὰρ ὠφελήσει ἄνθρωπον, ἐὰν κερδήσῃ τὸν κόσμον ὅλον, καὶ ζημιωθῇ τὴν ψυχὴν αὐτοῦ;

37 ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτου;

38 Ὃς γὰρ ἂν ἐπαισχυνθῇ με καὶ τοὺς ἐμοὺς λόγους ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἁμαρτωλῷ, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται αὐτὸν, ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων τῶν ἁγίων.

## ΚΕΦ. θ΄. 9.

1 Καὶ ἔλεγεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ὅτι εἰσὶ τινὲς τῶν ὧδε ἑστηκότων, οἵτινες οὐ μὴ γεύσωνται θανάτου, ἕως ἂν ἴδωσι τὴν βασιλείαν τοῦ Θεοῦ ἐληλυθυῖαν ἐν δυνάμει.

2 ΚΑΙ μεθ' ἡμέρας ἓξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ τὸν Ἰάκωβον καὶ τὸν Ἰωάννην, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν μόνους· καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν,

3 καὶ τὰ ἱμάτια αὐτοῦ ἐγένετο στίλβοντα, λευκὰ λίαν ὡς χιὼν, οἷα γναφεὺς ἐπὶ τῆς γῆς οὐ δύναται λευκᾶναι.

4 Καὶ ὤφθη αὐτοῖς Ἡλίας σὺν Μωσεῖ, καὶ ἦσαν συλλαλοῦντες τῷ Ἰησοῦ.

5 Καὶ ἀποκριθεὶς ὁ Πέτρος λέγει τῷ Ἰησοῦ, Ῥαββὶ, καλόν ἐστιν ἡμᾶς ὧδε εἶναι· καὶ ποιήσωμεν σκηνὰς τρεῖς, σοὶ μίαν, καὶ Μωσεῖ μίαν, καὶ Ἡλίᾳ μίαν.

6 Οὐ γὰρ ᾔδει τί λαλήσῃ· ἦσαν γὰρ ἔκφοβοι.

7 Καὶ ἐγένετο νεφέλη ἐπισκιάζουσα αὐτοῖς· καὶ ἦλθε φωνὴ ἐκ τῆς νεφέλης, λέγουσα, Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός· αὐτοῦ ἀκούετε.

8 Καὶ ἐξάπινα περιβλεψάμενοι οὐκέτι οὐδένα εἶδον, ἀλλὰ τὸν Ἰησοῦν μόνον μεθ' ἑαυτῶν.

9 Καταβαινόντων δὲ αὐτῶν ἀπὸ τοῦ ὄρους, διεστείλατο αὐτοῖς ἵνα μηδενὶ διηγήσωνται ἃ εἶδον, εἰ μὴ ὅταν ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ.

10 Καὶ τὸν λόγον ἐκράτησαν πρὸς ἑαυτοὺς, συζητοῦντες, τί ἐστι τὸ ἐκ νεκρῶν ἀναστῆναι.

11 Καὶ ἐπηρώτων αὐτὸν, λέγοντες, Ὅτι λέγουσιν οἱ γραμματεῖς, ὅτι Ἡλίαν δεῖ ἐλθεῖν πρῶτον;

12 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐ-

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38. *μοιχαλίδι.* See note, Matt., xii., 39.

Chap. IX., ver. 1. This verse evidently belongs to the last chapter. See Matt., xvi., 28; Luke, ix., 27.

2. *ἕξ.* St. Luke says, *ὡσεὶ ἡμέραι ὀκτὼ,* "*about* eight days;" sufficiently near, as general expressions of this kind always mean some more or less. —*ὄρος.* Mount Tabor, according to tradition. See Matt., xvii., 1.

3. *ἐγένετο στίλβοντα, i. e., ἔστιλβε.* The word is used nowhere else in the New Testament, but it occurs in the *Septuag.* and in Josephus.

10. *ἀναστῆναι.* The resurrection of the Messiah was a point the disciples had never learned. The Jewish rabbis taught that He was to live forever, and did not allow that He was to suffer. Hence, though the disciples believed in the general resurrection, they debated respecting the resurrection of Christ, not knowing what it could mean.

11. *ὅτι* for *διότι,* "wherefore, why?" *Comp.* verse 28, and Matt., xvii., 10; 1 Chron., xvii., 6. Bloomfield separates *ὁ* and *τι,* and reads "what is this," &c.

12. *καὶ πῶς γέγραπται.* This pass-

τοῖς, Ἡλίας μὲν ἐλθὼν πρῶτον ἀποκαθιστᾷ πάντα· καὶ πῶς γέγραπται ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου, ἵνα πολλὰ πάθῃ καὶ ἐξουδενωθῇ.

13 Ἀλλὰ λέγω ὑμῖν, ὅτι καὶ Ἡλίας ἐλήλυθε, καὶ ἐποίησαν αὐτῷ ὅσα ἠθέλησαν· καθὼς γέγραπται ἐπ' αὐτόν.

14 ΚΑΙ ἐλθὼν πρὸς τοὺς μαθητὰς, εἶδεν ὄχλον πολὺν περὶ αὐτοὺς, καὶ γραμματεῖς συζητοῦντας αὐτοῖς.

15 Καὶ εὐθέως πᾶς ὁ ὄχλος ἰδὼν αὐτὸν ἐξεθαμβήθη, καὶ προστρέχοντες ἠσπάζοντο αὐτόν.

16 Καὶ ἐπηρώτησε τοὺς γραμματεῖς, Τί συζητεῖτε πρὸς αὐτούς;

17 Καὶ ἀποκριθεὶς εἷς ἐκ τοῦ ὄχλου εἶπε, Διδάσκαλε, ἤνεγκα τὸν υἱόν μου πρός σε, ἔχοντα πνεῦμα ἄλαλον.

18 Καὶ ὅπου ἂν αὐτὸν καταλάβῃ, ῥήσσει αὐτὸν, καὶ ἀφρίζει, καὶ τρίζει τοὺς ὀδόντας αὐτοῦ, καὶ ξηραίνεται· καὶ εἶπον τοῖς μαθηταῖς σου, ἵνα αὐτὸ ἐκβάλωσι, καὶ οὐκ ἴσχυσαν.

19 Ὁ δὲ ἀποκριθεὶς αὐτῷ λέγει, Ὦ γενεὰ ἄπιστος, ἕως πότε πρὸς ὑμᾶς ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν; φέρετε αὐτὸν πρός με.

20 Καὶ ἤνεγκαν αὐτὸν πρὸς αὐτόν· καὶ ἰδὼν αὐτὸν, εὐθέως τὸ πνεῦμα ἐσπάραξεν αὐτὸν, καὶ πεσὼν ἐπὶ τῆς γῆς ἐκυλίετο ἀφρίζων.

21 Καὶ ἐπηρώτησε τὸν πατέρα αὐτοῦ, Πόσος χρόνος ἐστὶν ὡς τοῦτο γέγονεν αὐτῷ; Ὁ δὲ εἶπε, Παιδιόθεν.

22 Καὶ πολλάκις αὐτὸν καὶ εἰς πῦρ ἔβαλε καὶ εἰς ὕδατα, ἵνα ἀπολέσῃ αὐτόν· ἀλλ' εἴ τι δύνασαι, βοήθησον ἡμῖν, σπλαγχνισθεὶς ἐφ' ἡμᾶς.

23 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Τὸ, Εἰ δύνασαι, πίστευσαι· πάντα δυνατὰ τῷ πιστεύοντι.

24 Καὶ εὐθέως κράξας ὁ πατὴρ τοῦ παιδίου μετὰ δακρύων ἔλεγε, Πιστεύω, κύριε, βοήθει μου τῇ ἀπιστίᾳ.

25 Ἰδὼν δὲ ὁ Ἰησοῦς ὅτι ἐπισυντρέχει ὄχλος, ἐπετίμησε τῷ πνεύματι τῷ ἀκαθάρτῳ, λέγων

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age is very obscure, perhaps designedly so on the part of our Saviour. *Comp.* Matt., xvii., 10. Various modes of solving the difficulties have been proposed, none of which are entirely satisfactory. Erasmus translates "Helias quidem ubi venerit prius, restituet omnia; et quemadmodum scriptum est de filio hominis, ut multa patiatur, et contemnatur. Verum dico vobis; Heliam venisse, et fecerunt illi quæcumque voluerunt, sicut scriptum erat de illo." Doddridge translates *πῶς*, &c., interrogatively, "how is it written of the Son of Man?" It is plainly foretold that he must suffer, &c. Whitby paraphrases, "and (in answer to their first doubt he told them) how it is written," &c.

13. *Conf.* note, Jno., i, 21. See, also, Mark, xi., 31; Luke, viii., 30.

15. *ἐξεθαμβήθη.* Whitby thinks that the reason of this was, that his face retained some degree of splendor, as in the case of Moses.

18. *ῥήσσει αὐτὸν*, "dasheth him on the ground," as in Luke, vi., 49. So Hesychius, *ῥῆξαι* (*ῥήγνυμι*) = *καταβάλλειν*, *to throw down.*—*ξηραίνεται*, "is wasting away." This verb also signifies to *faint.* Is., xxxvii., 27; Zech., x., 2.

20. *ἐσπάραξεν.* See note, ch. i., 26.

23. *τὸ, εἰ δύνασαι.* See Matt., xix., 18. Our Lord refers to the hesitating, imperfect faith expressed by the words *εἴ τι δύνασαι.*—*τὸ*, *nimirum*, *videlicet*, to wit (or the point is).

25. *ἐγὼ σοὶ ἐπιτάσσω.* "*I* command thee;" the pronoun *ἐγώ* is here very emphatic. Though you disobeyed *my disciples*, *I* now command you, &c.

αὐτῷ, Τὸ πνεῦμα τὸ ἄλαλον καὶ κωφὸν, ἐγὼ σοὶ ἐπιτάσσω, ἔξελθε ἐξ αὐτοῦ, καὶ μηκέτι εἰσέλθῃς εἰς αὐτόν.

26 Καὶ κράξαν, καὶ πολλὰ σπαράξαν αὐτὸν, ἐξῆλθε· καὶ ἐγένετο ὡσεὶ νεκρὸς, ὥστε πολλοὺς λέγειν ὅτι ἀπέθανεν.

27 Ὁ δὲ Ἰησοῦς κρατήσας αὐτὸν τῆς χειρὸς ἤγειρεν αὐτόν· καὶ ἀνέστη.

28 ΚΑΙ εἰσελθόντα αὐτὸν εἰς οἶκον, οἱ μαθηταὶ αὐτοῦ ἐπηρώτων αὐτὸν κατ' ἰδίαν, Ὅτι ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό;

29 Καὶ εἶπεν αὐτοῖς, Τοῦτο τὸ γένος ἐν οὐδενὶ δύναται ἐξελθεῖν, εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ.

30 ΚΑΙ ἐκεῖθεν ἐξελθόντες παρεπορεύοντο διὰ τῆς Γαλιλαίας, καὶ οὐκ ἤθελεν ἵνα τὶς γνῷ.

31 Ἐδίδασκε γὰρ τοὺς μαθητὰς αὐτοῦ, καὶ ἔλεγεν αὐτοῖς, Ὅτι ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν αὐτόν· καὶ ἀποκτανθεὶς, τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.

32 Οἱ δὲ ἠγνόουν τὸ ῥῆμα, καὶ ἐφοβοῦντο αὐτὸν ἐπερωτῆσαι.

33 ΚΑΙ ἦλθεν εἰς Καπερναούμ· καὶ ἐν τῇ οἰκίᾳ γενόμενος ἐπηρώτα αὐτοὺς, Τί ἐν τῇ ὁδῷ πρὸς ἑαυτοὺς διελογίζεσθε;

34 Οἱ δὲ ἐσιώπων· πρὸς ἀλλήλους γὰρ διελέχθησαν ἐν τῇ ὁδῷ, τίς μείζων.

35 Καὶ καθίσας ἐφώνησε τοὺς δώδεκα, καὶ λέγει αὐτοῖς, Εἴ τις θέλει πρῶτος εἶναι, ἔσται πάντων ἔσχατος καὶ πάντων διάκονος.

36 Καὶ λαβὼν παιδίον, ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν· καὶ ἐναγκαλισάμενος αὐτὸ, εἶπεν αὐτοῖς,

37 Ὃς ἐὰν ἓν τῶν τοιούτων παιδίων δέξηται ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὃς ἐὰν ἐμὲ δέξηται, οὐκ ἐμὲ δέχεται, ἀλλὰ τὸν ἀποστείλαντά με.

38 ἈΠΕΚΡΙΘΗ δὲ αὐτῷ ὁ Ἰωάννης λέγων, Διδάσκαλε, εἴδομέν τινα τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια, ὃς οὐκ ἀκολουθεῖ ἡμῖν· καὶ ἐκωλύσαμεν αὐτὸν, ὅτι οὐκ ἀκολουθεῖ ἡμῖν.

39 Ὁ δὲ Ἰησοῦς εἶπε, Μὴ κωλύετε αὐτόν. οὐδεὶς γάρ ἐστιν, ὃς ποιήσει δύναμιν ἐπὶ τῷ ὀνόματί μου, καὶ δυνήσεται ταχὺ κακολογῆσαί με.

40 Ὃς γὰρ οὐκ ἔστι καθ' ὑμῶν, ὑπὲρ ὑμῶν ἐστιν.

41 Ὃς γὰρ ἂν ποτίσῃ ὑμᾶς

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28. *ὅτι*, for *διὰ τί* (as in verse 11); *quare*, "wherefore."

29. It seems plain from this that there are different classes of demons, varying in power and malignity.

34. St. Luke (ch. ix., 46) mentions this disputing.—*μείζων*. See note, Matt., xviii., 1.—*διελέχθησαν*, 1*st aor. pass.* of *διαλέγω*.

37. *ἐπὶ τῷ ὀνόματί μου*, *i. e.*, on my account, for my sake.—*δέχεται*, "receives" not me only: *μόνον* understood, as in Matt., v., 46.

38–40. These verses (*comp.* Matt., x., 40, *seq.*) seem to be inserted in the midst of our Saviour's speech respecting the little child.—*ἀπεκρίθη*. See note, Matt., xi., 25.—*τῷ ὀνόματί μου*. See note, Matt., vii., 22. It is difficult to determine who this individual was; some suppose him one of John the Baptist's disciples; others, that he was one of those who believed in our Lord, but did not constantly wait on Him; others, again, suppose it to be a similar case to that recorded Acts, xix., 13. It is a very ill-grounded consequence that has been drawn from this passage in favor of individuals separating from the body of the Church, justifying their course by our Lord's answer · the parallel would

ποτήριον ὕδατος ἐν τῷ ὀνόματί μου, ὅτι Χριστοῦ ἐστὲ, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.

42 Καὶ ὃς ἂν σκανδαλίσῃ ἕνα τῶν μικρῶν τῶν πιστευόντων εἰς ἐμὲ, καλόν ἐστιν αὐτῷ μᾶλλον, εἰ περίκειται λίθος μυλικὸς περὶ τὸν τράχηλον αὐτοῦ, καὶ βέβληται εἰς τὴν θάλασσαν.

43 Καὶ ἐὰν σκανδαλίζῃ σε ἡ χείρ σου, ἀπόκοψον αὐτήν· καλόν σοι ἐστὶ κυλλὸν εἰς τὴν ζωὴν εἰσελθεῖν, ἢ τὰς δύο χεῖρας ἔχοντα ἀπελθεῖν εἰς τὴν γέενναν, εἰς τὸ πῦρ τὸ ἄσβεστον,

44 ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται.

45 Καὶ ἐὰν ὁ πούς σου σκανδαλίζῃ σε, ἀπόκοψον αὐτόν· καλόν ἐστί σοι εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν, ἢ τοὺς δύο πόδας ἔχοντα βληθῆναι εἰς τὴν γέενναν, εἰς τὸ πῦρ τὸ ἄσβεστον,

46 ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται.

47 Καὶ ἐὰν ὁ ὀφθαλμός σου σκανδαλίζῃ σε, ἔκβαλε αὐτόν· καλόν σοι ἐστὶ μονόφθαλμον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ, ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν τοῦ πυρὸς,

48 ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται.

49 Πᾶς γὰρ πυρὶ ἁλισθήσεται, καὶ πᾶσα θυσία ἁλὶ ἁλισθήσεται.

50 Καλὸν τὸ ἅλας· ἐὰν δὲ τὸ ἅλας ἄναλον γένηται, ἐν τίνι αὐτὸ ἀρτύσετε; Ἔχετε ἐν ἑαυτοῖς ἅλας, καὶ εἰρηνεύετε ἐν ἀλλήλοις.

## ΚΕΦ. ι΄. 10.

1 ΚΑΚΕΙΘΕΝ ἀναστὰς ἔρχεται εἰς τὰ ὅρια τῆς Ἰουδαίας, διὰ τοῦ πέραν τοῦ Ἰορδάνου. καὶ

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hold good if they proved their claims *in the same way* as the man in the text; otherwise, it is plain that the wildest fanatic and misguided enthusiast can offer the same plea and with the same reason.

42. *σκανδαλίσῃ*. *Conf.* Matt., v., 29.

43. *γέενναν*. See note, Matt., v., 22.—*κυλλόν*. See Matt., xv., 30.

44. *ὅπου ὁ σκώληξ*, &c. The image is borrowed from Is., lxvi., 24, which the Jews, in the time of our Lord, always connected with future punishment. These awfully horrible announcements of the eternal misery of the wicked and impenitent are thrice repeated by the Saviour, and are certainly true.

49. *πᾶς γὰρ*. This is one of the most difficult passages in the New Testament. Campbell translates, "every one shall be seasoned with fire; as every sacrifice is seasoned with salt." This refers it to *every Christian*, and makes the *fire* not to be connected with what precedes, but with the afflictions and trials which purge (as by fire) the sons of God. Others urge that the *γὰρ* shows that it is properly connected with the former verses, and translate "*for* every one (who sins and is cast into hell) shall be as a sacrifice which is salted (Lev., ii., 13), and then consumed in the fire." Doddridge and Whitby *in loc.* are worth consulting.

50. Salt is the symbol of friendship and peace; it preserves from corruption; so the true Christian doctrine will preserve the spirit from corruption, and lead to eternal happiness and peace. But if its good qualities evaporate, it is good for nothing; even so, if the doctrine which you preach or believe loses its virtue—that which alone renders it valuable—it is henceforth worthless and of no account. See note, Matt., v., 13. *Conf.* 2 Cor., xiii., 11; Heb., xii., 14.

Chap. X., ver. 1. See note, Matt., xix., 1.

*συμπορεύονται πάλιν ὄχλοι πρὸς αὐτόν· καὶ ὡς εἰώθει, πάλιν ἐδίδασκεν αὐτούς.*

2 Καὶ *προσελθόντες οἱ* Φαρισαῖοι *ἐπηρώτησαν αὐτὸν, εἰ ἔξεστιν ἀνδρὶ γυναῖκα ἀπολῦσαι, πειράζοντες αὐτόν.*

3 Ὁ *δὲ ἀποκριθεὶς εἶπεν αὐτοῖς,* Τί *ὑμῖν ἐνετείλατο* Μωσῆς;

4 Οἱ *δὲ εἶπον,* Μωσῆς *ἐπέτρεψε βιβλίον ἀποστασίου γράψαι, καὶ ἀπολῦσαι.*

5 Καὶ *ἀποκριθεὶς ὁ* Ἰησοῦς *εἶπεν αὐτοῖς,* Πρὸς *τὴν σκληροκαρδίαν ὑμῶν ἔγραψεν ὑμῖν τὴν ἐντολὴν ταύτην·*

6 *ἀπὸ δὲ ἀρχῆς κτίσεως, ἄρσεν καὶ θῆλυ ἐποίησεν αὐτοὺς ὁ* Θεός.

7 Ἕνεκεν *τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα· καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ,*

8 *καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν. ὥστε οὐκέτι εἰσὶ δύο, ἀλλὰ μία σάρξ.*

9 Ὃ *οὖν ὁ* Θεὸς *συνέζευξεν, ἄνθρωπος μὴ χωριζέτω.*

10 Καὶ *ἐν τῇ οἰκίᾳ πάλιν οἱ μαθηταὶ αὐτοῦ περὶ τοῦ αὐτοῦ ἐπηρώτησαν αὐτόν.*

11 Καὶ *λέγει αὐτοῖς,* Ὃς *ἐὰν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ καὶ γαμήσῃ ἄλλην, μοιχᾶται ἐπ' αὐτήν·*

12 *καὶ ἐὰν γυνὴ ἀπολύσῃ τὸν ἄνδρα αὐτῆς καὶ γαμηθῇ ἄλλῳ, μοιχᾶται.*

13 ΚΑΙ *προσέφερον αὐτῷ παιδία, ἵνα ἅψηται αὐτῶν· οἱ δὲ μαθηταὶ ἐπετίμων τοῖς προσφέρουσιν.*

14 Ἰδὼν *δὲ ὁ* Ἰησοῦς *ἠγανάκτησε, καὶ εἶπεν αὐτοῖς,* Ἄφετε *τὰ παιδία ἔρχεσθαι πρός με, καὶ μὴ κωλύετε αὐτά· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ* Θεοῦ.

15 Ἀμὴν *λέγω ὑμῖν, ὃς ἐὰν μὴ δέξηται τὴν βασιλείαν τοῦ* Θεοῦ *ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.*

16 Καὶ *ἐναγκαλισάμενος αὐτὰ, τιθεὶς τὰς χεῖρας ἐπ' αὐτὰ, ηὐλόγει αὐτά.*

17 ΚΑΙ *ἐκπορευομένου αὐτοῦ εἰς ὁδὸν, προσδραμὼν εἷς καὶ γονυπετήσας αὐτὸν, ἐπηρώτα αὐτὸν,* Διδάσκαλε *ἀγαθὲ, τί ποιήσω ἵνα ζωὴν αἰώνιον κληρονομήσω;*

18 Ὁ *δὲ* Ἰησοῦς *εἶπεν αὐτῷ,* Τί *με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς, εἰ μὴ εἷς ὁ* Θεός.

19 Τὰς *ἐντολὰς οἶδας,* Μὴ *μοιχεύσῃς· μὴ φονεύσῃς·*

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2. *οἱ* is omitted by some, but without sufficient authority.—*ἀπολῦσαι.* St. Matthew (ch. xix., 3) adds *κατὰ πᾶσαν αἰτίαν.*—*πειράζοντες,* "to try him." See note, Matt., xvi., 1.

6. *κτίσεως,* "at the time of the creation." See ch. xiii., 19. *Conf.*, also, ch. xvi., 15.—*ἄρσεν καὶ θῆλυ,* "a male and a female." Gen., i., 27; ii., 24.

11. *μοιχᾶται ἐπ' αὐτήν,* "commits adultery against her," *i. e.*, as far as she is concerned. *Conf.* 1 Cor., vii., 4.

12. *γυνὴ ἀπολύσῃ.* This was not allowed by the law, though there are cases recorded in which it was done in imitation of Roman women. Salome, sister of Herod the Great, the wife of Josephus, and some others, did so. Herodias was another instance. Our Lord places both the man and woman on the same level in respect to guilt in a matter of this kind.

16. *ἐναγκαλισάμενος.* The Redeemer's tender love toward children deserves to be specially noted.

17. *εἷς.* St. Luke (ch. xviii., 18) calls him *ἄρχων.*

19. St. Mark and St. Luke put the seventh commandment before the sixth. St. Paul does the same (Rom., xiii., 9). Philo Judæus names *οὐ μοιχεύσεις* as the first commandment of the second table.—*μὴ ἀποστερήσῃς,* in allusion to the *tenth* commandment or

*μὴ κλέψῃς· μὴ ψευδομαρτυρήσῃς· μὴ ἀποστερήσῃς· τίμα τὸν πατέρα σου καὶ τὴν μητέρα.*

20 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτῷ, Διδάσκαλε, ταῦτα πάντα ἐφυλαξάμην ἐκ νεότητός μου.

21 Ὁ δὲ Ἰησοῦς ἐμβλέψας αὐτῷ ἠγάπησεν αὐτὸν, καὶ εἶπεν αὐτῷ, Ἕν σοι ὑστερεῖ· ὕπαγε, ὅσα ἔχεις πώλησον, καὶ δὸς τοῖς πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο ἀκολούθει μοι, ἄρας τὸν σταυρόν.

22 Ὁ δὲ στυγνάσας ἐπὶ τῷ λόγῳ ἀπῆλθε λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλά.

23 Καὶ περιβλεψάμενος ὁ Ἰησοῦς λέγει τοῖς μαθηταῖς αὐτοῦ, Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελεύσονται.

24 Οἱ δὲ μαθηταὶ ἐθαμβοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ. ὁ δὲ Ἰησοῦς πάλιν ἀποκριθεὶς λέγει αὐτοῖς, Τέκνα, πῶς δύσκολόν ἐστι τοὺς πεποιθότας ἐπὶ τοῖς χρήμασιν εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν.

25 Εὐκοπώτερόν ἐστι κάμηλον διὰ τῆς τρυμαλιᾶς τῆς ῥαφίδος εἰσελθεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν.

26 Οἱ δὲ περισσῶς ἐξεπλήσσοντο, λέγοντες πρὸς ἑαυτοὺς, Καὶ τίς δύναται σωθῆναι;

27 Ἐμβλέψας δὲ αὐτοῖς ὁ Ἰησοῦς λέγει, Παρὰ ἀνθρώποις ἀδύνατον, ἀλλ' οὐ παρὰ τῷ Θεῷ· πάντα γὰρ δυνατά ἐστι παρὰ τῷ Θεῷ.

28 Καὶ ἤρξατο ὁ Πέτρος λέγειν αὐτῷ, Ἰδοὺ, ἡμεῖς ἀφήκαμεν πάντα, καὶ ἠκολουθήσαμέν σοι.

29 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Ἀμὴν λέγω ὑμῖν, οὐδείς ἐστιν ὃς ἀφῆκεν οἰκίαν, ἢ ἀδελφοὺς, ἢ ἀδελφὰς, ἢ πατέρα, ἢ μητέρα, ἢ γυναῖκα, ἢ τέκνα, ἢ ἀγροὺς, ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου,

30 ἐὰν μὴ λάβῃ ἑκατονταπλασίονα νῦν ἐν τῷ καιρῷ τούτῳ, οἰκίας καὶ ἀδελφοὺς καὶ ἀδελφὰς καὶ μητέρας καὶ τέκνα καὶ ἀγροὺς, μετὰ διωγμῶν, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον.

31 Πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι, καὶ οἱ ἔσχατοι πρῶτοι.

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to the *sixth*, as Bloomfield asserts.—*ἀποστερεῖν*, in Scripture, is of great latitude, and comprehends alike all injuries, whether arising from force or fraud. Ex., xx., 12; Deut., v., 16.

21. *ἠγάπησεν αὐτὸν*. A remarkable expression: our Lord felt a deep and affectionate interest in one who had lived so blameless a life up to the present time; one, too, who lacked but a single thing in order to make him entirely acceptable to God. It is sad to learn that he could not endure the test proposed by the Saviour.

22. *στυγνάσας*, being dejected, cast down, by this answer.

23. *ἔχοντες*, *have*, including the sense of loving, highly esteeming, &c.

24. *πεποιθότας* (*πείθω*). This passage makes our Lord's meaning clear. It is those who *trust* or confide in wealth that are in so great danger; the religion of Christ demands self-denial, a thing which rich men are not always disposed to practice.

26. *καὶ τίς*, *not* a Hebraism, but frequent in classic writers.—*καὶ* may be rendered "but," "nay," &c.

29. See note, Matt., xix., 29.

30. *μετὰ διωγμῶν*, "with persecutions, amid persecutions." These are inseparable from the Christian's probation. Temporal rewards are here promised by the Saviour. (See Matt., xix., 29.) The returns were to be, if not of the same kind, yet infinitely more valuable and important. Hence, even as a matter of interest, the Christian has his temporal losses more than made up to him.

32 ἮΣΑΝ *δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς* Ἱεροσόλυμα· *καὶ ἦν προάγων αὐτοὺς ὁ* Ἰησοῦς, *καὶ ἐθαμβοῦντο, καὶ ἀκολουθοῦντες ἐφοβοῦντο. καὶ παραλαβὼν πάλιν τοὺς δώδεκα, ἤρξατο αὐτοῖς λέγειν τὰ μέλλοντα αὐτῷ συμβαίνειν·*

33 Ὅτι *ἰδοὺ, ἀναβαίνομεν εἰς* Ἱεροσόλυμα, *καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσι καὶ τοῖς γραμματεῦσι, καὶ κατακρινοῦσιν αὐτὸν θανάτῳ, καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσι,*

34 *καὶ ἐμπαίξουσιν αὐτῷ, καὶ μαστιγώσουσιν αὐτὸν, καὶ ἐμπτύσουσιν αὐτῷ, καὶ ἀποκτενοῦσιν αὐτόν· καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.*

35 ΚΑΙ *προσπορεύονται αὐτῷ* Ἰάκωβος *καὶ* Ἰωάννης *οἱ υἱοὶ* Ζεβεδαίου *λέγοντες,* Διδάσκαλε, *θέλομεν ἵνα ὃ ἐὰν αἰτήσωμεν, ποιήσῃς ἡμῖν.*

36 Ὁ *δὲ εἶπεν αὐτοῖς,* Τί *θέλετε ποιῆσαί με ὑμῖν;*

37 Οἱ *δὲ εἶπον αὐτῷ,* Δὸς *ἡμῖν, ἵνα εἷς ἐκ δεξιῶν σου καὶ εἷς ἐξ εὐωνύμων σου καθίσωμεν ἐν τῇ δόξῃ σου.*

38 Ὁ *δὲ* Ἰησοῦς *εἶπεν αὐτοῖς,* Οὐκ *οἴδατε τί αἰτεῖσθε. δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ πίνω, καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι;*

39 Οἱ *δὲ εἶπον αὐτῷ,* Δυνάμεθα. Ὁ *δὲ* Ἰησοῦς *εἶπεν αὐτοῖς,* Τὸ *μὲν ποτήριον ὃ ἐγὼ πίνω, πίεσθε· καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι, βαπτισθήσεσθε·*

40 *τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων μου, οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοίμασται.*

41 Καὶ *ἀκούσαντες οἱ δέκα ἤρξαντο ἀγανακτεῖν περὶ* Ἰακώβου *καὶ* Ἰωάννου.

42 Ὁ *δὲ* Ἰησοῦς *προσκαλεσάμενος αὐτοὺς, λέγει αὐτοῖς,* Οἴδατε *ὅτι οἱ δοκοῦντες ἄρχειν τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν· καὶ οἱ μεγάλοι αὐτῶν κατεξουσιάζουσιν αὐτῶν.*

43 Οὐχ *οὕτω δὲ ἔσται ἐν ὑμῖν ἀλλ' ὃς ἐὰν θέλῃ γενέσθαι μέγας ἐν ὑμῖν, ἔσται διάκονος ὑμῶν·*

44 *καὶ ὃς ἂν θέλῃ ὑμῶν γενέσθαι πρῶτος, ἔσται πάντων δοῦλος·*

45 *καὶ γὰρ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε διακονηθῆναι, ἀλλὰ διακονῆσαι, καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.*

46 ΚΑΙ *ἔρχονται εἰς* Ἱεριχώ·

32. *ἀναβαίνοντες*, "going up." The region about Jerusalem was mountainous and elevated. (Matt., xx., 17.)—*ἐθαμβοῦντο*, "they were utterly astonished" that our Lord should willingly encounter certain danger from the Sanhedrim at Jerusalem (as on a former occasion, Jno., xi., 53–57); and they seem to have been terrified at the danger to which they and their Master were about to be exposed.

35. St. Matthew (ch. xx., 20) relates that their mother came with them.

40. *οὐκ ἔστιν—ἡτοίμασται*, "is not mine to give unless to those for whom it is appointed." The English version needlessly supplies, "but *it shall be given* to those," &c.

42. *οἱ δοκοῦντες ἄρχειν*. St. Matt (ch. xx., 25) has it *οἱ ἄρχοντες*.

45. *λύτρον ἀντὶ πολλῶν*, *i. e.*, for *all* See note, Matt., xx., 28.

46. On the difficulty in this verse when compared with Luke, xviii., 35, see note, Matt., xx., 29. St. Matthew speaks of *two* blind men. Bartimæus was probably the better known. Bartimæus, the son of Timæus: so Barjona, Barnabas, Bartholomæus, Barjesus, &c. The following account is graphic, and seems to indicate personal observation of the scene. Pos-

καὶ ἐκπορευομένου αὐτοῦ ἀπὸ Ἰεριχὼ, καὶ τῶν μαθητῶν αὐτοῦ, καὶ ὄχλου ἱκανοῦ, υἱὸς Τιμαίου Βαρτίμαιος ὁ τυφλὸς ἐκάθητο παρὰ τὴν ὁδὸν προσαιτῶν.

47 Καὶ ἀκούσας ὅτι Ἰησοῦς ὁ Ναζωραῖός ἐστιν, ἤρξατο κράζειν καὶ λέγειν, Ὁ υἱὸς Δαβὶδ, Ἰησοῦ, ἐλέησόν με.

48 Καὶ ἐπετίμων αὐτῷ πολλοὶ, ἵνα σιωπήσῃ· ὁ δὲ πολλῷ μᾶλλον ἔκραζεν, Υἱὲ Δαβὶδ, ἐλέησόν με.

49 Καὶ στὰς ὁ Ἰησοῦς εἶπεν αὐτὸν φωνηθῆναι· καὶ φωνοῦσι τὸν τυφλὸν, λέγοντες αὐτῷ, Θάρσει· ἔγειραι, φωνεῖ σε.

50 Ὁ δὲ ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ, ἀναστὰς ἦλθε πρὸς τὸν Ἰησοῦν·

51 καὶ ἀποκριθεὶς λέγει αὐτῷ ὁ Ἰησοῦς, Τί θέλεις ποιήσω σοί; Ὁ δὲ τυφλὸς εἶπεν αὐτῷ, Ῥαββονὶ, ἵνα ἀναβλέψω.

52 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Ὕπαγε· ἡ πίστις σου σέσωκέ σε. Καὶ εὐθέως ἀνέβλεψε, καὶ ἠκολούθει τῷ Ἰησοῦ ἐν τῇ ὁδῷ.

## ΚΕΦ. ια΄. 11.

1 ΚΑΙ ὅτε ἐγγίζουσιν εἰς Ἱερουσαλὴμ, εἰς Βηθφαγὴ καὶ Βηθανίαν πρὸς τὸ ὄρος τῶν Ἐλαιῶν, ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ,

2 καὶ λέγει αὐτοῖς, Ὑπάγετε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν· καὶ εὐθέως εἰσπορευόμενοι εἰς αὐτὴν, εὑρήσετε πῶλον δεδεμένον, ἐφ' ὃν οὐδεὶς ἀνθρώπων κεκάθικε· λύσαντες αὐτὸν ἀγάγετε.

3 Καὶ ἐάν τις ὑμῖν εἴπῃ, Τί ποιεῖτε τοῦτο; εἴπατε, Ὅτι ὁ κύριος αὐτοῦ χρείαν ἔχει· καὶ εὐθέως αὐτὸν ἀποστελεῖ ὧδε.

4 Ἀπῆλθον δὲ, καὶ εὗρον τὸν πῶλον δεδεμένον πρὸς τὴν θύραν ἔξω ἐπὶ τοῦ ἀμφόδου, καὶ λύουσιν αὐτόν.

5 Καί τινες τῶν ἐκεῖ ἑστηκότων ἔλεγον αὐτοῖς, Τί ποιεῖτε λύοντες τὸν πῶλον;

6 Οἱ δὲ εἶπον αὐτοῖς καθὼς ἐνετείλατο ὁ Ἰησοῦς· καὶ ἀφῆκαν αὐτούς.

7 Καὶ ἤγαγον τὸν πῶλον πρὸς τὸν Ἰησοῦν, καὶ ἐπέβαλον αὐτῷ τὰ ἱμάτια αὐτῶν, καὶ ἐκάθισεν ἐπ' αὐτῷ.

8 Πολλοὶ δὲ τὰ ἱμάτια αὐτῶν ἔστρωσαν εἰς τὴν ὁδόν· ἄλλοι δὲ στοιβάδας ἔκοπτον ἐκ τῶν δένδρων, καὶ ἐστρώννυον εἰς τὴν ὁδόν.

9 Καὶ οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον λέγοντες, Ὡσαννά· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.

10 Εὐλογημένη ἡ ἐρχομένη

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ibly this may appear to countenance he early tradition that St. Mark wrote rom the dictation and under the guidnce of St. Peter. *Conf.* Introducion to this Gospel.

51. Ῥαββονὶ, a Syro-Chaldaic word, early the same in meaning with *abbi*, probably stronger.

Chap. XI., ver. 1. See note, Matt., xi., 1.

3. ἀποστελεῖ. Some prefer the reading ἀποστέλλει.

4. ἀμφόδου, "where two ways meet," or "a thoroughfare."

8. ἔστρωσαν, from στρώννυμι.—στοιβάδας, equivalent to classical στιβάδας, the sprays or branches with leaves on them. St. Matthew has κλάδους.

9. Ὡσαννά, Matt., xxi., 9, a term expressive of the most honorable gratulation.—ὁ ἐρχόμενος, *i. e.*, as often, in Scripture, the Messiah. "Blessed be our father David's kingdom, which cometh," &c.

βασιλεία ἐν ὀνόματι Κυρίου, τοῦ πατρὸς ἡμῶν Δαβίδ· Ὡσαννὰ ἐν τοῖς ὑψίστοις.

11 Καὶ εἰσῆλθεν εἰς Ἱεροσόλυμα ὁ Ἰησοῦς, καὶ εἰς τὸ ἱερόν· καὶ περιβλεψάμενος πάντα, ὀψίας ἤδη οὔσης τῆς ὥρας, ἐξῆλθεν εἰς Βηθανίαν μετὰ τῶν δώδεκα.

12 ΚΑΙ τῇ ἐπαύριον, ἐξελθόντων αὐτῶν ἀπὸ Βηθανίας, ἐπείνασε·

13 καὶ ἰδὼν συκῆν μακρόθεν, ἔχουσαν φύλλα, ἦλθεν εἰ ἄρα εὑρήσει τὶ ἐν αὐτῇ· καὶ ἐλθὼν ἐπ' αὐτὴν, οὐδὲν εὗρεν εἰ μὴ φύλλα· οὐ γὰρ ἦν καιρὸς σύκων.

14 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ, Μηκέτι ἐκ σοῦ εἰς τὸν αἰῶνα μηδεὶς καρπὸν φάγοι. καὶ ἤκουον οἱ μαθηταὶ αὐτοῦ.

15 Καὶ ἔρχονται εἰς Ἱεροσόλυμα· καὶ εἰσελθὼν ὁ Ἰησοῦς εἰς τὸ ἱερὸν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ· καὶ τὰς τραπέζας τῶν κολλυβιστῶν, καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστερὰς κατέστρεψε·

16 καὶ οὐκ ἤφιεν ἵνα τὶς διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ.

17 Καὶ ἐδίδασκε, λέγων αὐτοῖς, Οὐ γέγραπται, Ὅτι ὁ οἶκός μου, οἶκος προσευχῆς κληθήσεται πᾶσι τοῖς ἔθνεσιν; ὑμεῖς δὲ ἐποιήσατε αὐτὸν σπήλαιον λῃστῶν.

18 Καὶ ἤκουσαν οἱ γραμματεῖς καὶ οἱ ἀρχιερεῖς, καὶ ἐζήτουν πῶς αὐτὸν ἀπολέσουσιν· ἐφοβοῦντο γὰρ αὐτὸν, ὅτι πᾶς ὁ ὄχλος ἐξεπλήσσετο ἐπὶ τῇ διδαχῇ αὐτοῦ.

19 ΚΑΙ ὅτε ὀψὲ ἐγένετο, ἐξεπορεύετο ἔξω τῆς πόλεως.

20 Καὶ πρωῒ παραπορευόμενοι, εἶδον τὴν συκῆν ἐξηραμμένην ἐκ ῥιζῶν.

21 καὶ ἀναμνησθεὶς ὁ Πέτρος λέγει αὐτῷ, Ῥαββὶ, ἴδε, ἡ συκῆ ἣν κατηράσω ἐξήρανται.

22 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς λέγει αὐτοῖς, Ἔχετε πίστιν Θεοῦ.

23 Ἀμὴν γὰρ λέγω ὑμῖν, ὅτι ὃς ἂν εἴπῃ τῷ ὄρει τούτῳ, Ἄρθητι, καὶ βλήθητι εἰς τὴν θάλασσαν, καὶ μὴ διακριθῇ ἐν τῇ καρδίᾳ αὐτοῦ, ἀλλὰ πιστεύσῃ ὅτι ἃ λέγει γίνεται, ἔσται αὐτῷ ὃ ἐὰν εἴπῃ.

24 Διὰ τοῦτο λέγω ὑμῖν, Πάντα ὅσα ἂν προσευχόμενοι αἰτεῖσθε, πιστεύετε ὅτι λαμβάνετε, καὶ ἔσται ὑμῖν.

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11. *ἱερόν*. See note, Matt., xxi., 12.

12. *τῇ ἐπαυρίον*, *i. e.*, Tuesday morning.—*ἐπείνασε* (*πεινάω*).

13. *οὐ γὰρ ἦν καιρὸς σύκων*. See note, Matt., xxi., 19. Campbell renders, "observing a fig-tree at a distance, full of leaves, went to look for fruit on it, for the fig harvest was not yet." Thus, *γὰρ* refers to *ἦλθεν εἰ ἄρα*, &c., and not to what immediately precedes. Other modes of rendering have been proposed, but none, on the whole, so good as the above. *Comp.* ch. xvi., 3, 4, for a similar transposition. See, also, Gen., xiii., 10; Numb., xiii., 23; Luke, xx., 19; Jno., i., 14.—*εὗρεν*, 2*d aor.* of *εὑρίσκω*.

14. *ἀποκριθεὶς*. The use of this verb is peculiar to the Scriptures. See Matt., xi., 25.

15. *ἤρξατο ἐκβάλλειν*, "began or proceeded to drive out." This was the second time our Lord exercised his authority. See note, Jno., ii., 14.

16. *ἤφιεν*. See ch. i., 34. St. Mark alone mentions this circumstance.

18. *ἐφοβοῦντο γὰρ*. The particle *γὰρ* gives the reason why they found it difficult to kill him, and were obliged to consult about the means. *Comp.* Luke, xix., 48; xxii., 2.

20. *πρωῒ*, *i. e.*, on Wednesday morning.—*ἐξηραμμένην* (*ξηραίνω*).

22. *πίστιν Θεοῦ*, *i. e.*, *ἐν Θεῷ*, *or εἰς τὸν Θεὸν*. See Luke, vi., 12; Rom., iii., 22, 26; Gal., ii., 16, 20.

25 Καὶ ὅταν στήκητε προσευχόμενοι, ἀφίετε εἴ τι ἔχετε κατά τινος· ἵνα καὶ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφῇ ὑμῖν τὰ παραπτώματα ὑμῶν.

26 Εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐδὲ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφήσει τὰ παραπτώματα ὑμῶν.

27 ΚΑΙ ἔρχονται πάλιν εἰς Ἱεροσόλυμα· καὶ ἐν τῷ ἱερῷ περιπατοῦντος αὐτοῦ, ἔρχονται πρὸς αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι,

28 καὶ λέγουσιν αὐτῷ, Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι τὴν ἐξουσίαν ταύτην ἔδωκεν, ἵνα ταῦτα ποιῇς;

29 Ὁ δὲ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτοῖς, Ἐπερωτήσω ὑμᾶς κἀγὼ ἕνα λόγον, καὶ ἀποκρίθητέ μοι, καὶ ἐρῶ ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

30 Τὸ βάπτισμα Ἰωάννου, ἐξ οὐρανοῦ ἦν, ἢ ἐξ ἀνθρώπων; ἀποκρίθητέ μοι.

31 Καὶ ἐλογίζοντο πρὸς ἑαυτούς, λέγοντες, Ἐὰν εἴπωμεν, Ἐξ οὐρανοῦ, ἐρεῖ, Διατί οὖν οὐκ ἐπιστεύσατε αὐτῷ;

32 ἀλλ' ἐὰν εἴπωμεν, Ἐξ ἀνθρώπων, ἐφοβοῦντο τὸν λαόν· ἅπαντες γὰρ εἶχον τὸν Ἰωάννην, ὅτι ὄντως προφήτης ἦν.

33 Καὶ ἀποκριθέντες λέγουσι τῷ Ἰησοῦ, Οὐκ οἴδαμεν. Καὶ ὁ Ἰησοῦς ἀποκριθεὶς λέγει αὐτοῖς, Οὐδὲ ἐγὼ λέγω ὑμῖν, ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

## ΚΕΦ. ιβ΄. 12.

1 ΚΑΙ ἤρξατο αὐτοῖς ἐν παραβολαῖς λέγειν, Ἀμπελῶνα ἐφύτευσεν ἄνθρωπος, καὶ περιέθηκε φραγμὸν, καὶ ὤρυξεν ὑπολήνιον, καὶ ᾠκοδόμησε πύργον, καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησε.

2 Καὶ ἀπέστειλε πρὸς τοὺς γεωργοὺς τῷ καιρῷ δοῦλον, ἵνα παρὰ τῶν γεωργῶν λάβῃ ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος.

3 Οἱ δὲ λαβόντες αὐτὸν ἔδειραν, καὶ ἀπέστειλαν κενόν·

4 καὶ πάλιν ἀπέστειλε πρὸς αὐτοὺς ἄλλον δοῦλον· κἀκεῖνον λιθοβολήσαντες ἐκεφαλαίωσαν, καὶ ἀπέστειλαν ἠτιμωμένον.

5 Καὶ πάλιν ἄλλον ἀπέστειλε· κἀκεῖνον ἀπέκτειναν· καὶ πολλοὺς ἄλλους, τοὺς μὲν δέροντες, τοὺς δὲ ἀποκτείνοντες.

6 Ἔτι οὖν ἕνα υἱὸν ἔχων ἀγαπητὸν αὐτοῦ, ἀπέστειλε καὶ αὐτὸν πρὸς αὐτοὺς ἔσχατον, λέγων, Ὅτι ἐντραπήσονται τὸν υἱόν μου.

7 Ἐκεῖνοι δὲ οἱ γεωργοὶ εἶπον πρὸς ἑαυτούς, Ὅτι οὗτός ἐστιν ὁ κληρονόμος· δεῦτε, ἀποκτείνωμεν αὐτὸν, καὶ ἡμῶν ἔσται ἡ κληρονομία.

8 Καὶ λαβόντες αὐτὸν ἀπέκτειναν, καὶ ἐξέβαλον ἔξω τοῦ ἀμπελῶνος.

9 Τί οὖν ποιήσει ὁ κύριος τοῦ ἀμπελῶνος; ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις.

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25. *στήκητε.* See Matt., vi, 5.
27–33. See notes, Matt., xxi., 23–27.

Chap. XII., ver. 1. *παραβολαῖς.* St. Mark and St. Luke mention only one: St. Matthew adds two others.

4. *ἐκεφαλαίωσαν*, "wounded him in the head with stones." This verb usually means to *sum up, comprise*, and some would render, "they summed up all their malice;" but the English version is no doubt right.

9. In St. Matthew, the chief priests and elders give this answer.

10 Οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε; Λίθον, ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας.

11 Παρὰ Κυρίου ἐγένετο αὕτη· καὶ ἔστι θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν.

12 Καὶ ἐζήτουν αὐτὸν κρατῆσαι, καὶ ἐφοβήθησαν τὸν ὄχλον· ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν εἶπε· καὶ ἀφέντες αὐτὸν, ἀπῆλθον.

13 ΚΑΙ ἀποστέλλουσι πρὸς αὐτὸν τινὰς τῶν Φαρισαίων καὶ τῶν Ἡρωδιανῶν, ἵνα αὐτὸν ἀγρεύσωσι λόγῳ.

14 Οἱ δὲ ἐλθόντες λέγουσιν αὐτῷ, Διδάσκαλε, οἴδαμεν ὅτι ἀληθὴς εἶ, καὶ οὐ μέλει σοι περὶ οὐδενός· οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ Θεοῦ διδάσκεις. ἔξεστι κῆνσον Καίσαρι δοῦναι ἢ οὔ; δῶμεν, ἢ μὴ δῶμεν;

15 Ὁ δὲ εἰδὼς αὐτῶν τὴν ὑπόκρισιν, εἶπεν αὐτοῖς, Τί με πειράζετε; φέρετέ μοι δηνάριον, ἵνα ἴδω.

16 Οἱ δὲ ἤνεγκαν. Καὶ λέγει αὐτοῖς, Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή; Οἱ δὲ εἶπον αὐτῷ, Καίσαρος.

17 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ἀπόδοτε τὰ Καίσαρος Καίσαρι, καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ. Καὶ ἐθαύμασαν ἐπ' αὐτῷ.

18 ΚΑΙ ἔρχονται Σαδδουκαῖοι πρὸς αὐτὸν, οἵτινες λέγουσιν ἀνάστασιν μὴ εἶναι· καὶ ἐπηρώτησαν αὐτὸν, λέγοντες,

19 Διδάσκαλε, Μωσῆς ἔγραψεν ἡμῖν, ὅτι ἐάν τινος ἀδελφὸς ἀποθάνῃ, καὶ καταλίπῃ γυναῖκα, καὶ τέκνα μὴ ἀφῇ, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ, καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ.

20 Ἑπτὰ ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος ἔλαβε γυναῖκα, καὶ ἀποθνήσκων οὐκ ἀφῆκε σπέρμα·

21 καὶ ὁ δεύτερος ἔλαβεν αὐτὴν, καὶ ἀπέθανε, καὶ οὐδὲ αὐτὸς ἀφῆκε σπέρμα· καὶ ὁ τρίτος ὡσαύτως·

22 καὶ ἔλαβον αὐτὴν οἱ ἑπτὰ, καὶ οὐκ ἀφῆκαν σπέρμα. ἐσχάτη πάντων ἀπέθανε καὶ ἡ γυνή.

23 Ἐν τῇ οὖν ἀναστάσει, ὅταν ἀναστῶσι, τίνος αὐτῶν ἔσται γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυναῖκα.

24 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Οὐ διὰ τοῦτο πλανᾶσθε, μὴ εἰδότες τὰς γραφὰς, μηδὲ τὴν δύναμιν τοῦ Θεοῦ;

25 ὅταν γὰρ ἐκ νεκρῶν ἀναστῶσιν, οὔτε γαμοῦσιν, οὔτε γαμίσκονται, ἀλλ' εἰσὶν ὡς ἄγγελοι οἱ ἐν τοῖς οὐρανοῖς.

26 Περὶ δὲ τῶν νεκρῶν, ὅτι

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10. *ἀνέγνωτε.* See note, Matt., xix., 4.

12. *πρὸς αὐτούς,* "*against* them." See Acts, xxiii., 30; xxvi., 14; Eph., vi., 11, &c. St. Matthew (ch. xxi., 45) has *περὶ αὐτῶν.*

14. *ἀληθὴς,* "upright and true," and standest in awe of none.—*ἐπ' ἀληθείας,* *i. e.*, *ἀληθῶς,* "faithfully, truly," &c. *Conf.* Luke, xxii., 59; Acts, iv., 27; x., 34; so, too, in verse 32, *infra.*—*ἔξεστι κῆνσον.* See note, Matt., xxii., 15, *et seq.*—*δῶμεν* (*δίδωμι*).

18. *ἀνάστασιν.* See note, Matt., xxii., 23.—*ἐπηρώτησαν* (*ἐπερωτάω*).

19. *ἔγραψεν,* "hath enacted or prescribed." See ch. x., 5.

24. *διὰ τοῦτο* perhaps refers to *μὴ εἰδότες.* "Is not this the source or cause of your error, your not knowing," &c. The negative form of interrogation is equivalent to a strong affirmation.

26. *ἐπὶ τῆς βάτου.* Michaelis and others suppose that this is in accord-

ἐγείρονται, οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ Μωσέως, ἐπὶ τῆς βάτου, ὡς εἶπεν αὐτῷ ὁ Θεὸς λέγων, Ἐγὼ ὁ Θεὸς Ἀβραὰμ, καὶ ὁ Θεὸς Ἰσαὰκ, καὶ ὁ Θεὸς Ἰακώβ;

27 Οὐκ ἔστιν ὁ Θεὸς νεκρῶν, ἀλλὰ Θεὸς ζώντων· ὑμεῖς οὖν πολὺ πλανᾶσθε.

28 ΚΑΙ προσελθὼν εἷς τῶν γραμματέων, ἀκούσας αὐτῶν συζητούντων, εἰδὼς ὅτι καλῶς αὐτοῖς ἀπεκρίθη, ἐπηρώτησεν αὐτὸν, Ποία ἐστὶ πρώτη πασῶν ἐντολή;

29 Ὁ δὲ Ἰησοῦς ἀπεκρίθη αὐτῷ, Ὅτι πρώτη πασῶν τῶν ἐντολῶν, Ἄκουε, Ἰσραήλ· Κύριος ὁ Θεὸς ἡμῶν Κύριος εἷς ἐστι.

30 Καὶ ἀγαπήσεις Κύριον τὸν Θεόν σου ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς διανοίας σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου. αὕτη πρώτη ἐντολή.

31 Καὶ δευτέρα ὁμοία αὕτη, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. Μείζων τούτων ἄλλη ἐντολὴ οὐκ ἔστι.

32 Καὶ εἶπεν αὐτῷ ὁ γραμματεὺς, Καλῶς, διδάσκαλε, ἐπ' ἀληθείας εἶπας, ὅτι εἷς ἐστι Θεὸς, καὶ οὐκ ἔστιν ἄλλος πλὴν αὐτοῦ.

33 Καὶ τὸ ἀγαπᾷν αὐτὸν ἐξ ὅλης τῆς καρδίας, καὶ ἐξ ὅλης τῆς συνέσεως, καὶ ἐξ ὅλης τῆς ψυχῆς, καὶ ἐξ ὅλης τῆς ἰσχύος, καὶ τὸ ἀγαπᾷν τὸν πλησίον ὡς ἑαυτὸν, πλεῖόν ἐστι πάντων τῶν ὁλοκαυτωμάτων καὶ τῶν θυσιῶν.

34 Καὶ ὁ Ἰησοῦς ἰδὼν αὐτὸν ὅτι νουνεχῶς ἀπεκρίθη, εἶπεν αὐτῷ, Οὐ μακρὰν εἶ ἀπὸ τῆς βασιλείας τοῦ Θεοῦ. Καὶ οὐδεὶς οὐκέτι ἐτόλμα αὐτὸν ἐπερωτῆσαι.

35 ΚΑΙ ἀποκριθεὶς ὁ Ἰησοῦς ἔλεγε, διδάσκων ἐν τῷ ἱερῷ, Πῶς λέγουσιν οἱ γραμματεῖς, ὅτι ὁ Χριστὸς υἱός ἐστι Δαβίδ;

36 Αὐτὸς γὰρ Δαβὶδ εἶπεν ἐν τῷ Πνεύματι τῷ ἁγίῳ, Εἶπεν ὁ Κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.

37 Αὐτὸς οὖν Δαβὶδ λέγει αὐτὸν κύριον· καὶ πόθεν υἱὸς αὐτοῦ ἐστι; Καὶ ὁ πολὺς ὄχλος ἤκουεν αὐτοῦ ἡδέως.

38 ΚΑΙ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ, Βλέπετε ἀπὸ τῶν γραμματέων, τῶν θελόντων ἐν στολαῖς περιπατεῖν, καὶ ἀσπασμοὺς ἐν ταῖς ἀγοραῖς,

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ance with the Jewish method of referring to portions of the Old Testament, and translate "in the section which treats of the burning bush" (Exod., iii., 6): they compare with this ch. ii., 26; Rom., xi., 2, &c. The usual reading, however, is to be preferred, "how God spoke to him in the bush," &c.

27. *ὁ Θεὸς νεκρῶν.* According to Bishop Middleton (*On the Article*, p. 153), *Θεός* is understood before *νεκρῶν*. *Comp.* Matt., xxii., 32.

28. *εἷς τῶν γραμματέων.* St. Matt. (ch. xxii., 35) calls him *νομικός*.—*πασῶν.* Many prefer the reading *πάντων*.

29. Vitringa and Campbell make two clauses, "the Lord is our God: the Lord is one;" but without sufficient ground.

34. *νουνεχῶς.* Used no where else in the New Testament: it means "discreetly," "pertinently," &c.—*μακρὰν, i. e., κατὰ μακρὰν ὁδόν.* (See Bos's *Ellipses*.) Our Saviour meant that he was not far from that frame of mind which fitted him to receive the Gospel.—*ἐτόλμα* (*τολμάω*).

36. Quoted from Ps. cx., 1.

37. *ὁ πολὺς ὄχλος.* The greater part of the crowd or multitude that waited on his teaching.

39 *καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, καὶ πρωτοκλισίας ἐν τοῖς δείπνοις·*

40 *οἱ κατεσθίοντες τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει μακρὰ προσευχόμενοι· οὗτοι λήψονται περισσότερον κρίμα.*

41 ΚΑΙ *καθίσας ὁ Ἰησοῦς κατέναντι τοῦ γαζοφυλακίου, ἐθεώρει πῶς ὁ ὄχλος βάλλει χαλκὸν εἰς τὸ γαζοφυλάκιον. καὶ πολλοὶ πλούσιοι ἔβαλλον πολλά·*

42 *καὶ ἐλθοῦσα μία χήρα πτωχὴ ἔβαλε λεπτὰ δύο, ὅ ἐστι κοδράντης.*

43 Καὶ *προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ, λέγει αὐτοῖς,* Ἀμὴν *λέγω ὑμῖν, ὅτι ἡ χήρα αὕτη ἡ πτωχὴ πλεῖον πάντων βέβληκε τῶν βαλόντων εἰς τὸ γαζοφυλάκιον.*

44 Πάντες *γὰρ ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον· αὕτη δὲ ἐκ τῆς ὑστερήσεως αὐτῆς πάντα ὅσα εἶχεν ἔβαλεν, ὅλον τὸν βίον αὐτῆς.*

## ΚΕΦ. *ιγ´*. 13.

1 ΚΑΙ *ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ, λέγει αὐτῷ εἷς τῶν μαθητῶν αὐτοῦ,* Διδάσκαλε, *ἴδε, ποταποὶ λίθοι καὶ ποταπαὶ οἰκοδομαί.*

2 Καὶ *ὁ* Ἰησοῦς *ἀποκριθεὶς εἶπεν αὐτῷ,* Βλέπεις *ταύτας τὰς μεγάλας οἰκοδομάς; οὐ μὴ ἀφεθῇ λίθος ἐπὶ λίθῳ, ὃς οὐ μὴ καταλυθῇ.*

3 Καὶ *καθημένου αὐτοῦ εἰς τὸ ὄρος τῶν* Ἐλαιῶν *κατέναντι τοῦ ἱεροῦ, ἐπηρώτων αὐτὸν κατ' ἰδίαν* Πέτρος *καὶ* Ἰάκωβος *καὶ* Ἰωάννης *καὶ* Ἀνδρέας,

4 Εἰπὲ *ἡμῖν, πότε ταῦτα ἔσται; καὶ τί τὸ σημεῖον, ὅταν μέλλῃ πάντα ταῦτα συντελεῖσθαι;*

5 Ὁ *δὲ* Ἰησοῦς *ἀποκριθεὶς αὐτοῖς ἤρξατο λέγειν,* Βλέπετε *μή τις ὑμᾶς πλανήσῃ.*

6 Πολλοὶ *γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες,* Ὅτι *ἐγώ εἰμι· καὶ πολλοὺς πλανήσουσιν.*

7 Ὅταν *δὲ ἀκούσητε πολέμους καὶ ἀκοὰς πολέμων, μὴ θροεῖσθε· δεῖ γὰρ γενέσθαι. ἀλλ' οὔπω τὸ τέλος.*

8 Ἐγερθήσεται *γὰρ ἔθνος ἐπὶ*

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40. *κατεσθίοντες*, instead of *κατεσθιόντων.* So Herodotus, *Λακεδαιμονίων φαμένων εἶναι ἀνάθημα· οὐκ ὀρθῶς λέγοντες.* See Matthiæ, *Greek Gram.*, § 610.—*λήψονται* (*λαμβάνω*).

41. *γαζοφυλακίου*, 2 Kings, xii., 9. The word is derived from the Persian word *γαζά*, which means a *treasure.* Here that part of the temple was meant (in the court of the women) in which were placed the thirteen chests intended to receive the voluntary offering of the people for the temple service.

42. *λεπτὰ δύο.* The *prutah*, the lowest denomination of Jewish money. Its value is half a *κοδράντης*, or eighth part of an *ἀσσάριον*, and therefore equal to about one fifth of a cent.—*κοδράντης.* See note, Matt., v., 26.

43. *πλεῖον πάντων*, "more (that is, in respect to her means) than they all," for the reason given immediately after.

44. *βίον*, "life, *i. e.*, her means of living," as in Luke, viii., 43; xv., 12, 30, &c.

Chap. XIII., ver. 1. See note, Matt., xxiv., 1, *et seqq.* So massive were the stones of which the temple was built, that Titus tried in vain, for six days, to batter its walls. See Josephus, *Bell. Jud.*, vi., 4, 1.

3. *εἰς τὸ ὄρος*, *toward* or *facing the mount*, says Dr. Burton: better, as he was sitting *on* the Mount of Olives, *ἐπὶ τοῦ ὄρους*, as Matt., xxiv., 3.

6. *ὅτι ἐγώ εἰμι.* "I am the person." See note, Matt., xiv., 27.

ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν· καὶ ἔσονται σεισμοὶ κατὰ τόπους, καὶ ἔσονται λιμοὶ καὶ ταραχαί.

9 Ἀρχαὶ ὠδίνων ταῦτα. Βλέπετε δὲ ὑμεῖς ἑαυτούς. παραδώσουσι γὰρ ὑμᾶς εἰς συνέδρια, καὶ εἰς συναγωγὰς δαρήσεσθε, καὶ ἐπὶ ἡγεμόνων καὶ βασιλέων σταθήσεσθε ἕνεκεν ἐμοῦ, εἰς μαρτύριον αὐτοῖς·

10 καὶ εἰς πάντα τὰ ἔθνη δεῖ πρῶτον κηρυχθῆναι τὸ εὐαγγέλιον.

11 Ὅταν δὲ ἀγάγωσιν ὑμᾶς παραδιδόντες, μὴ προμεριμνᾶτε τί λαλήσητε, μηδὲ μελετᾶτε· ἀλλ' ὃ ἐὰν δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ, τοῦτο λαλεῖτε· οὐ γάρ ἐστε ὑμεῖς οἱ λαλοῦντες, ἀλλὰ τὸ Πνεῦμα τὸ ἅγιον.

12 Παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον, καὶ πατὴρ τέκνον· καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς, καὶ θανατώσουσιν αὐτούς·

13 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται.

14 ὍΤΑΝ δὲ ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως, τὸ ῥηθὲν ὑπὸ Δανιὴλ τοῦ προφήτου, ἑστὸς ὅπου οὐ δεῖ· (ὁ ἀναγινώσκων νοείτω·) τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη·

15 Ὁ δὲ ἐπὶ τοῦ δώματος, μὴ καταβάτω εἰς τὴν οἰκίαν, μηδὲ εἰσελθέτω ἆραί τι ἐκ τῆς οἰκίας αὐτοῦ·

16 καὶ ὁ εἰς τὸν ἀγρὸν ὤν, μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω, ἆραι τὸ ἱμάτιον αὐτοῦ.

17 Οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις.

18 Προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος.

19 Ἔσονται γὰρ αἱ ἡμέραι ἐκεῖναι θλίψις, οἵα οὐ γέγονε τοιαύτη ἀπ' ἀρχῆς κτίσεως ἧς ἔκτισεν ὁ Θεὸς, ἕως τοῦ νῦν, καὶ οὐ μὴ γένηται.

20 Καὶ εἰ μὴ Κύριος ἐκολόβωσε τὰς ἡμέρας, οὐκ ἂν ἐσώθη πᾶσα σάρξ· ἀλλὰ διὰ τοὺς ἐκλεκτοὺς οὓς ἐξελέξατο, ἐκολόβωσε τὰς ἡμέρας.

21 Καὶ τότε ἐάν τις ὑμῖν εἴπῃ, Ἰδοὺ, ὧδε ὁ Χριστὸς, ἢ ἰδοὺ ἐκεῖ, μὴ πιστεύσητε.

22 Ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφῆται, καὶ δώσουσι σημεῖα καὶ τέρατα, πρὸς τὸ ἀποπλανᾷν, εἰ δυνατὸν, καὶ τοὺς ἐκλεκτούς.

23 Ὑμεῖς δὲ βλέπετε· ἰδοὺ, προείρηκα ὑμῖν πάντα.

24 Ἀλλ' ἐν ἐκείναις ταῖς ἡμέραις, μετὰ τὴν θλίψιν ἐκείκην, ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς,

25 καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἔσονται ἐκπίπτοντες, καὶ αἱ δυνάμεις αἱ ἐν τοῖς οὐρανοῖς σαλευθήσονται.

26 Καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλαις μετὰ δυνάμεως πολλῆς καὶ δόξης.

27 Καὶ τότε ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ, καὶ ἐπισυνάξει

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9. *εἰς μαρτύριον αὐτοῖς*, either as in English version, or "as a testimony (or witness of my religion) to them."—*δαρήσεσθε* (*δέρω*).

11. *μελετᾶτε*. This verb, in classic writers, means, *to use forethought, study*, &c.—*τὸ πνεῦμα*. St. Luke (ch. xxi., 15) relates that our Lord said, "I will give," &c.

19. *ἔσονται γὰρ—θλίψις*. *Comp.* Herodotus, i., 32: *πᾶς ἐστι ἄνθρωπος συμφορή*.—*ἧς*, by *attraction*, for *ἥν*.

τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων, ἀπ' ἄκρου γῆς ἕως ἄκρου οὐρανοῦ.

28 'ΑΠΟ δὲ τῆς συκῆς μάθετε τὴν παραβολήν· ὅταν αὐτῆς ἤδη ὁ κλάδος ἁπαλὸς γένηται, καὶ ἐκφυῇ τὰ φύλλα, γινώσκετε ὅτι ἐγγὺς τὸ θέρος ἐστίν·

29 οὕτω καὶ ὑμεῖς, ὅταν ταῦτα ἴδητε γινόμενα, γινώσκετε ὅτι ἐγγύς ἐστιν ἐπὶ θύραις.

30 'Αμὴν λέγω ὑμῖν, ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, μέχρις οὗ πάντα ταῦτα γένηται.

31 'Ο οὐρανὸς καὶ ἡ γῆ παρελεύσονται· οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσι.

32 ΠΕΡΙ δὲ τῆς ἡμέρας ἐκείνης καὶ τῆς ὥρας, οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι οἱ ἐν οὐρανῷ, οὐδὲ ὁ υἱὸς, εἰ μὴ ὁ πατήρ.

33 ΒΛΕΠΕΤΕ, ἀγρυπνεῖτε καὶ προσεύχεσθε· οὐκ οἴδατε γὰρ πότε ὁ καιρός ἐστιν.

34 'Ως ἄνθρωπος ἀπόδημος ἀφεὶς τὴν οἰκίαν αὐτοῦ, καὶ δοὺς τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν, καὶ ἑκάστῳ τὸ ἔργον αὐτοῦ, καὶ τῷ θυρωρῷ ἐνετείλατο ἵνα γρηγορῇ.

35 Γρηγορεῖτε οὖν· οὐκ οἴδατε γὰρ πότε ὁ κύριος τῆς οἰκίας ἔρχεται, ὀψὲ, ἢ μεσονυκτίου, ἢ ἀλεκτοροφωνίας, ἢ πρωΐ·

36 μὴ ἐλθὼν ἐξαίφνης εὕρῃ ὑμᾶς καθεύδοντας.

37 "Α δὲ ὑμῖν λέγω, πᾶσι λέγω, Γρηγορεῖτε.

## ΚΕΦ. ιδ΄. 14.

1 ΤΗΝ δὲ τὸ πάσχα καὶ τὰ ἄζυμα μετὰ δύο ἡμέρας· καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, πῶς αὐτὸν ἐν δόλῳ κρατήσαντες ἀποκτείνωσιν·

2 Ἔλεγον δὲ, Μὴ ἐν τῇ ἑορτῇ, μήποτε θόρυβος ἔσται τοῦ λαοῦ.

3 Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ, ἐν τῇ οἰκίᾳ Σίμωνος τοῦ λεπροῦ, κατακειμένου αὐτοῦ, ἦλθε γυνὴ ἔχουσα ἀλάβαστρον μύρου νάρδου πιστικῆς πολυτελοῦς· καὶ συντρίψασα τὸ ἀλάβαστρον, κατέχεεν αὐτοῦ κατὰ τῆς κεφαλῆς.

4 Ἦσαν δέ τινες ἀγανακτοῦντες πρὸς ἑαυτοὺς, καὶ λέγοντες, Εἰς τί ἡ ἀπώλεια αὕτη τοῦ μύρου γέγονεν.

5 ἠδύνατο γὰρ τοῦτο πραθῆναι ἐπάνω τριακοσίων δηναρίων,

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28. παραβολὴν, "similitude or illustration." See note, Matt., xiii., 3.

29. ὅτι ἐγγύς ἐστιν, "that it is nigh" (English version), that is, *the kingdom of God*. Campbell renders "that he is near," referring to the *Saviour*.

32. ἐκείνης. See Matt., xxiv., 36. —οὐδὲ ὁ υἱὸς, "not even the Son," *i. e.*, in his human nature. Of course, as God the Son, the second Person of the adorable Trinity, he knows all things; but as the Messiah, the prophet of God, there are some things which he is said not to know.

34. There is an ellipsis before ὡς ἄνθρωπος to be supplied from the context. "The Son of Man is as a man," &c., or "the period of the end of the world is like the case of a man," &c.—ἐνετείλατο (ἐντέλλομαι).

35. The four watches of the night are here meant, that is, the hours of nine, twelve, three, and six. See note, Matt., xiv., 25; xxvi., 34.

Chap. XIV., ver. 1. See notes, Matt., xxvi., 1, *et seqq.*

3. νάρδου πιστικῆς, either "pure, genuine nard" (from πίστις, *trustworthy, what it professes to be*), or "liquid nard" (from πίνω, *potable*—without authority, says Dr. Robinson, *Lexicon New Testament, in voc.*), or "spikenard" (πιστικῆς, *spicatæ*). The first seems the best sense. *Comp.* note, Jno., xii., 1, *et seqq.*—συντρίψασα, "having broken" the cerement, or wax, at the neck of the flask. Dr. Hammond thinks it is "having shaken the cruse together."

*καὶ δοθῆναι τοῖς πτωχοῖς· καὶ ἐνεβριμῶντο αὐτῇ.*

6 Ὁ δὲ Ἰησοῦς εἶπεν, Ἄφετε *αὐτήν· τί αὐτῇ κόπους παρέχετε; καλὸν ἔργον εἰργάσατο εἰς ἐμέ.*

7 *πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν, καὶ ὅταν θέλητε, δύνασθε αὐτοὺς εὖ ποιῆσαι· ἐμὲ δὲ οὐ πάντοτε ἔχετε.*

8 Ὃ *εἶχεν αὕτη, ἐποίησε· προέλαβε μυρίσαι μου τὸ σῶμα εἰς τὸν ἐνταφιασμόν.*

9 Ἀ*μὴν λέγω ὑμῖν, ὅπου ἂν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο εἰς ὅλον τὸν κόσμον, καὶ ὃ ἐποίησεν αὕτη, λαληθήσεται εἰς μνημόσυνον αὐτῆς.*

10 Κ*αὶ ὁ* Ἰ*ούδας ὁ* Ἰ*σκαριώτης, εἷς τῶν δώδεκα, ἀπῆλθε πρὸς τοὺς ἀρχιερεῖς, ἵνα παραδῷ αὐτὸν αὐτοῖς.*

11 Ο*ἱ δὲ ἀκούσαντες ἐχάρησαν, καὶ ἐπηγγείλαντο αὐτῷ ἀργύριον δοῦναι· καὶ ἐζήτει πῶς εὐκαίρως αὐτὸν παραδῷ.*

12 ΚΑΙ *τῇ πρώτῃ ἡμέρᾳ τῶν ἀζύμων, ὅτε τὸ πάσχα ἔθυον, λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ,* Π*οῦ θέλεις ἀπελθόντες ἑτοιμάσωμεν ἵνα φάγῃς τὸ πάσχα;*

13 Κ*αὶ ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ, καὶ λέγει αὐτοῖς,* Ὑ*πάγετε εἰς τὴν πόλιν· καὶ ἀπαντήσει ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ.*

14 *καὶ ὅπου ἐὰν εἰσέλθῃ, εἴπατε τῷ οἰκοδεσπότῃ,* Ὅ*τι ὁ διδάσκαλος λέγει,* Π*οῦ ἐστι τὸ κατάλυμα, ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω;*

15 Κ*αὶ αὐτὸς ὑμῖν δείξει ἀνώγεον μέγα ἐστρωμένον ἕτοιμον· ἐκεῖ ἑτοιμάσατε ἡμῖν.*

16 Κ*αὶ ἐξῆλθον οἱ μαθηταὶ αὐτοῦ, καὶ ἦλθον εἰς τὴν πόλιν, καὶ εὗρον καθὼς εἶπεν αὐτοῖς, καὶ ἡτοίμασαν τὸ πάσχα.*

17 Κ*αὶ ὀψίας γενομένης ἔρχεται μετὰ τῶν δώδεκα·*

18 *καὶ ἀνακειμένων αὐτῶν καὶ ἐσθιόντων, εἶπεν ὁ* Ἰ*ησους,* Ἀ*μὴν λέγω ὑμῖν, ὅτι εἷς ἐξ ὑμῶν παραδώσει με, ὁ ἐσθίων μετ' ἐμοῦ*

19 Ο*ἱ δὲ ἤρξαντο λυπεῖσθαι, καὶ λέγειν αὐτῷ εἷς καθ' εἷς,* Μ*ή τι ἐγώ; καὶ ἄλλος,* Μ*ή τι ἐγώ;*

20 Ὁ *δὲ ἀποκριθεὶς εἶπεν αὐτοῖς,* Ε*ἷς ἐκ τῶν δώδεκα, ὁ ἐμβαπτόμενος μετ' ἐμοῦ εἰς τὸ τρυβλίον.*

21 *ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει, καθὼς γέγραπται περὶ αὐτοῦ· οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ, δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται· καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος.*

22 Κ*αὶ ἐσθιόντων αὐτῶν, λα-*

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8. *εἶχεν, i. e., ἐδύνατο,* "she hath done what she was able." *Conf.* Luke, xii., 4, with Matt., x., 28. *Habere* is used similarly in Latin.

12. See Exodus, xii., 17; Deut., xvi., 5.—*ἀπελθόντες* (*ἀπέρχομαι*).

13. *δύο, i. e.,* Peter and John. See Luke, xxii., 8.

14. *κατάλυμα,* rendered *an inn,* Luke, ii., 17. Here it is the same in sense with *ἀνώγεον,* in next verse.

15. *ἐστρωμένον,* couches were covered with carpets or skins, on which the guests reclined. Lightfoot says that the inhabitants of Jerusalem were accustomed to allow strangers at the passover the free use of their rooms and furniture, receiving only the skins of the lambs sacrificed.

19. *εἷς καθ' εἷς,* Hebraistic for *καθ' ἕνα.* So Jno., viii., 9; Romans, xii., 5. Some take *καθ'* (*κατά*) for *καὶ εἶτα.*

22. *ἐσθιόντων,* "as they were eating;" some would render "when they had eaten."—*φάγετε* is wanting in many MSS.—*λαβὼν* (*λαμβάνω*).

βὼν ὁ Ἰησοῦς ἄρτον, εὐλογήσας ἔκλασε, καὶ ἔδωκεν αὐτοῖς καὶ εἶπε, Λάβετε, φάγετε. τοῦτό ἐστι τὸ σῶμά μου.

23 Καὶ λαβὼν τὸ ποτήριον, εὐχαριστήσας ἔδωκεν αὐτοῖς· καὶ ἔπιον ἐξ αὐτοῦ πάντες·

24 Καὶ εἶπεν αὐτοῖς, Τοῦτό ἐστι τὸ αἷμά μου, τὸ τῆς καινῆς διαθήκης, τὸ περὶ πολλῶν ἐκχυνόμενον.

25 Ἀμὴν λέγω ὑμῖν, ὅτι οὐκέτι οὐ μὴ πίω ἐκ τοῦ γεννήματος τῆς ἀμπέλου, ἕως τῆς ἡμέρας ἐκείνης, ὅταν αὐτὸ πίνω καινὸν ἐν τῇ βασιλείᾳ τοῦ Θεοῦ.

26 ΚΑΙ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν Ἐλαιῶν.

27 Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, Ὅτι πάντες σκανδαλισθήσεσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ· ὅτι γέγραπται, Πατάξω τὸν ποιμένα, καὶ διασκορπισθήσεται τὰ πρόβατα.

28 Ἀλλὰ μετὰ τὸ ἐγερθῆναί με, προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν.

29 Ὁ δὲ Πέτρος ἔφη αὐτῷ, Καὶ εἰ πάντες σκανδαλισθήσονται, ἀλλ' οὐκ ἐγώ.

30 Καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ἀμὴν λέγω σοι, ὅτι σήμερον ἐν τῇ νυκτὶ ταύτῃ, πρὶν ἢ δὶς ἀλέκτορα φωνῆσαι, τρὶς ἀπαρνήσῃ με.

31 Ὁ δὲ ἐκ περισσοῦ ἔλεγε, Μᾶλλον ἐάν με δέῃ συναποθανεῖν σοι, οὐ μή σε ἀπαρνήσομαι. Ὡσαύτως δὲ καὶ πάντες ἔλεγον.

32 ΚΑΙ ἔρχονται εἰς χωρίον, οὗ τὸ ὄνομα Γεθσημανῆ· καὶ λέγει τοῖς μαθηταῖς αὐτοῦ, Καθίσατε ὧδε, ἕως προσεύξωμαι.

33 Καὶ παραλαμβάνει τὸν Πέτρον καὶ τὸν Ἰάκωβον καὶ Ἰωάννην μεθ' ἑαυτοῦ. Καὶ ἤρξατο ἐκθαμβεῖσθαι καὶ ἀδημονεῖν.

34 Καὶ λέγει αὐτοῖς, Περίλυπός ἐστιν ἡ ψυχή μου ἕως θανάτου· μείνατε ὧδε καὶ γρηγορεῖτε.

35 Καὶ προελθὼν μικρὸν, ἔπεσεν ἐπὶ τῆς γῆς, καὶ προσηύχετο, ἵνα εἰ δυνατόν ἐστι, παρέλθῃ ἀπ' αὐτοῦ ἡ ὥρα·

36 καὶ ἔλεγεν, Ἀββᾶ, ὁ πατὴρ, πάντα δυνατά σοι. παρένεγκε τὸ ποτήριον ἀπ' ἐμοῦ τοῦτο· ἀλλ' οὐ τί ἐγὼ θέλω, ἀλλὰ τί σύ.

37 Καὶ ἔρχεται καὶ εὑρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ, Σίμων, καθεύδεις; οὐκ ἴσχυσας μίαν ὥραν γρηγορῆσαι;

38 Γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν. τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής.

39 Καὶ πάλιν ἀπελθὼν προσηύξατο, τὸν αὐτὸν λόγον εἰπών.

40 καὶ ὑποστρέψας εὗρεν αὐτοὺς πάλιν καθεύδοντας· ἦσαν γὰρ οἱ ὀφθαλμοὶ αὐτῶν βεβαρημένοι, καὶ οὐκ ᾔδεισαν τί αὐτῷ ἀποκριθῶσι.

41 Καὶ ἔρχεται τὸ τρίτον, καὶ λέγει αὐτοῖς, Καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε· ἀπέχει, ἦλθεν ἡ ὥρα· ἰδοὺ, παραδίδοται

23. Hence at the passover the guests all drank out of the same cup. Dr. Burton quotes Rabbi Mordechai as saying that twenty-two persons might drink out of the same cup. *Comp.* note, Luke, xxii., 17.

27. Quoted from Zech., xiii., 7.

30. *πρὶν ἢ δὶς ἀλέκτορα φωνῆσαι.* See note, Matt., xxvi., 34.

35. *ὥρα*, the time of suffering. See Jno., xii., 27; Rev., iii., 10.

36. *Ἀββᾶ, i. e., ὁ πατὴρ.* The latter seems to be added as explaining the meaning of *Ἀββᾶ.* See Rom., viii., 15; Gal., iv., 6.

41. *ἀπέχει, sufficit, actum est,* "all is over." *Conf.* Anacreon, *ἀπέχει· βλέπω γὰρ αὐτήν.*

ὁ υἱὸς τοῦ ἀνθρώπου εἰς τὰς χεῖρας τῶν ἁμαρτωλῶν.

42 Ἐγείρεσθε, ἄγωμεν· ἰδοὺ, ὁ παραδιδούς με ἤγγικε.

43 ΚΑΙ εὐθέως, ἔτι αὐτοῦ λαλοῦντος, παραγίνεται Ἰούδας, εἷς ὢν τῶν δώδεκα, καὶ μετ' αὐτοῦ ὄχλος πολὺς μετὰ μαχαιρῶν καὶ ξύλων, παρὰ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ τῶν πρεσβυτέρων.

44 Δεδώκει δὲ ὁ παραδιδοὺς αὐτὸν σύσσημον αὐτοῖς, λέγων, Ὃν ἂν φιλήσω, αὐτός ἐστι· κρατήσατε αὐτὸν, καὶ ἀπαγάγετε ἀσφαλῶς.

45 Καὶ ἐλθὼν, εὐθέως προσελθὼν αὐτῷ λέγει, Ῥαββὶ, ῥαββί· καὶ κατεφίλησεν αὐτόν·

46 οἱ δὲ ἐπέβαλον ἐπ' αὐτὸν τὰς χεῖρας αὐτῶν, καὶ ἐκράτησαν αὐτόν.

47 ΕΙΣ δέ τις τῶν παρεστηκότων σπασάμενος τὴν μάχαιραν, ἔπαισε τὸν δοῦλον τοῦ ἀρχιερέως, καὶ ἀφεῖλεν αὐτοῦ τὸ ὠτίον.

48 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ὡς ἐπὶ λῃστὴν ἐξήλθετε μετὰ μαχαιρῶν καὶ ξύλων συλλαβεῖν με;

49 Καθ' ἡμέραν ἤμην πρὸς ὑμᾶς ἐν τῷ ἱερῷ διδάσκων, καὶ οὐκ ἐκρατήσατέ με· ἀλλ' ἵνα πληρωθῶσιν αἱ γραφαί.

50 Καὶ ἀφέντες αὐτὸν πάντες ἔφυγον.

51 Καὶ εἷς τις νεανίσκος ἠκολούθει αὐτῷ, περιβεβλημένος σινδόνα ἐπὶ γυμνοῦ· καὶ κρατοῦσιν αὐτὸν οἱ νεανίσκοι·

52 ὁ δὲ καταλιπὼν τὴν σινδόνα γυμνὸς ἔφυγεν ἀπ' αὐτῶν.

53 ΚΑΙ ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν ἀρχιερέα· καὶ συνέρχονται αὐτῷ πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ οἱ γραμματεῖς.

54 Καὶ ὁ Πέτρος ἀπὸ μακρόθεν ἠκολούθησεν αὐτῷ ἕως ἔσω εἰς τὴν αὐλὴν τοῦ ἀρχιερέως· καὶ ἦν συγκαθήμενος μετὰ τῶν ὑπηρετῶν, καὶ θερμαινόμενος πρὸς τὸ φῶς.

55 Οἱ δὲ ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον ἐζήτουν κατὰ τοῦ Ἰησοῦ μαρτυρίαν, εἰς τὸ θανατῶσαι αὐτόν· καὶ οὐχ εὕρισκον.

56 Πολλοὶ γὰρ ἐψευδομαρτύρουν κατ' αὐτοῦ, καὶ ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν.

57 Καί τινες ἀναστάντες ἐψευδομαρτύρουν κατ' αὐτοῦ, λέγοντες,

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44. *ἀσφαλῶς*, "in safe custody." See Acts, xvi., 23.

47. *εἷς δέ τις*, *i. e.*, Peter. See Jno., xviii., 10.—*ἀφεῖλεν* (*ἀφαιρέω*).

49. *ἀλλ' ἵνα*. Supply the ellipsis from Matt., xxvi., 56, *τοῦτο δὲ ὅλον γέγονεν, ἵνα*, &c.

51. *εἷς τις νεανίσκος*. St. Mark alone relates this incident. Some of the fathers thought that the individual was St. John or St. James, but without foundation. It was probably one of the Roman soldiers not on duty, who, being roused by the noise and tumult at this hour of night, arose to see what it was, and, in order to avoid being mingled up in any wise with the affair, preferred to leave the garment, or linen cloth, which he had hastily put on, in the hands of those who tried to detain him.—*σινδόνα*, linen cloth. (Matt., xxvii., 59.) Perhaps the same with the talith, or cloak of linen, worn by the priests in the synagogue.—*νεανίσκοι*, the soldiers. Polybius speaks of *νεανίσκων καταγραφή*, the mustering of soldiers. *Comp.* Gen., xiv., 24; Josh., ii., 1; 2 Sam., ii., 14, &c.

54. *φῶς*, "fire." Xenophon uses *φῶς* for fire. (*Cyrop.*, vii., 5, 27.) See Luke, xxii., 56.

56. *οὐκ ἴσαι*, "not consistent, insufficient."

58 Ὅτι ἡμεῖς ἠκούσαμεν αὐτοῦ λέγοντος, Ὅτι ἐγὼ καταλύσω τὸν ναὸν τοῦτον τὸν χειροποίητον, καὶ διὰ τριῶν ἡμερῶν ἄλλον ἀχειροποίητον οἰκοδομήσω.

59 Καὶ οὐδὲ οὕτως ἴση ἦν ἡ μαρτυρία αὐτῶν.

60 Καὶ ἀναστὰς ὁ ἀρχιερεὺς εἰς τὸ μέσον, ἐπηρώτησε τὸν Ἰησοῦν, λέγων, Οὐκ ἀποκρίνῃ οὐδέν; τί οὗτοί σου καταμαρτυροῦσιν;

61 Ὁ δὲ ἐσιώπα, καὶ οὐδὲν ἀπεκρίνατο. πάλιν ὁ ἀρχιερεὺς ἐπηρώτα αὐτὸν, καὶ λέγει αὐτῷ, Σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ εὐλογητοῦ;

62 Ὁ δὲ Ἰησοῦς εἶπεν, Ἐγώ εἰμι. καὶ ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως, καὶ ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ.

63 Ὁ δὲ ἀρχιερεὺς διαῤῥήξας τοὺς χιτῶνας αὐτοῦ, λέγει, Τί ἔτι χρείαν ἔχομεν μαρτύρων;

64 ἠκούσατε τῆς βλασφημίας· τί ὑμῖν φαίνεται; Οἱ δὲ πάντες κατέκριναν αὐτὸν εἶναι ἔνοχον θανάτου.

65 Καὶ ἤρξαντό τινες ἐμπτύειν αὐτῷ, καὶ περικαλύπτειν τὸ πρόσωπον αὐτοῦ, καὶ κολαφίζειν αὐτὸν, καὶ λέγειν αὐτῷ, Προφήτευσον· καὶ οἱ ὑπηρέται ῥαπίσμασιν αὐτὸν ἔβαλλον.

66 ΚΑΙ ὄντος τοῦ Πέτρου ἐν τῇ αὐλῇ κάτω, ἔρχεται μία τῶν παιδισκῶν τοῦ ἀρχιερέως,

67 καὶ ἰδοῦσα τὸν Πέτρον θερμαινόμενον, ἐμβλέψασα αὐτῷ λέγει, Καὶ σὺ μετὰ τοῦ Ναζαρηνοῦ Ἰησοῦ ἦσθα.

68 Ὁ δὲ ἠρνήσατο λέγων, Οὐκ οἶδα, οὐδὲ ἐπίσταμαι τί σὺ λέγεις. Καὶ ἐξῆλθεν ἔξω εἰς τὸ προαύλιον· καὶ ἀλέκτωρ ἐφώνησε.

69 Καὶ ἡ παιδίσκη ἰδοῦσα αὐτὸν πάλιν, ἤρξατο λέγειν τοῖς παρεστηκόσιν, Ὅτι οὗτος ἐξ αὐτῶν ἐστιν.

70 Ὁ δὲ πάλιν ἠρνεῖτο. Καὶ μετὰ μικρὸν πάλιν οἱ παρεστῶτες ἔλεγον τῷ Πέτρῳ, Ἀληθῶς ἐξ αὐτῶν εἶ· καὶ γὰρ Γαλιλαῖος εἶ, καὶ ἡ λαλιά σου ὁμοιάζει.

71 Ὁ δὲ ἤρξατο ἀναθεματίζειν καὶ ὀμνύειν, Ὅτι οὐκ οἶδα τὸν ἄνθρωπον τοῦτον, ὃν λέγετε.

72 Καὶ ἐκ δευτέρου ἀλέκτωρ ἐφώνησε. καὶ ἀνεμνήσθη ὁ Πέτρος τοῦ ῥήματος, οὗ εἶπεν αὐτῷ ὁ Ἰησοῦς, Ὅτι πρὶν ἀλέκτορα φωνῆσαι δὶς, ἀπαρνήσῃ με τρίς. καὶ ἐπιβαλὼν ἔκλαιε.

## ΚΕΦ. ιε΄. 15.

1 ΚΑΙ εὐθέως ἐπὶ τὸ πρωὶ συμβούλιον ποιήσαντες οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ γραμματέων, καὶ ὅλον τὸ συνέδριον, δήσαντες τὸν Ἰησοῦν ἀπήνεγκαν καὶ παρέδωκαν τῷ Πιλάτῳ.

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59. "But even here their testimony was defective."

68. *οὐκ οἶδα*, "I know him not."

69. *ἡ παιδίσκη*, "the maid," better than "a maid." See Matt., xxvi., 71.

70. *ὁμοιάζει*, "is like to their speech."

72. *ἐπιβαλὼν ἔκλαιε*, "reflecting thereon, he wept," or, "having covered his head with his mantle," &c. (Doddridge.) With the former translation, *τὴν διάνοιαν* is understood; with the latter, *τὸ ἱμάτιον*. Lev., xix., 19 *Septuag.* *Conf.* Jer., xiv., 3, 4. On the whole, the former sense is to be preferred.

Chap. XV., ver. 1. See note, Matt xxvii., 1, *et seqq.* The time was about six o'clock, Friday morning. See ch xiii., 35, on *πρωΐ*.

2 Καὶ ἐπηρώτησεν αὐτὸν ὁ Πιλάτος, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτῷ, Σὺ λέγεις.

3 Καὶ κατηγόρουν αὐτοῦ οἱ ἀρχιερεῖς πολλά·

4 ὁ δὲ Πιλάτος πάλιν ἐπηρώτησεν αὐτὸν, λέγων, Οὐκ ἀποκρίνῃ οὐδέν; ἴδέ, πόσα σου καταμαρτυροῦσιν.

5 Ὁ δὲ Ἰησοῦς οὐκέτι οὐδὲν ἀπεκρίθη, ὥστε θαυμάζειν τὸν Πιλάτον.

6 ΚΑΤΑ δὲ ἑορτὴν ἀπέλυεν αὐτοῖς ἕνα δέσμιον, ὅνπερ ᾐτοῦντο.

7 Ἦν δὲ ὁ λεγόμενος Βαραββᾶς μετὰ τῶν συστασιαστῶν δεδεμένος, οἵτινες ἐν τῇ στάσει φόνον πεποιήκεισαν.

8 Καὶ ἀναβοήσας ὁ ὄχλος ἤρξατο αἰτεῖσθαι, καθὼς ἀεὶ ἐποίει αὐτοῖς.

9 Ὁ δὲ Πιλάτος ἀπεκρίθη αὐτοῖς λέγων, Θέλετε ἀπολύσω ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων;

10 Ἐγίνωσκε γὰρ ὅτι διὰ φθόνον παραδεδώκεισαν αὐτὸν οἱ ἀρχιερεῖς.

11 Οἱ δὲ ἀρχιερεῖς ἀνέσεισαν τὸν ὄχλον, ἵνα μᾶλλον τὸν Βαραββᾶν ἀπολύσῃ αὐτοῖς.

12 Ὁ δὲ Πιλάτος ἀποκριθεὶς πάλιν εἶπεν αὐτοῖς, Τί οὖν θέλετε ποιήσω ὃν λέγετε βασιλέα τῶν Ἰουδαίων;

13 Οἱ δὲ πάλιν ἔκραξαν, Σταύρωσον αὐτόν. Ὁ δὲ Πιλάτος ἔλεγεν αὐτοῖς, Τί γὰρ κακὸν ἐποίησεν;

14 Οἱ δὲ περισσοτέρως ἔκραξαν, Σταύρωσον αὐτόν.

15 Ὁ δὲ Πιλάτος βουλόμενος τῷ ὄχλῳ τὸ ἱκανὸν ποιῆσαι, ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν· καὶ παρέδωκε τὸν Ἰησοῦν, φραγελλώσας, ἵνα σταυρωθῇ.

16 ΟΙ δὲ στρατιῶται ἀπήγαγον αὐτὸν ἔσω τῆς αὐλῆς, ὅ ἐστι πραιτώριον, καὶ συγκαλοῦσιν ὅλην τὴν σπεῖραν,

17 καὶ ἐνδύουσιν αὐτὸν πορφύραν, καὶ περιτιθέασιν αὐτῷ πλέξαντες ἀκάνθινον στέφανον,

18 καὶ ἤρξαντο ἀσπάζεσθαι αὐτὸν, Χαῖρε, βασιλεῦ τῶν Ἰουδαίων·

19 καὶ ἔτυπτον αὐτοῦ τὴν κεφαλὴν καλάμῳ, καὶ ἐνέπτυον αὐτῷ, καὶ τιθέντες τὰ γόνατα προσεκύνουν αὐτῷ.

20 Καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν πορφύραν, καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια τὰ ἴδια· καὶ ἐξάγουσιν αὐτὸν, ἵνα σταυρώσωσιν αὐτόν.

21 Καὶ ἀγγαρεύουσι παράγοντά τινα Σίμωνα Κυρηναῖον, ἐρχόμενον ἀπ' ἀγροῦ, τὸν πατέρα Ἀλεξάνδρου καὶ Ῥούφου, ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.

22 ΚΑΙ φέρουσιν αὐτὸν ἐπὶ

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5. *οὐκέτι*, "no more." He had answered the former question in verse 2.

6. *ἀπέλυεν*, "was wont to release." See Matt., xxvii., 15. Note the force of the aorist.—*ἀπέλυεν* (*ἀπολύω*).

7. *στάσει*. Josephus mentions two seditions at the beginning of Pilate's government, in which much blood was shed. Perhaps Barabbas might have been popular, because he had taken part in these rebellions against the Romans.—*δεδεμένος* (*δέω, δέσω*).

11. *ἀνέσεισαν*, from *ἀνασείω*.

15. *τὸ ἱκανὸν ποιῆσαι*, *satisfacere*, "to gratify or appease" the excited crowd. The expression occurs in later writers.

19. *ἐνέπτυον* (*ἐμπτύω*).—*τιθέντες τὰ γόνατα* for *γονυπετήσαντες*.

21. *Ἀλεξάνδρου καὶ Ῥούφου*, persons of some note in the Church, it would appear. St. Paul salutes Rufus and his mother in Rom., xvi., 13, at which time they were living at Rome.

Γολγοθᾶ τόπον, ὅ ἐστι μεθερμηνευόμενον, κρανίου τόπος.

23 Καὶ ἐδίδουν αὐτῷ πιεῖν ἐσμυρνισμένον οἶνον· ὁ δὲ οὐκ ἔλαβε.

24 Καὶ σταυρώσαντες αὐτὸν, διεμέριζον τὰ ἱμάτια αὐτοῦ, βάλλοντες κλῆρον ἐπ' αὐτὰ, τίς τί ἄρῃ.

25 Ἦν δὲ ὥρα τρίτη, καὶ ἐσταύρωσαν αὐτόν.

26 Καὶ ἦν ἡ ἐπιγραφὴ τῆς αἰτίας αὐτοῦ ἐπιγεγραμμένη, Ὁ ΒΑΣΙΛΕΥΣ ΤΩΝ ἸΟΥΔΑΙΩΝ.

27 Καὶ σὺν αὐτῷ σταυροῦσι δύο λῃστὰς, ἕνα ἐκ δεξιῶν καὶ ἕνα ἐξ εὐωνύμων αὐτοῦ.

28 Καὶ ἐπληρώθη ἡ γραφὴ ἡ λέγουσα, Καὶ μετὰ ἀνόμων ἐλογίσθη.

29 Καὶ οἱ παραπορευόμενοι ἐβλασφήμουν αὐτὸν, κινοῦντες τὰς κεφαλὰς αὐτῶν, καὶ λέγοντες, Οὐὰ, ὁ καταλύων τὸν ναὸν, καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν·

30 σῶσον σεαυτὸν, καὶ κατάβα ἀπὸ τοῦ σταυροῦ.

31 Ὁμοίως δὲ καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες πρὸς ἀλλήλους μετὰ τῶν γραμματέων ἔλεγον, Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι.

32 Ὁ Χριστὸς ὁ βασιλεὺς τοῦ Ἰσραὴλ καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, ἵνα ἴδωμεν καὶ πιστεύσωμεν. Καὶ οἱ συνεσταυρωμένοι αὐτῷ ὠνείδιζον αὐτόν.

33 Γενομένης δὲ ὥρας ἕκτης, σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν, ἕως ὥρας ἐννάτης·

34 καὶ τῇ ὥρᾳ τῇ ἐννάτῃ ἐβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ, λέγων, Ἐλωΐ, Ἐλωΐ, λαμμᾶ σαβαχθανί; ὅ ἐστι μεθερμηνευόμενον, Ὁ Θεός μου, ὁ Θεός μου, εἰς τί με ἐγκατέλιπες;

35 Καὶ τινὲς τῶν παρεστηκότων ἀκούσαντες, ἔλεγον, Ἰδοὺ, Ἠλίαν φωνεῖ.

36 Δραμὼν δὲ εἷς, καὶ γεμίσας σπόγγον ὄξους, περιθείς τε καλάμῳ, ἐπότιζεν αὐτὸν, λέγων, Ἄφετε, ἴδωμεν εἰ ἔρχεται Ἠλίας καθελεῖν αὐτόν.

37 Ὁ ΔΕ Ἰησοῦς ἀφεὶς φωνὴν μεγάλην, ἐξέπνευσε.

38 Καὶ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο, ἀπὸ ἄνωθεν ἕως κάτω.

39 Ἰδὼν δὲ ὁ κεντυρίων ὁ παρεστηκὼς ἐξ ἐναντίας αὐτοῦ, ὅτι οὕτω κράξας ἐξέπνευσεν, εἶπεν, Ἀληθῶς ὁ ἄνθρωπος οὗτος υἱὸς ἦν Θεοῦ.

40 Ἦσαν δὲ καὶ γυναῖκες ἀπὸ

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23. This was a custom observed toward criminals, and said to be founded on Prov., xxxi., 6. See Matt., xxvii., 34.

25. *ὥρα τρίτη.* St. John (ch. xix., 14) says, *ὥρα ὡσεὶ ἕκτη.* See note on the discrepancy between the two evangelists, Jno., xix., 14. St. Mark, perhaps, refers to the hour when they brought Jesus to Calvary and began the necessary preparations for nailing him to the cross. At about twelve o'clock, he was suspended on the cross, at which time the darkness commenced (verse 33), and about the ninth hour (3 o'clock) the Redeemer expired. But this is quite uncertain.

28. *ἡ γραφή.* Is., liii., 12.

31. Campbell renders interrogatively, "can not he save himself?"

34. Ἐλωΐ. The Hebrew words of Ps. xxiii., 1, are quoted by our Lord. From the manner in which the evangelist has expressed them in Greek characters, it is plain that the language spoken in our Saviour's day was a mixture of Syriac and Hebrew. *Conf.* note, Matt., xxvii., 46.

39. *κεντυρίων*, Latin *centurio*, originally the commander of a hundred foot soldiers. It is equivalent to *ἑκατόνταρχος.* Matt., viii., 5.

40. *τοῦ μικροῦ*, "the less," *i. e.*, the *younger*, according to some; less in

μακρόθεν θεωροῦσαι, ἐν αἷς ἦν καὶ Μαρία ἡ Μαγδαληνή, καὶ Μαρία ἡ τοῦ Ἰακώβου τοῦ μικροῦ καὶ Ἰωσῆ μήτηρ, καὶ Σαλώμη,

41 αἳ καὶ ὅτε ἦν ἐν τῇ Γαλιλαίᾳ, ἠκολούθουν αὐτῷ, καὶ διηκόνουν, αὐτῷ, καὶ ἄλλαι πολλαὶ αἱ συναναβᾶσαι αὐτῷ εἰς Ἱεροσόλυμα.

42 ΚΑΙ ἤδη ὀψίας γενομένης, ἐπεὶ ἦν παρασκευὴ, ὅ ἐστι προσάββατον,

43 ἦλθεν Ἰωσὴφ ὁ ἀπὸ Ἀριμαθαίας, εὐσχήμων βουλευτὴς, ὃς καὶ αὐτὸς ἦν προσδεχόμενος τὴν βασιλείαν τοῦ Θεοῦ· τολμήσας εἰσῆλθε πρὸς Πιλάτον, καὶ ᾐτήσατο τὸ σῶμα τοῦ Ἰησοῦ.

44 Ὁ δὲ Πιλάτος ἐθαύμασεν εἰ ἤδη τέθνηκε· καὶ προσκαλεσάμενος τὸν κεντυρίωνα, ἐπηρώτησεν αὐτὸν εἰ πάλαι ἀπεθανε·

45 καὶ γνοὺς ἀπὸ τοῦ κεντυρίωνος, ἐδωρήσατο τὸ σῶμα τῷ Ἰωσήφ.

46 Καὶ ἀγοράσας σινδόνα, καὶ καθελὼν αὐτὸν, ἐνείλησε τῇ σινδόνι. καὶ κατέθηκεν αὐτὸν ἐκ μνημείῳ, ὃ ἦν λελατομημένον ἐν πέτρας· καὶ προσεκύλισε λίθον ἐπὶ τὴν θύραν τοῦ μνημείου.

47 Ἡ δὲ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία Ἰωσῆ ἐθεώρουν ποῦ τίθεται.

## ΚΕΦ. ις΄ 16.

1 ΚΑΙ διαγενομένου τοῦ σαββάτου, Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Σαλώμη ἠγόρασαν ἀρώματα, ἵνα ἐλθοῦσαι ἀλείψωσιν αὐτόν.

2 Καὶ λίαν πρωῒ τῆς μιᾶς σαββάτων ἔρχονται ἐπὶ τὸ μνημεῖον, ἀνατείλαντος τοῦ ἡλίου.

3 Καὶ ἔλεγον πρὸς ἑαυτὰς, Τίς ἀποκυλίσει ἡμῖν τὸν λίθον ἐκ τῆς θύρας τοῦ μνημείου;

4 Καὶ ἀναβλέψασαι θεωροῦσιν ὅτι ἀποκεκύλισται ὁ λίθος· ἦν γὰρ μέγας σφόδρα.

5 Καὶ εἰσελθοῦσαι εἰς τὸ μνημεῖον, εἶδον νεανίσκον καθήμενον

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*stature*, as Dr. Hammond insists.—Σαλώμη, the wife of Zebedee, and mother of James and John. Matt., xx., 20; xxvii., 56.

43. βουλευτὴς, "senator, or member of the Sanhedrim."—εὐσχήμων, probably a person of condition. See Acts, xiii., 50; xvii., 12.

44. ἐθαύμασεν εἰ, "was astonished *that*."—εἰ, for ὅτι, as frequently in Xenophon and Herodotus. Josephus has the same idiom.

47. Μαρία Ἰωσῆ: ἡ μήτηρ understood.

Chap. XVI., ver. 1. See notes, Matt., xxviii., 1, *et seqq*. Mary, the mother of James and Joses, mentioned in last verse of ch. xv.—ἠγόρασαν, "had bought" on the evening of the day before, *i. e.*, before the Sabbath began (which was at six o'clock). See Luke, xxiii., 56. So Whitby. Others suppose that, as there was more than one company of women, these here spoken of "bought" spices on the evening of the Sabbath, lest those already prepared might not be enough.

2. Mr. West (*On the Resurrection*) thinks that they sat out λίαν πρωῒ, and arrived at the tomb ἀνατείλαντος ἡλίου.

4. ἦν γὰρ μέγας σφόδρα: these words are to go with verse 3, τοῦ μνημείου. A similar transposition occurs in ch. xi., 13, *q. v.*

5. εἰς τὸ μνημεῖον. This does not seem to agree with Matt., xxviii., 2, where the angel is represented as sitting on the stone which he had rolled away. But, remembering that the μνημεῖον consisted of two parts, the sepulchre, or inner part, where the bodies were laid, and before which a stone was placed, and the outer part, or vestibule, it clears up the difficulty at once. The women entered this outer part, and then saw the angel. See Jno., xx., 1.

*ἐν τοῖς δεξιοῖς, περιβεβλημένον στολὴν λευκήν· καὶ ἐξεθαμβήθησαν.*

6 Ὁ *δὲ λέγει αὐταῖς*, Μὴ *ἐκθαμβεῖσθε*. Ἰ*ησοῦν ζητεῖτε τὸν* Ν*αζαρηνὸν τὸν ἐσταυρωμένον· ἠγέρθη, οὐκ ἔστιν ὧδε· ἴδε ὁ τόπος ὅπου ἔθηκαν αὐτόν.*

7 Ἀ*λλ' ὑπάγετε, εἴπατε τοῖς μαθηταῖς αὐτοῦ καὶ τῷ* Πέτρῳ, *ὅτι προάγει ὑμᾶς εἰς τὴν* Γα*λιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε, καθὼς εἶπεν ὑμῖν.*

8 Κ*αὶ ἐξελθοῦσαι ταχὺ ἔφυγον ἀπὸ τοῦ μνημείου· εἶχε δὲ αὐτὰς τρόμος καὶ ἔκστασις· καὶ οὐδενὶ οὐδὲν εἶπον, ἐφοβοῦντο γάρ.*

9 ἈΝΑΣΤΑΣ *δὲ πρωῒ πρώτῃ σαββάτου ἐφάνη πρῶτον* Μ*αρίᾳ τῇ* Μ*αγδαληνῇ, ἀφ' ἧς ἐκβεβλήκει ἑπτὰ δαιμόνια.*

10 Ἐ*κείνη πορευθεῖσα ἀπήγγειλε τοῖς μετ' αὐτοῦ γενομένοις, πενθοῦσι καὶ κλαίουσι.*

11 Κ*ἀκεῖνοι ἀκούσαντες ὅτι ζῇ καὶ ἐθεάθη ὑπ' αὐτῆς, ἠπίστησαν.*

12 Μ*ετὰ δὲ ταῦτα δυσὶν ἐξ αὐτῶν περιπατοῦσιν ἐφανερώθη ἐν ἑτέρᾳ μορφῇ, πορευομένοις εἰς ἀγρόν.*

13 Κ*ἀκεῖνοι ἀπελθόντες ἀπήγγειλαν τοῖς λοιποῖς· οὐδὲ ἐκείνοις ἐπίστευσαν.*

14 Ὕ*στερον ἀνακειμένοις αὐτοῖς τοῖς ἕνδεκα ἐφανερώθη, καὶ ὠνείδισε τὴν ἀπιστίαν αὐτῶν καὶ σκληροκαρδίαν, ὅτι τοῖς θεασαμένοις αὐτὸν ἐγηγερμένον οὐκ ἐπίστευσαν.*

15 Κ*αὶ εἶπεν αὐτοῖς*, Π*ορευθέντες εἰς τὸν κόσμον ἅπαντα, κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει.*

16 Ὁ *πιστεύσας καὶ βαπτισθεὶς σωθήσεται· ὁ δὲ ἀπιστήσας κατακριθήσεται.*

17 Σ*ημεῖα δὲ τοῖς πιστεύσασι ταῦτα παρακολουθήσει· ἐν τῷ*

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7. *καὶ τῷ* Πέτρῳ, "and (especially) to Peter;" why to Peter in particular? The fathers thought it was to assure him that his denial of his Master was forgiven.

9. The remaining part of the Gospel is wanting in the Vatican MS., but there is no doubt of its genuineness.—*Μαρίᾳ*. See Jno., xx., 14, &c., where this appearance is related at large.—*ἐκβεβλήκει* (*ἐκβάλλω*).

12. *δυσὶν*. On the way to Emmaus. (Luke, xxiv., 13.) Some have thought this a different transaction from the one in St. Luke, because here it is said that their report was disbelieved, but there that they hailed them with tidings of the risen Saviour. Probably (as in Matt., xxviii., 17) *some* doubted and disbelieved, *others* were convinced and declared the good news.—*μορφῇ*, in a different dress, perhaps; or, it may be, his countenance was changed, so as to prevent recognition.

14. *τοῖς ἕνδεκα*. There were only *ten* present. Jno., xx., 24. In 1 Cor., xv., 5, they are called the *twelve*. Similar inaccuracies are common in ancient writers. Xenophon (*Hellen.*, ii., 4, 24) speaks of the *thirty* tyrants, after two of them had been killed.

15. *εἶπεν αὐτοῖς*, *i. e.*, during the forty days' interval between His resurrection and ascension.—*πάσῃ τῇ κτίσει*, "to every creature," *i. e.*, Jews and Gentiles, the whole human race.

16. *σωθήσεται*, "shall be saved," that is, shall be placed in a state of salvation (which implies, of course, forgiveness of sins and reconciliation to God), and shall be finally saved if he continue in the same faith and covenant. How any can undervalue baptism, when the Saviour has made it of such importance, may well excite astonishment.—*κατακριθήσεται*, "shall be condemned" and punished for his unbelief, because, if a man will not believe what the Saviour offers to him, he is guilty of a heinous crime.

17. *σημεῖα*. The power of working

*ὀνόματί μου δαιμόνια ἐκβαλοῦσι· γλώσσαις λαλήσουσι καιναῖς·*

18 *ὄφεις ἀροῦσι· κἂν θανάσιμόν τι πίωσιν, οὐ μὴ αὐτοὺς βλάψει· ἐπὶ ἀῤῥώστους χεῖρας ἐπιθήσουσι, καὶ καλῶς ἕξουσιν.*

19 *Ὁ μὲν οὖν Κύριος, μετὰ τὸ λαλῆσαι αὐτοῖς, ἀνελήφθη εἰς τὸν οὐρανὸν, καὶ ἐκάθισεν ἐκ δεξιῶν τοῦ Θεοῦ·*

20 *Ἐκεῖνοι δὲ ἐξελθόντες ἐκήρυξαν πανταχοῦ, τοῦ Κυρίου συνεργοῦντος, καὶ τὸν λόγον βεβαιοῦντος διὰ τῶν ἐπακολουθούντων σημείων. Ἀμήν.*

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miracles was common during the first hundred years or more after this promise was made, and as we learn from ancient writers, our Saviour's words were literally fulfilled.

19. *ἀνελήφθη* (*ἀναλαμβάνω*).

20. *ἐκεῖνοι, i. e., οἱ ἕνδεκα.* See Acts, i., 2–4. — *πανταχοῦ.* Dr. Burton remarks that this seems to show that St. Mark did not write his Gospel till many years after the Ascension.

# ΤΟ ΚΑΤΑ ΛΟΥΚΑΝ

## ΕΥΑΓΓΕΛΙΟΝ.

# ST. LUKE.

Very little is known respecting the life of St. Luke. It is generally agree
that he was a physician (Col., iv., 14) at Antioch; but whether he were a pros
elyte, or born of a Jewish mother, there is no means of determining. The ac
curate knowledge which he displays of the religion and customs of the Jew
clearly indicates that he was either a proselyte in early life, or received the mos
careful instruction on these subjects, while his purer style, his evident acquaint
ance with the Greek language, and his Greek name, Λουκᾶς, show that he wa
of Gentile parentage. The time of his conversion to Christianity is not known
He is first spoken of in the Acts (ch. xvi., 10, 11), at which time he was wit
St. Paul at Troas. He attended that Apostle to Jerusalem, and was with hir
during his voyage to Rome and his imprisonment of two years in that city. St
Luke wrote his Gospel for the benefit of Gentile converts, and published it i
Achaia (most probably), about A.D. 63. Some critics declare in favor of a
earlier date, A.D. 54; others a later, A.D. 66. Early tradition represents th
Evangelist to have been particularly connected with the Church at Philipp
and to have died in Achaia.

# ΤΟ ΚΑΤΑ ΛΟΥΚΑΝ

## ΕΥΑΓΓΕΛΙΟΝ.

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ΚΕΦ. α΄. 1.

1 'ΕΠΕΙΔΗΠΕΡ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων,

2 καθὼς παρέδοσαν ἡμῖν οἱ ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρέται γενόμενοι τοῦ λόγου,

3 ἔδοξε κἀμοὶ, παρηκολουθηκότι ἄνωθεν πᾶσιν ἀκριβῶς, καθεξῆς σοὶ γράψαι, κράτιστε Θεόφιλε,

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Chap. I., ver. 1. *πολλοὶ ἐπεχείρησαν.* It is clear from this expression that various accounts of our Lord's life and ministry had been penned, though none of them have survived. Very probably they were defective, incomplete, or erroneous, and not being composed under inspiration, were soon to give place to the Gospels written by those "who spake as they were moved by the Holy Ghost." St. Matthew and St. Mark could not be alluded to, since there would be no propriety in styling these two "many;" nor is it at all probable that the Gospels of heretics and such like are meant, since none of these are as ancient as St. Luke's days, nor would he speak as he does here of such silly and wicked productions.—*ἀνατάξασθαι διήγησιν*, "to compose a history or narrative."—*πεπληροφορημένων*, "fully believed;" "confirmed with the fullest evidence;" "accomplished." The verb *πληροφορέω* means, *to certify, assure a person, give full proof of:* so the noun *πληροφορία*, Col., ii., 2, denotes "full conviction or assurance." *Conf.* Rom., iv., 21; xiv., 5; 2 Tim., iv., 17, &c.

2. *παρέδοσαν ἡμῖν.* It is inferred from this that St. Luke was not himself an eye-witness.—*ἀπ' ἀρχῆς*, "from the beginning," *i. e.*, of our Lord's ministry, or better, the Christian dispensation, ushered in by the coming of Christ's forerunner, John the Baptist.—*ἡμῖν*, to us Christians, *i. e.*, all Christians.—*τοῦ λόγου*, "of the word" of God, *i. e.*, the Gospel, meaning the Apostles and seventy disciples. *Conf.* Jno., xv., 27; Acts, i., 15, 21. *λόγου* is thought by some to refer to the Logos, *i. e.*, Christ, but that is a term peculiar to St. John. See ch. v., 1; viii., 11.

3. *παρηκολουθηκότι* (*παρακολουθέω*), "having accurately traced or investigated."—*ἄνωθεν*, "from the very first," *i. e.*, from the conception of John the Baptist, the predicted forerunner of Christ. Acts, xxvi., 5. Lightfoot says, "from above," *οὐρανόθεν*. The former is the better translation.—*καθεξῆς*, "in order," not, probably, *chronological* order, but a connected, classified arrangement of events. See Acts, xi., 4; xviii., 23. It is pretty generally agreed that St. Luke does *not* adhere to the precise order of time.—*Θεόφιλε*, not known certainly who he was, though he must have been a man of rank and note, from the term used by the evangelist, which is the same as that given to Felix and Festus, the Roman governors. Acts., xxiii., 26; xxvi., 25. Some have thought it not the name of a person, but a term expressive of every Christian, "a lover of God," which is extremely doubtful and improbable.

4 ἵνα ἐπιγνῷς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν.

5 ᾿ΕΓΕΝΕΤΟ ἐν ταῖς ἡμέραις Ἡρώδου τοῦ βασιλέως τῆς Ἰουδαίας ἱερεύς τις ὀνόματι Ζαχαρίας, ἐξ ἐφημερίας Ἀβιά· καὶ ἡ γυνὴ αὐτοῦ ἐκ τῶν θυγατέρων Ἀαρὼν, καὶ τὸ ὄνομα αὐτῆς Ἐλισάβετ.

6 Ἦσαν δὲ δίκαιοι ἀμφότεροι ἐνώπιον τοῦ Θεοῦ, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιώμασι τοῦ Κυρίου ἄμεμπτοι.

7 Καὶ οὐκ ἦν αὐτοῖς τέκνον, καθότι ἡ Ἐλισάβετ ἦν στεῖρα, καὶ ἀμφότεροι προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν.

8 Ἐγένετο δὲ ἐν τῷ ἱερατεύειν αὐτὸν ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ ἔναντι τοῦ Θεοῦ,

9 κατὰ τὸ ἔθος τῆς ἱερατείας, ἔλαχε τοῦ θυμιάσαι εἰσελθὼν εἰς τὸν ναὸν τοῦ Κυρίου·

10 καὶ πᾶν τὸ πλῆθος τοῦ λαοῦ ἦν προσευχόμενον ἔξω τῇ ὥρᾳ τοῦ θυμιάματος.

11 Ὤφθη δὲ αὐτῷ ἄγγελος Κυρίου, ἑστὼς ἐκ δεξιῶν τοῦ θυσιαστηρίου τοῦ θυμιάματος·

12 καὶ ἐταράχθη Ζαχαρίας ἰδὼν, καὶ φόβος ἐπέπεσεν ἐπ' αὐτόν.

13 Εἶπε δὲ πρὸς αὐτὸν ὁ ἄγγελος, Μὴ φοβοῦ, Ζαχαρία· διότι εἰσηκούσθη ἡ δέησίς σου, καὶ ἡ γυνή σου Ἐλισάβετ γεννήσει υἱόν σοι, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην.

14 Καὶ ἔσται χαρά σοι καὶ ἀγαλλίασις, καὶ πολλοὶ ἐπὶ τῇ γεννήσει αὐτοῦ χαρήσονται.

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4. *κατηχήθης*. The English word *catechism* is derived from this verb, which means, literally, "to instruct by word of mouth," *demittere sonum per aures alicui*. See Acts, xviii., 25; Rom., ii., 15; 1 Cor., xiv., 19, &c. Here reference is made to the matters in which catechumens were instructed before baptism.—The student will note the classic correctness and even elegance of the introduction to this Gospel.—*ἐπιγνῷς* (*ἐπιγινώσκω*).

5. *ἐν ταῖς ἡμέραις Ἡρώδου*, classic Greek would have been *ἐφ' Ἡρώδου*. For Herod, see note, Matt., ii., 1.—*ἐφημερίας*. The Jewish priesthood was divided into twenty-four courses, each course serving for one week. The course of Abia was the eighth. See 1 Chron., xxiv., 10. Josephus, *Antiq.*, xvii., 15, 7. Lightfoot says that the courses commenced in the month Tisri, or September, and reached nearly to the passover in Nisan, or March, and again repeated, they reached from Nisan nearly to September. At the three great feasts, they all attended. The word *ἐφημερίας* strictly means a *daily* service, but here the *weekly* service performed by the priests in the temple.

6. *δίκαιοι*, &c. *Comp.* Ovid, *Met.*, i., 328. "Innocuos ambos, cultores numinis ambos," speaking of Deucalion and Pyrrha.

7. *προβεβηκότες*, "advanced in years."—*ἐν ταῖς ἡμέραις*, for the classic *ἡλικίᾳ*, or *κατὰ τὴν ἡλικίαν*.

9. *ἔλαχε* (2*d aor.* *λαγχάνω*), "it fell to him by lot." The different offices or parts of the service were distributed by lot. See Exod., xxx., 7. The burning of incense was regarded as the most honorable of the priestly functions, and no priest was allowed to perform it more than once.—*ναὸν.* See note, Matt., xxiii., 35. In Leviticus (ch. xvi., 17), it is directed that no one should enter the tabernacle while the priest was officiating.

10. *ἦν προσευχόμενον*, for *προσηύχετο*, as frequently in St. Luke.

13. *ἡ δέησίς σου*, "thy prayer or supplication," probably for the advent of the Messiah. As, immediately preceding that glorious event, "thy wife," &c.—*καλέσεις*. See note, Matt., i., 23.—*Ἰωάννην* (*Heb.* יוֹחָנָן, "Jehovah-given"), indicating the grace and favor of the Lord.

14. "He shall be to thee matter of joy and transport," in allusion to his name.

15 Ἔσται γὰρ μέγας ἐνώπιον τοῦ Κυρίου· καὶ οἶνον καὶ σίκερα οὐ μὴ πίῃ, καὶ πνεύματος ἁγίου πλησθήσεται ἔτι ἐκ κοιλίας μητρὸς αὐτοῦ.

16 Καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει ἐπὶ Κύριον τὸν Θεὸν αὐτῶν·

17 Καὶ αὐτὸς προελεύσεται ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει Ἠλίου, ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα, καὶ ἀπειθεῖς ἐν φρονήσει δικαίων, ἑτοιμάσαι Κυρίῳ λαὸν κατεσκευασμένον.

18 Καὶ εἶπε Ζαχαρίας πρὸς τὸν ἄγγελον, Κατὰ τί γνώσομαι τοῦτο; ἐγὼ γάρ εἰμι πρεσβύτης, καὶ ἡ γυνή μου προβεβηκυῖα ἐν ταῖς ἡμέραις αὐτῆς.

19 Καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῷ, Ἐγώ εἰμι Γαβριὴλ ὁ παρεστηκὼς ἐνώπιον τοῦ Θεοῦ καὶ ἀπεστάλην λαλῆσαι πρός σε, καὶ εὐαγγελίσασθαί σοι ταῦτα.

20 Καὶ ἰδού, ἔσῃ σιωπῶν καὶ μὴ δυνάμενος λαλῆσαι, ἄχρι ἧς ἡμέρας γένηται ταῦτα· ἀνθ' ὧν οὐκ ἐπίστευσας τοῖς λόγοις μου, οἵτινες πληρωθήσονται εἰς τὸν καιρὸν αὐτῶν.

21 Καὶ ἦν ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν· καὶ ἐθαύμαζον ἐν τῷ χρονίζειν αὐτὸν ἐν τῷ ναῷ.

22 Ἐξελθὼν δὲ οὐκ ἠδύνατο λαλῆσαι αὐτοῖς· καὶ ἐπέγνωσαν ὅτι ὀπτασίαν ἑώρακεν ἐν τῷ ναῷ· καὶ αὐτὸς ἦν διανεύων αὐτοῖς, καὶ διέμενε κωφός.

23 Καὶ ἐγένετο ὡς ἐπλήσθησαν αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ.

24 Μετὰ δὲ ταύτας τὰς ἡμέ-

15. *σίκερα.* Any intoxicating liquor, whether wine or otherwise. This was a Nazaritic precept, and observed in the cases of Samson and Samuel. See Judg., xiii.; 1 Sam., i., 11.—*ἔτι*, *jam inde*, *i. e.*, very early in life.

17. *αὐτοῦ*, *i. e.*, the Lord God. A clear allusion to our Saviour's divinity.—*ἐν πνεύματι καὶ δυνάμει*, "in the spirit and power," that is, with the same zeal and courage against sin. *Comp.* Mal., iv., 6; Is., xl., 3, &c. See, also, Matt., iii., 4. The sense of this and the preceding verses, though not very clear, seems to be, that John should restore harmony where discord then existed, and should fit men to receive the Gospel of peace and love. —*ἀπειθεῖς*, governed by *ἑτοιμάσαι*. Others construe with *ἐπιστρέψαι*: thus ἐπιστρέψαι ἀπειθεῖς (ὥστε εἶναι) ἐν φρον. δικαίων.—*ἐν φρονήσει δικαίων* seems to express the means which John would employ in his mission.

18. *κατὰ τί*; *scil.* *σημεῖον.* Abraham asked the same question, Gen. xv., 8, though the patriarch believed Zacharias hesitated, and doubted the truth of God's messenger, and so was punished.—*προβεβηκυῖα* (*προβαίνω*).

19. *Γαβριὴλ* signifies "a man of God," or "God's power." The same angel appeared to Daniel and the Virgin Mary. Dan., viii., 16; ix., 21; Luke, i., 26.

20. *σιωπῶν—λαλῆσαι*, an emphatic repetition, in the Hebrew style, and much used by St. John.—*ἀνθ' ὧν*, *because*, for *ἀντὶ τούτων ὧν*, by *attraction* for *ἀντὶ τούτων, ἅ*, *i. e.*, *καθ' ἅ*, "on account of those things with respect to which." See ch. xii., 3; xix., 44, &c.—*εἰς*, for *ἐν*, as Matt., ii., 23, *et alibi*.

21. They were waiting for Zacharias to give them the blessing.

22. *διανεύων*, expressing his meaning by nods and signs.—*κωφός*, usually deaf (and dumb in consequence)· here it means both dumb and deaf See verse 63.

23. *λειτουργίας.* This word means, generally, any *public ministry* or *service*; but in the New Testament and Septuag. is generally confined to *offices of religion* or *charity*. See Exod., xxviii., 35, 43; xxxviii., 21; Numb., iv., 12; Deut., x., 8; Acts, xiii., 2; Rom., xv., 16, &c.—*οἶκον.* Zacharias is said to have lived at Hebron.

σας συνέλαβεν Ἐλισάβετ ἡ γυνὴ αὐτοῦ, καὶ περιέκρυβεν ἑαυτὴν μῆνας πέντε, λέγουσα,

25 Ὅτι οὕτω μοι πεποίηκεν ὁ Κύριος ἐν ἡμέραις αἷς ἐπεῖδεν ἀφελεῖν τὸ ὄνειδός μου ἐν ἀνθρώποις.

26 ἘΝ δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ ἄγγελος Γαβριὴλ ὑπὸ τοῦ Θεοῦ εἰς πόλιν τῆς Γαλιλαίας, ᾗ ὄνομα Ναζαρὲτ,

27 πρὸς παρθένον μεμνηστευμένην ἀνδρὶ ᾧ ὄνομα Ἰωσὴφ, ἐξ οἴκου Δαβίδ· καὶ τὸ ὄνομα τῆς παρθένου, Μαριάμ.

28 Καὶ εἰσελθὼν ὁ ἄγγελος πρὸς αὐτὴν εἶπε, Χαῖρε, κεχαριτωμένη· ὁ Κύριος μετὰ σοῦ, εὐλογημένη σὺ ἐν γυναιξίν.

29 Ἡ δὲ ἰδοῦσα διεταράχθη ἐπὶ τῷ λόγῳ αὐτοῦ, καὶ διελογίζετο ποταπὸς εἴη ὁ ἀσπασμὸς οὗτος.

30 Καὶ εἶπεν ὁ ἄγγελος αὐτῇ, Μὴ φοβοῦ, Μαριάμ· εὗρες γὰρ χάριν παρὰ τῷ Θεῷ.

31 Καὶ ἰδοὺ, συλλήψῃ ἐν γαστρὶ, καὶ τέξῃ υἱὸν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν.

32 Οὗτος ἔσται μέγας, καὶ υἱὸς ὑψίστου κληθήσεται· καὶ δώσει αὐτῷ Κύριος ὁ Θεὸς τὸν θρόνον Δαβὶδ τοῦ πατρὸς αὐτοῦ,

33 καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακὼβ εἰς τοὺς αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος.

34 Εἶπε δὲ Μαριὰμ πρὸς τὸν ἄγγελον, Πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω;

35 Καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ, Πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σὲ, καὶ δύναμις ὑψίστου ἐπισκιάσει σοι· διὸ καὶ τὸ γεννώμενον ἅγιον κληθήσεται Υἱὸς Θεοῦ.

36 Καὶ ἰδοὺ, Ἐλισάβετ ἡ συγγενής σου, καὶ αὐτὴ συνειληφυῖα υἱὸν ἐν γήρᾳ αὐτῆς· καὶ οὗτος μὴν ἕκτος ἐστὶν αὐτῇ τῇ καλουμένῃ στείρᾳ·

37 ὅτι οὐκ ἀδυνατήσει παρὰ τῷ Θεῷ πᾶν ῥῆμα.

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24. *συνέλαβεν, scil. υἱὸν.—περιέκρυβεν ἑαυτὴν*, "lived in retirement," for the purposes of devotion.

25. *ὄνειδος*. Barrenness was regarded as a peculiar trial and misfortune among the Jews, since it precluded the possibility of being the mother of the Messiah. For similar expressions, see Gen., xvi., 5; xxx., 23; 1 Sam., i., 6; Is., iv., 1, &c.

26. *ἕκτῳ*, the sixth month from the conception of Elizabeth. — *Ναζαρὲτ*. See note, Matt., ii., 23.

27. *μεμνηστευμένην*, "betrothed," without which marriages never took place among the Jews.

28. *κεχαριτωμένη*, "highly favored," "favorite of heaven." *Comp.* verse 30, which serves to explain this, *εὗρες χάριν παρὰ τῷ Θεῷ.—ὁ Κύριος* (*ἔστω*) *μετὰ σοῦ, εὐλογημένη ἐν γυναιξίν*, a Hebrew form of the superlat. See Cant., i., 8, *Septuag.* The Greeks and Latins use similar modes of expression.

31. *Ἰησοῦν*, from the Heb., meaning *Jehovah the Saviour*. See Matt., i., 16.

32. *κληθήσεται*. See note, Matt., i., 23.—*πατρὸς*. *Comp.* this verse with 34, 35, and it is evident that Mary must have been descended from David, since in no other way but through his mother was our Lord "the son of David." *Comp.*, as to the genealogy of our Saviour, Matt., i., 1.

35. *τὸ γεννώμενον ἅγιον*, "the holy offspring shall be called (*i. e.*, shall be) the Son of God."

36. *συγγενής*, "cousin," relative by the mother's side. The priests were allowed to marry in any of the tribes, though it was more highly esteemed to confine themselves to the tribe of Levi. — *συνειληφυῖα* (*συλλαμβάνω*). — *γήρᾳ*. Many editors prefer *γήρει*.

37. *ἀδυνατήσει*, *fut.* with sense of *pres.*—*ῥῆμα*, for *πρᾶγμα*, as in verse 65, *infra*, and other places. Of *οὐ πᾶν*, for *οὐδεν*, see note, Matt., vii., 21

38 Εἶπε δὲ Μαριὰμ, Ἰδοὺ, ἡ [δ]ούλη Κυρίου· γένοιτό μοι κατὰ [τ]ὸ ῥῆμά σου. Καὶ ἀπῆλθεν ἀπ' [α]ὐτῆς ὁ ἄγγελος.

39 ἈΝΑΣΤΑΣΑ δὲ Μαριὰμ [ἐν] ταῖς ἡμέραις ταύταις ἐπορεύθη [εἰ]ς τὴν ὀρεινὴν μετὰ σπουδῆς, [εἰ]ς πόλιν Ἰούδα,

40 καὶ εἰσῆλθεν εἰς τὸν οἶκον [Ζ]αχαρίου, καὶ ἠσπάσατο τὴν [Ἐ]λισάβετ.

41 Καὶ ἐγένετο ὡς ἤκουσεν ἡ [Ἐ]λισάβετ τὸν ἀσπασμὸν τῆς Μα[ρί]ας, ἐσκίρτησε τὸ βρέφος ἐν τῇ [κο]ιλίᾳ αὐτῆς· καὶ ἐπλήσθη πνεύ[μα]τος ἁγίου ἡ Ἐλισάβετ,

42 καὶ ἀνεφώνησε φωνῇ μεγά[λ]ῃ καὶ εἶπεν, Εὐλογημένη σὺ ἐν [γυ]ναιξὶ, καὶ εὐλογημένος ὁ καρ[π]ὸς τῆς κοιλίας σου.

43 Καὶ πόθεν μοι τοῦτο, ἵνα [ἔλ]θῃ ἡ μήτηρ τοῦ κυρίου μου [πρ]ός με;

44 ἰδοὺ γὰρ, ὡς ἐγένετο ἡ φω[νὴ] τοῦ ἀσπασμοῦ σου εἰς τὰ ὦτά μου, ἐσκίρτησεν ἐν ἀγαλλιάσει τὸ βρέφος ἐν τῇ κοιλίᾳ μου.

45 Καὶ μακαρία ἡ πιστεύσασα, ὅτι ἔσται τελείωσις τοῖς λελαλημένοις αὐτῇ παρὰ Κυρίου.

46 ΚΑΙ εἶπε Μαριὰμ, Μεγαλύνει ἡ ψυχή μου τὸν Κύριον,

47 καὶ ἠγαλλίασε τὸ πνεῦμά μου ἐπὶ τῷ Θεῷ τῷ σωτῆρί μου·

48 ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπείνωσιν τῆς δούλης αὐτοῦ. ἰδοὺ γὰρ, ἀπὸ τοῦ νῦν μακαριοῦσί με πᾶσαι αἱ γενεαί·

49 ὅτι ἐποίησέ μοι μεγαλεῖα ὁ δυνατὸς, καὶ ἅγιον τὸ ὄνομα αὐτοῦ·

50 καὶ τὸ ἔλεος αὐτοῦ εἰς γενεὰς γενεῶν τοῖς φοβουμένοις αὐτόν.

51 Ἐποίησε κράτος ἐν βραχίονι αὐτοῦ· διεσκόρπισεν ὑπερηφάνους διανοίᾳ καρδίας αὐτῶν.

52 Καθεῖλε δυνάστας ἀπὸ θρόνων, καὶ ὕψωσε ταπεινούς.

53 Πεινῶντας ἐνέπλησεν ἀγα

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38. The simple, trusting faith of [Ma]ry deserves our highest admiration. [Ma]y we ever seek to imitate it!

39. ὀρεινὴν, *scil.* χῶραν.—πόλιν. [Pr]obably Hebron, in the hill country [of] Judah, Josh., xi., 21, and belong[in]g to the offspring of Aaron. Josh., [xx]i., 11, 13.

41. ἐσκίρτησε. See Gen., xxv., 22. [—]σκιρτάω, to *leap, bound*, &c., prop[erl]y, as young cattle.

43. πόθεν μοι τοῦτο; *scil.* γέγονε, an [ex]pression denoting admiration of any [un]expected mark of respect. *Comp.* [1] Sam., xxiv., 21; Matt., iii., 14, &c.

45. ὅτι ἔσται, either "*for* there shall [be]," or "*that* there shall be." Latter [co]nstruction is the better, since, after [πισ]τεύω, the thing believed is invari[ab]ly introduced by ὅτι. Matt., ix., 28; [Ma]rk, xi, 24, &c.

46. μεγαλύνει, "magnifies, extols [o]r praises," &c. This hymn is anal[og]ous to that of Hannah, the mother [of] Samuel. 1 Sam., ii. *Comp.*, also, [Jo]b, xii., 16; Acts, xix., 17.

47. σωτῆρί. See Cicero, *in Verr.*, ii., c. 63: "Eum, inquit, non solum Patronum istius insulæ, sed et σωτῆρα inscriptum vidi Syracusis. Hoc quantum est? Ita magnum, ut Latino uno verbo exprimi non possit. Is est nimirum σωτὴρ, qui salutem dedit."

48. ταπείνωσιν, "low condition or station." The reference is not to *humility* in the word here used, though doubtless that quality existed in a surprising degree in the Blessed Virgin.

49. ὁ δυνατὸς, "the Almighty," as in Ps. xxiv., 8, *Septuag.*—μεγαλεῖα, *scil.* πράγματα, or ἔργα. See Ps. lxxi., 19, *Septuag.*

51. ἐποίησε κράτος, "he displays the strength of his arm." In this and the two following verses there is an accumulation of phrases expressive of God's power and goodness.—ὑπερηφάνους διανοίᾳ, "those that are haughty in their minds."

52. καθεῖλε δυνάστας, "he pulls down potentates and exalts the lowly."—καθεῖλε, *2d aor.* of καθαιρέω.

θῶν, καὶ πλουτοῦντας ἐξαπέστειλε κενούς.

54 Ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ, μνησθῆναι ἐλέους,

55 (καθὼς ἐλάλησε πρὸς τοὺς πατέρας ἡμῶν,) τῷ Ἀβραὰμ καὶ τῷ σπέρματι αὐτοῦ εἰς τὸν αἰῶνα.

56 Ἔμεινε δὲ Μαριὰμ σὺν αὐτῇ ὡσεὶ μῆνας τρεῖς· καὶ ὑπέστρεψεν εἰς τὸν οἶκον αὐτῆς.

57 ΤΗ δὲ Ἐλισάβετ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτὴν, καὶ ἐγέννησεν υἱόν.

58 Καὶ ἤκουσαν οἱ περίοικοι καὶ οἱ συγγενεῖς αὐτῆς, ὅτι ἐμεγάλυνε Κύριος τὸ ἔλεος αὐτοῦ μετ' αὐτῆς, καὶ συνέχαιρον αὐτῇ.

59 Καὶ ἐγένετο ἐν τῇ ὀγδόῃ ἡμέρᾳ, ἦλθον περιτεμεῖν τὸ παιδίον· καὶ ἐκάλουν αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ Ζαχαρίαν.

60 καὶ ἀποκριθεῖσα ἡ μήτηρ αὐτοῦ εἶπεν, Οὐχὶ, ἀλλὰ κληθήσεται Ἰωάννης.

61 Καὶ εἶπον πρὸς αὐτὴν, Ὅτι οὐδείς ἐστιν ἐν τῇ συγγενείᾳ σου, ὃς καλεῖται τῷ ὀνόματι τούτῳ.

62 Ἐνένευον δὲ τῷ πατρὶ αὐτοῦ, τὸ τί ἂν θέλοι καλεῖσθαι αὐτόν.

63 Καὶ αἰτήσας πινακίδιον, ἔγραψε λέγων, Ἰωάννης ἐστὶ τὸ ὄνομα αὐτοῦ· καὶ ἐθαύμασαν πάντες.

64 Ἀνεῴχθη δὲ τὸ στόμα αὐτοῦ παραχρῆμα καὶ ἡ γλῶσσα αὐτοῦ, καὶ ἐλάλει εὐλογῶν τὸν Θεόν.

65 Καὶ ἐγένετο ἐπὶ πάντας φόβος τοὺς περιοικοῦντας αὐτούς· καὶ ἐν ὅλῃ τῇ ὀρεινῇ τῆς Ἰουδαίας διελαλεῖτο πάντα τὰ ῥήματα ταῦτα.

66 Καὶ ἔθεντο πάντες οἱ ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν, λέγοντες, Τί ἄρα τὸ παιδίον τοῦτο ἔσται; Καὶ χεὶρ Κυρίου ἦν μετ' αὐτοῦ.

67 Καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη πνεύματος ἁγίου καὶ προεφήτευσε λέγων,

68 Εὐλογητὸς Κύριος ὁ Θεὸς τοῦ Ἰσραὴλ, ὅτι ἐπεσκέψατο καὶ

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54. *ἀντελάβετο*. This verb means, *to lay hold of by the hand, to support* or *prop up one likely to fall*; here, in the sense of helping, *i. e.*, supporting.—*παιδὸς*, "servant," as often in the New Testament. Before *μνησθῆναι*, supply *ὥστε*, as in verse 72.—*καθὼς—ἡμῶν* should be in parenthesis. See Ps. xcviii., 3.

57. *τεκεῖν*, from *τίκτω*.

59. *ὀγδόῃ ἡμέρᾳ*, according to the law, which was strictly observed. Gen., xvii., 12; Lev., xii., 3. The name was usually given at this time. It was not customary to name after the father, but after some of the kindred. See verse 61. The eighth day included the day on which the child was born and that on which it was circumcised.—*ἐκάλουν*, "were calling," *i. e.*, were going to call, would have called.

62. *τὸ τί ἂν θέλοι*, &c. St. Luke often uses *τὸ* in reference to a sentence or part of a sentence. See ch. ix., 46; xxii., 2, 4, 23, 24, &c. See note, Matt., xix., 18.

63. *πινακίδιον*, diminutive of *πίναξ*, a flat, thin piece of board, slightly covered with wax or whiting, on which they wrote with an iron pen.—*ἔγραψε λέγων*, a usual Hebraism. See 2 Kings, x., 1, 6, *Septuag*.

64. *ἀνεῴχθη* (*ἀνοίγω*) strictly applies to *στόμα*, and some suppose *ἐλύθη* understood after *γλῶσσα*, but that does not seem necessary, since *ἀνεῴχθη* may apply very well to the setting free the tongue: Homer, too, says *σῖτον καὶ οἶνον ἔδοντες*. Comp. 1 Cor., iii., 2.

66. *ἔθεντο ἐν τῇ καρδίᾳ*, *scil.* *ταῦτα*.

67. *προεφήτευσε*. See note, Matt., vii., 22.

ἐποίησε λύτρωσιν τῷ λαῷ αὐτοῦ·

69 καὶ ἤγειρε κέρας σωτηρίας ἡμῖν, ἐν τῷ οἴκῳ Δαβὶδ τοῦ παιδὸς αὐτοῦ·

70 (καθὼς ἐλάλησε διὰ στόματος τῶν ἁγίων τῶν ἀπ' αἰῶνος προφητῶν αὐτοῦ·)

71 σωτηρίαν ἐξ ἐχθρῶν ἡμῶν, καὶ ἐκ χειρὸς πάντων τῶν μισούντων ἡμᾶς·

72 ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν, καὶ μνησθῆναι διαθήκης ἁγίας αὐτοῦ,

73 ὅρκον ὃν ὤμοσε πρὸς Ἀβραὰμ τὸν πατέρα ἡμῶν, τοῦ δοῦναι ἡμῖν,

74 ἀφόβως, ἐκ χειρὸς τῶν ἐχθρῶν ἡμῶν ῥυσθέντας, λατρεύειν αὐτῷ

75 ἐν ὁσιότητι καὶ δικαιοσύνῃ ἐνώπιον αὐτοῦ πάσας τὰς ἡμέρας τῆς ζωῆς ἡμῶν.

76 Καὶ σὺ, παιδίον, προφήτης ὑψίστου κληθήσῃ· προπορεύσῃ γὰρ πρὸ προσώπου Κυρίου, ἑτοιμάσαι ὁδοὺς αὐτοῦ,

77 τοῦ δοῦναι γνῶσιν σωτηρίας τῷ λαῷ αὐτοῦ ἐν ἀφέσει ἁμαρτιῶν αὐτῶν,

78 διὰ σπλάγχνα ἐλέους Θεοῦ ἡμῶν, ἐν οἷς ἐπεσκέψατο ἡμᾶς ἀνατολὴ ἐξ ὕψους,

79 ἐπιφᾶναι τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις, τοῦ κατευθῦναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης.

80 Τὸ δὲ παιδίον ηὔξανε καὶ ἐκραταιοῦτο πνεύματι· καὶ ἦν ἐν ταῖς ἐρήμοις, ἕως ἡμέρας ἀναδείξεως αὐτοῦ πρὸς τὸν Ἰσραήλ.

## ΚΕΦ. β.´ 2.

1 ἘΓΕΝΕΤΟ δὲ ἐν ταῖς ἡμέραις ἐκείναις, ἐξῆλθε δόγμα παρά Καίσαρος Αὐγούστου, ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην.

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69. *κέρας σωτηρίας*, "a horn of salvation," *i. e.*, a mighty Saviour. *Horn* was a frequent symbol of strength and power: the figure is derived from the horns of animals, in which lies their great strength, or, as others say, from the horns of the altar, which were for strength and protection to those who clung to them.—*παιδός*, "servant."

70. *ἀπ' αἰῶνος*, for *ἀπ' ἀρχῆς*, "from the beginning." *Comp.* Jno., xix., 32; Acts, iii., 21, 24. The promise of a Redeemer was made immediately after the fall. Gen., iii., 15.

73. *ὅρκον*. Supply *κατὰ*. Others say *ὅρκον* is in the *accus.* instead of *genit.*, on account of *ὅν* which follows it. See note, Mark, vi., 16. Before *τοῦ δοῦναι* there is an ellipsis of *περὶ*.

74 Take *ἀφόβως* with *λατρεύειν*, the intervening words being parenthetical.—*ῥυσθέντας* (*ῥύω*).

77. *τοῦ δοῦναι*. Supply *ἕνεκα* before these words; also, before *τοῦ κατευθῦναι*, v. 79.—*ἐν ἀφέσει*, to be joined with *σωτηρίας*. John was to tell the people that one was coming who would give salvation by the re mission of sins. See ch. iii., 3.

78. *ἀνατολὴ*, "day-spring," a usual figure when speaking of the Messiah, who is here represented as coming like the rising sun to dispel the darkness which covered the whole world, bringing life and immortality to light through the Gospel. Some would render *ἀνατολὴ*, "branch," as in Jer., iii., 12; xxiii., 25. Zech., iii., 8; vi., 12.—*σπλάγχνα*. See Matt., ix., 36.

80. *πνεύματι*, "in mind and disposition," in contradistinction to bodily growth.—*ἀναδείξεως*, the time of his entering upon his office, which was when he was about thirty years old.

Chap. II., ver. 1. *Καίσαρος Αὐγούστου*. Augustus Cæsar was the first of the Roman emperors, and was the first who succeeded in concentrating in his own person the government of the whole Roman Empire. He was born B.C. 62, reigned forty-four years, and died A.D. 14, aged 76. "An edict was issued by Cæsar Augustus that

2 Αὕτη ἡ ἀπογραφὴ πρώτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου.

3 Καὶ ἐπορεύοντο πάντες ἀπογράφεσθαι, ἕκαστος εἰς τὴν ἰδίαν πόλιν.

4 Ἀνέβη δὲ καὶ Ἰωσὴφ ἀπὸ τῆς Γαλιλαίας, ἐκ πόλεως Ναζαρὲτ, εἰς τὴν Ἰουδαίαν, εἰς πόλιν Δαβὶδ, ἥτις καλεῖται Βηθλεὲμ, διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατριᾶς Δαβὶδ,

5 ἀπογράψασθαι σὺν Μαριὰμ τῇ μεμνηστευμένῃ αὐτῷ γυναικὶ, οὔσῃ ἐγκύῳ.

6 Ἐγένετο δὲ ἐν τῷ εἶναι αὐτοὺς ἐκεῖ, ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν·

7 καὶ ἔτεκε τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, καὶ ἐσπαργάνωσεν αὐτὸν, καὶ ἀνέκλινεν αὐτὸν ἐν τῇ φάτνῃ· διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι.

8 ΚΑΙ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ, ἀγραυλοῦντες καὶ

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the inhabitants of the whole Roman Empire should have their names enrolled. This enrollment, or register, first took effect, or was first completed, when Cyrenius (P. Sulp. Quirinius) was procurator of Judea." The English version in this place is manifestly wrong, being contrary to historical facts. On the whole, the rendering above is as good as any one of the many which have been given of this difficult passage. — οἰκουμένην, *may* mean (as often) only Judea; but the above is preferable. Some suppose the *whole world*, literally, to be the meaning of οἰκουμένην.

2. πρώτη, either adverbially, as above, or render (with Campbell) "this first register," since it was *eleven* years afterward when, under the government of Cyrenius, the assessment, or taxing, was actually enforced.— Συρίας, a Roman province extending eastward to the Euphrates, and including Phœnicia and Judea: it was under the governance of a *proconsul*, residing at Antioch, to whom the *procurator* of Judea was amenable. — Κυρηνίου, P. Sulp. Quirinius is mentioned by Tacitus (*Ann.*, iii., 22, 48). He was sordidly avaricious and unrelenting in his animosities. Augustus raised him to the proconsulship. About three years before our Saviour's birth, Augustus ordered a census or enrollment to be made throughout the empire: this was while Sextius Saturninus was governor of Syria. It is thought that Quirinius was joined with him in making this census in Judea, which πρώτη, "the *first*," seems plainly to favor. Augustus, thrice during his reign, extended the census, which was made every five years at Rome, to the Roman citizens in the provinces; the first time, B.C. 28; the second, B.C. 8; and the last, A.D. 14. (*Comp.*, as to the Christian era, note, Matt., ii., 1.)

3. ἕκαστος—πόλιν. See Leviticus, xxxviii., 28, 36; xlii., 10, &c.

4. πόλιν Δαβὶδ, so called because it was his birth-place. St. John (vii., 42) calls it κώμη.—ἐξ οἴκου καὶ πατριᾶς. The πατριά was part of the οἶκος, and was confined to the *direct line* of descent; the οἶκος comprehended the collateral branches; as in Latin, "*gens* Cornelia, *familia* Scipionum."

5. Mary must have been also of the lineage of David, from going up to the same city. See note, ch. i., 32.

7. φάτνῃ, "manger." Others render "stable." Justin Martyr, Origen, Eusebius, and all the ancients, describe this place in which our Lord was born as a *cave* (σπήλαιον), and say that the country was ὑπόπετρος, "somewhat rocky."—καταλύματι, the house allotted to strangers, not necessarily an *inn*, in our sense of the word. *Comp* Mark, xiv., 14; Luke, xxii., 11.

8. ἀγραυλοῦντες. This word (which occurs nowhere else in the New Testament) means to abide in the fields *sub dio*, whether by night or day, or both. Sometimes it denoted abiding in *tents*, which would seem to be its signification here.—φυλάσσοντες φυλακὰς (*comp.* φοβεῖσθαι φόβον, v. 9), "keeping watch," or *custodientes vigilias*, "tending their flocks through the night

φυλάσσοντες φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποίμνην αὐτῶν.

9 Καὶ ἰδοὺ, ἄγγελος Κυρίου ἐπέστη αὐτοῖς, καὶ δόξα Κυρίου περιέλαμψεν αὐτούς· καὶ ἐφοβήθησαν φόβον μέγαν.

10 Καὶ εἶπεν αὐτοῖς ὁ ἄγγελος, Μὴ φοβεῖσθε· ἰδοὺ γὰρ, εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην, ἥτις ἔσται παντὶ τῷ λαῷ·

11 ὅτι ἐτέχθη ὑμῖν σήμερον σωτὴρ, ὅς ἐστι Χριστὸς Κύριος, ἐν πόλει Δαβίδ.

12 Καὶ τοῦτο ὑμῖν τὸ σημεῖον· εὑρήσετε βρέφος ἐσπαργανωμένον, κείμενον ἐν τῇ φάτνῃ.

13 Καὶ ἐξαίφνης ἐγένετο σὺν τῷ ἀγγέλῳ πλῆθος στρατιᾶς οὐρανίου, αἰνούντων τὸν Θεὸν καὶ λεγόντων,

14 Δόξα ἐν ὑψίστοις Θεῷ, καὶ ἐπὶ γῆς εἰρήνη· ἐν ἀνθρώποις εὐδοκία.

15 Καὶ ἐγένετο, ὡς ἀπῆλθον ἀπ' αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι, καὶ οἱ ἄνθρωποι οἱ ποιμένες εἶπον πρὸς ἀλλήλους, Διέλθωμεν δὴ ἕως Βηθλεὲμ, καὶ ἴδωμεν τὸ ῥῆμα τοῦτο τὸ γεγονὸς, ὃ ὁ Κύριος ἐγνώρισεν ἡμῖν.

16 Καὶ ἦλθον σπεύσαντες, καὶ ἀνεῦρον τήν τε Μαριὰμ καὶ τὸν Ἰωσὴφ, καὶ τὸ βρέφος κείμενον ἐν τῇ φάτνῃ.

17 Ἰδόντες δὲ διεγνώρισαν περὶ τοῦ ῥήματος τοῦ λαληθέντος αὐτοῖς περὶ τοῦ παιδίου τούτου.

18 Καὶ πάντες οἱ ἀκούσαντες ἐθαύμασαν περὶ τῶν λαληθέντων ὑπὸ τῶν ποιμένων πρὸς αὐτούς.

19 Ἡ δὲ Μαριὰμ πάντα συνετήρει τὰ ῥήματα ταῦτα συμβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς.

20 Καὶ ἐπέστρεψαν οἱ ποιμένες, δοξάζοντες καὶ αἰνοῦντες

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watches." (See Matt., xiv., 25.) It is supposed to be an argument against the time usually regarded as the date of our Saviour's birth (Dec. 25th), that it would have been too cold for the shepherds during the nights in that climate; but see Dr. Jarvis's very learned "Introduction to the History of the Church," where the common date is defended.

9. ἐπέστη, "stood by them." This verb is properly applied to visions. See Luke, xxi., 34; xxiv., 4. Acts, xii., 7; xxiii., 27, &c.—δόξα Κυρίου, that is, *the Shechinah*, or symbol of the Divine presence, which was frequently attended by a company of angels. See 1 Kings, xxii., 19; Ps. ciii., 20; Job, xxviii., 7. *Conf.*, also, Hebrews, i, 6.—ἐπέστη (ἐφίστημι).

10. χαρὰν, "cause of joy."

11. σωτὴρ. See note, ch. i., 47.

14. ὑψίστοις, *scil.* τόποις, *vel* οὐράνοις. The Jewish notion was, that there were three heavens, the highest containing God's throne. The plural is used because the Hebrew word for *heaven* is never in the singular. *Conf.* Job, xvi., 19.—καὶ, rendered by Theophylact "for." Some read εὐδοκίας, for εὐδοκία, and translate (as the Vulgate) "to men of good-will."—ἐστί is understood in both clauses. The cause of there being glory in heaven and peace on earth was, that the Messiah was incarnate to redeem man, and triumph gloriously over the devil.

15. οἱ ἄνθρωποι οἱ ποιμένες, a Hebrew pleonasm; so Gen., xlvi., 32; Matt., xi., 19, &c.; or the οἱ ποιμένες may be regarded as in apposition and exegetical of οἱ ἄνθρωποι.—δὴ, particle of exhortation. See Hoogeven.—ῥῆμα, for πρᾶγμα. See ch. i., 37.

16. φάτνῃ, "manger." The word seems plainly to mean so here, since the "young child was lying in the manger."

19. συνετήρει, "kept carefully, observed with care," &c.—συμβάλλουσα, "weighing attentively," *i. e.*, *laying* the things *together*, so as to arrive at their true meaning.—ἐν τῇ καρδίᾳ αὐτῆς, better construed with συνετήρει.

*τὸν Θεὸν ἐπὶ πᾶσιν οἷς ἤκουσαν καὶ εἶδον, καθὼς ἐλαλήθη πρὸς αὐτούς.*

21 ΚΑΙ *ὅτε ἐπλήσθησαν ἡμέραι ὀκτὼ τοῦ περιτεμεῖν τὸ παιδίον, καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ* Ἰησοῦς, *τὸ κληθὲν ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλληφθῆναι αὐτὸν ἐν τῇ κοιλίᾳ.*

22 ΚΑΙ *ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῶν, κατὰ τὸν νόμον* Μωσέως, *ἀνήγαγον αὐτὸν εἰς* Ἱεροσόλυμα, *παραστῆσαι τῷ* Κυρίῳ,

23 *καθὼς γέγραπται ἐν νόμῳ* Κυρίου, *Ὅτι πᾶν ἄρσεν διανοῖγον μήτραν ἅγιον τῷ* Κυρίῳ *κληθήσεται·*

24 *καὶ τοῦ δοῦναι θυσίαν, κατὰ τὸ εἰρημένον ἐν νόμῳ* Κυρίου, *Ζεῦγος τρυγόνων ἢ δύο νεοσσοὺς περιστερῶν.*

25 ΚΑΙ *ἰδοὺ, ἦν ἄνθρωπος ἐν* Ἱερουσαλὴμ, *ᾧ ὄνομα* Συμεὼν, *καὶ ὁ ἄνθρωπος οὗτος δίκαιος καὶ εὐλαβὴς, προσδεχόμενος παράκλησιν τοῦ* Ἰσραὴλ, *καὶ πνεῦμα ἅγιον ἦν ἐπ' αὐτόν·*

26 *καὶ ἦν αὐτῷ κεχρηματισμένον ὑπὸ τοῦ πνεύματος τοῦ ἁγίου, μὴ ἰδεῖν θάνατον πρὶν ἢ ἴδῃ τὸν* Χριστὸν Κυρίου.

27 Καὶ *ἦλθεν ἐν τῷ πνεύματι εἰς τὸ ἱερόν· καὶ ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον* Ἰησοῦν, *τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ εἰθισμένον τοῦ νόμου περὶ αὐτοῦ,*

28 *καὶ αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς ἀγκάλας αὐτοῦ, καὶ εὐλόγησε τὸν Θεὸν, καὶ εἶπε,*

29 Νῦν *ἀπολύεις τὸν δοῦλόν σου, δέσποτα, κατὰ τὸ ῥῆμά σου, ἐν εἰρήνῃ·*

30 *ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου,*

31 *ὃ ἡτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν·*

32 *φῶς εἰς ἀποκάλυψιν ἐθνῶν, καὶ δόξαν λαοῦ σου* Ἰσραήλ.

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21. *ἡμέραι ὀκτὼ.* See Gen., xvii., 12; Lev., xii., 1–4. "When the eighth day was *come*," not *passed*, as the English version seems to imply.—*καὶ* is redundant, or means "and then." Our Saviour was circumcised that he might be made under the law to fulfill the promise of the Messiah, and to redeem those under the law. Gal., iv., 4.

22. See, respecting the purification of women and the presentation of every first-born male, Exodus, xiii., 2; Lev., xii., 2, &c.

24. The proper offering was a lamb for a burnt-offering, and a young pigeon or a turtle-dove for a sin-offering; but in case of inability, those mentioned in the text were allowed to be substituted.

25. *δίκαιος*, "just and religious." Simeon, it is surmised by Lightfoot, might have been the father of Gamaliel (Acts, v., 34); but it is mere conjecture.—*παράκλησιν*, "the consolation of Israel," a usual term for the Messiah. See Is., xlix., 13; lii., 9; lxvi., 13; Jer., xxxi., 13; Zech., i., 17.

26. *κεχρηματισμένον.* See note, Matthew, ii., 12.—*ἰδεῖν θάνατον.* See note, Matt., xvi., 28.

27. *ἐν τῷ πνεύματι*, "guided by the Spirit," *i. e.*, under direct inspiration.—*εἰθισμένον* (*ἐθίζω*), *i. e.*, to pay the five shekels to redeem the first-born Numb., xviii., 15, 16, &c. Grotius suggests that the speeches of Simeon and Anna were made in a retired part of the temple, and so did not reach the ears of the jealous tyrant Herod.

29. *νῦν ἀπολύεις*, "Now, Lord, thou dost dismiss thy servant in peace, according to thy word."—*ἀπολύειν ἐκ τοῦ σώματος*, used by Plato in the Phædo. The expression indicates entire resignation and hope of eternal bliss.

30. *τὸ σωτήριόν σου*, "thy salvation," emphatic, *i. e.*, "the Saviour."

32. The Saviour was the light for *all* people, and came to redeem all men.

33 Καὶ ἦν Ἰωσὴφ καὶ ἡ μήτηρ αὐτοῦ θαυμάζοντες ἐπὶ τοῖς λαλουμένοις περὶ αὐτοῦ.

34 Καὶ εὐλόγησεν αὐτοὺς Συμεὼν, καὶ εἶπε πρὸς Μαριὰμ τὴν μητέρα αὐτοῦ, Ἰδοὺ, οὗτος κεῖται εἰς πτῶσιν καὶ ἀνάστασιν πολλῶν ἐν τῷ Ἰσραὴλ, καὶ εἰς σημεῖον ἀντιλεγόμενον·

35 (καὶ σοῦ δὲ αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία·) ὅπως ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν διαλογισμοί.

36 ΚΑΙ ἦν Ἄννα προφῆτις, θυγάτηρ Φανουὴλ, ἐκ φυλῆς Ἀσήρ· αὕτη προβεβηκυῖα ἐν ἡμέραις πολλαῖς, ζήσασα ἔτη μετὰ ἀνδρὸς ἑπτὰ ἀπὸ τῆς παρθενίας αὐτῆς·

37 καὶ αὕτη χήρα ὡς ἐτῶν ὀγδοηκοντατεσσάρων, ἣ οὐκ ἀφίστατο ἀπὸ τοῦ ἱεροῦ, νηστείαις καὶ δεήσεσι λατρεύουσα νύκτα καὶ ἡμέραν·

38 καὶ αὕτη αὐτῇ τῇ ὥρᾳ ἐπιστᾶσα ἀνθωμολογεῖτο τῷ Κυρίῳ, καὶ ἐλάλει περὶ αὐτοῦ πᾶσι τοῖς προσδεχομένοις λύτρωσιν ἐν Ἱερουσαλήμ.

39 Καὶ ὡς ἐτέλεσαν ἅπαντα τὰ κατὰ τὸν νόμον Κυρίου, ὑπέστρεψαν εἰς τὴν Γαλιλαίαν, εἰς τὴν πόλιν αὐτῶν Ναζαρέτ.

40 Τὸ δὲ παιδίον ηὔξανε, καὶ

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33. ἦν, by *syncope*, for ἦσαν. Bloomfield takes it to be a *very* old form, before the distinction in numbers was observed.

34. κεῖται, *destinatus est*, "is appointed or destined." Phil., i., 17; 1 Thess., iii., 3. It is a metaphor taken from a stone in a path, against which the careless may stumble. Matt., xxi., 44; Rom., ix., 32, 33. Even so our Lord is a stone of stumbling to the worldly-minded and heedless, but a support to those who seek His aid: many will *fall* through unbelief, many will rise by laying hold of the Gospel promises.

35. The prophecy in this verse was signally fulfilled when the mother of our Lord saw him expiring on the cross.—ῥομφαία, properly, "a javelin."

36. προφῆτις, perhaps not strictly a prophetess in the sense of foretelling. See Matt., vii., 15, note.—Ἀσήρ, the tribe of Asher was in Galilee. She had been married when a maiden, lived seven years with her husband, and then became a widow.

37. χήρα, *scil.* ἦν. *Comp.* ch. iv., 26, where γυνὴ is supplied with χήρα. Anna's age was about eighty-four years.—λατρεύουσα. The expressions here used seem to partake of hyperbole: they mean that Anna was most assiduous and constant in waiting on the daily prayers (at nine and three); on the evening services, when the priests sang anthems during the night watches (Ps. cxxxiv., 1, 2); and also in observing the stated fasts twice a week (Monday and Thursday). See Matt., vi., 16.

38. ἀνθωμολογεῖτο. This is not used elsewhere in the New Testament: it is equivalent to ἐξομολογεῖσθαι, Matt., xi., 25. See Heb., xiii., 15.—Ἱερουσαλήμ, to be taken with προσδεχομένοις.—ἐπιστᾶσα (ἐφίστημι).

39. ὑπέστρεψαν, returned to Galilee. Bishop Pearce and others think that before they went to Nazareth the visit of the wise men took place, and the flight into Egypt, which must have been within the forty days after our Lord's birth. (*Comp.* note, Matt., ii., 1.) This, however, is very improbable: St. Luke's account is express in declaring that Joseph and Mary went to Jerusalem at the expiration of the forty days from the birth of Jesus (ver. 22), and also that they went straight from Jerusalem to Nazareth. It is more reasonable, therefore, to place the events recorded by St. Matthew (ch. ii.) subsequently to this visit to Jerusalem, and to suppose that the holy family having gone to Bethlehem on some occasion (not specified), an interval of several months, perhaps a year or more, elapsed between our Lord's birth and the visit of the Magi.

ἐκραταιοῦτο πνεύματι, πληρούμενον σοφίας· καὶ χάρις Θεοῦ ἦν ἐπ' αὐτό.

41 ΚΑΙ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς Ἱερουσαλὴμ τῇ ἑορτῇ τοῦ πάσχα.

42 Καὶ ὅτε ἐγένετο ἐτῶν δώδεκα, ἀναβάντων αὐτῶν εἰς Ἱεροσόλυμα κατὰ τὸ ἔθος τῆς ἑορτῆς,

43 καὶ τελειωσάντων τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν αὐτοὺς, ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν Ἱερουσαλήμ· καὶ οὐκ ἔγνω Ἰωσὴφ καὶ ἡ μήτηρ αὐτοῦ.

44 Νομίσαντες δὲ αὐτὸν ἐν τῇ συνοδίᾳ εἶναι, ἦλθον ἡμέρας ὁδὸν, καὶ ἀνεζήτουν αὐτὸν ἐν τοῖς συγγενέσι καὶ ἐν τοῖς γνωστοῖς·

45 καὶ μὴ εὑρόντες αὐτὸν, ὑπέστρεψαν εἰς Ἱερουσαλὴμ, ζητοῦντες αὐτόν.

46 Καὶ ἐγένετο μεθ' ἡμέρας τρεῖς, εὗρον αὐτὸν ἐν τῷ ἱερῷ, καθεζόμενον ἐν μέσῳ τῶν διδασκάλων, καὶ ἀκούοντα αὐτῶν, καὶ ἐπερωτῶντα αὐτούς.

47 Ἐξίσταντο δὲ πάντες οἱ ἀκούοντες αὐτοῦ, ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ.

48 Καὶ ἰδόντες αὐτὸν, ἐξεπλάγησαν· καὶ πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ εἶπε, Τέκνον, τί ἐποίησας ἡμῖν οὕτως; ἰδοὺ, ὁ πατήρ σου κἀγὼ ὀδυνώμενοι ἐζητοῦμέν σε.

49 Καὶ εἶπε πρὸς αὐτοὺς, Τί ὅτι ἐζητεῖτέ με; οὐκ ᾔδειτε ὅτι ἐν τοῖς τοῦ πατρός μου δεῖ εἶναί με;

50 Καὶ αὐτοὶ οὐ συνῆκαν τὸ ῥῆμα ὃ ἐλάλησεν αὐτοῖς.

51 Καὶ κατέβη μετ' αὐτῶν, καὶ ἦλθεν εἰς Ναζαρέτ· καὶ ἦν ὑποτασσόμενος αὐτοῖς. Καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα ταῦτα ἐν τῇ καρδίᾳ αὐτῆς.

52 Καὶ Ἰησοῦς προέκοπτε σοφίᾳ καὶ ἡλικίᾳ, καὶ χάριτι παρὰ Θεῷ καὶ ἀνθρώποις.

## ΚΕΦ. γ'. 3.

1 ΕΝ ἔτει δὲ πεντεκαιδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καίσα-

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42. *ἐτῶν δώδεκα.* At this age the Jews began more fully to instruct their children: at thirteen they were answerable to the Law.

44. *ἐν τῇ συνοδίᾳ*, "in the company," *i. e.*, the large caravan or collection of persons living in the same vicinity, who, for greater security, traveled in company. They went a day's journey under the impression that Jesus was somewhere in the caravan with some of his relations; but when night came he was not to be found, and immediately they returned to Jerusalem.

46. "After three days," *i. e.*, on the third day: they had traveled one day, returned on the second, and found the Saviour on the third.—*καθεζόμενον.* There were in the Temple, 1. The great Sanhedrim in the room Gazith, consisting of seventy-one members; 2. Twenty-three judges in the gate of the court of Israel; 3. Twenty-three judges in the gate of the court of the Gentiles. It was allowed in any of these to propose questions concerning the Law.

48. *ὁ πατήρ σου*, *i. e.*, his *reputed* or *legal* father.

49. *ἐν τοῖς τοῦ πατρός μου.* Some understand *οἰκήμασι*, others *πράγμασι.* "Did ye not know that I ought to be in my Father's house?" or "at my Father's?" indirectly declaring his divine origin. The sense given in the English version is well supported by examples from classic authors.

51. See note, Mark, vi., 3.

52. *ἡλικίᾳ.* See note, Matt., vi., 27. Here it seems to mean "stature."

Chap. III., ver. 1. *ἐν ἔτει δὲ πεντεκαιδεκάτῳ.* There is a serious chronological difficulty arising out of this verse when compared with the facts of history relating to Herod the Great's

ρος, ἡγεμονεύοντος Ποντίου Πιλάτου τῆς Ἰουδαίας, καὶ τετραρχοῦντος τῆς Γαλιλαίας Ἡρώδου, Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ τετραρχοῦντος τῆς Ἰτουραίας καὶ Τραχωνίτιδος χώρας, καὶ Λυσανίου τῆς Ἀβιληνῆς τετραρχοῦντος,

2 ἐπ' ἀρχιερέων Ἄννα καὶ Καϊάφα, ἐγένετο ῥῆμα Θεοῦ ἐπὶ Ἰωάννην τὸν τοῦ Ζαχαρίου υἱὸν ἐν τῇ ἐρήμῳ·

3 καὶ ἦλθεν εἰς πᾶσαν τὴν περίχωρον τοῦ Ἰορδάνου, κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν·

4 ὡς γέγραπται ἐν βίβλῳ λόγων Ἡσαΐου τοῦ προφήτου, λέγοντος, Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, ἑτοιμάσατε τὴν ὁδὸν Κυρίου· εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.

5 Πᾶσα φάραγξ πληρωθήσεται, καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται· καὶ ἔσται τὰ σκολιὰ εἰς εὐθεῖαν, καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας.

6 Καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ Θεοῦ.

7 Ἔλεγεν οὖν τοῖς ἐκπορευομένοις ὄχλοις βαπτισθῆναι ὑπ' αὐτοῦ, Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;

8 Ποιήσατε οὖν καρποὺς ἀξίους τῆς μετανοίας· καὶ μὴ ἄρξησθε λέγειν ἐν ἑαυτοῖς, Πατέρα ἔχομεν τὸν Ἀβραάμ· λέγω γὰρ ὑμῖν, ὅτι δύναται ὁ Θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ.

9 Ἤδη δὲ καὶ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται· πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.

10 ΚΑΙ ἐπηρώτων αὐτὸν οἱ ὄχλοι λέγοντες, Τί οὖν ποιήσομεν;

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death. Herod died A.U.C. 750, and the Emperor Augustus A.U.C. 767. Our Saviour was born some time before Herod's death, say 749 or 748. Now if Tiberius's reign be reckoned from the death of Augustus, the fifteenth year will bring the date in the text to 782, and thus make our Saviour to have been about thirty-four years of age at his baptism, which is plainly contrary to Luke, iii., 23. The easiest mode of solution is that generally adopted, by which the date of the *ἡγεμονία* of Tiberius is reckoned from the time when he was made a colleague in the empire by Augustus, that is, A.U.C. 764. In this way our Saviour's age at his baptism is shown to be "about thirty," according to verse 23 of this chapter. For other opinions and a full discussion of the subject, the student is referred to Hales, Benson, Townsend, Prideaux, Dr. S. F. Jarvis, &c.—*Τιβερίου*, Tiberius Nero, the successor of Augustus, was born B.C. 42, and died A.D. 37, aged 78. He was a crafty, dark-minded, sanguinary tyrant, a monster in licentiousness and impurity.—*Πιλάτου*. See note, Matt., xxvii., 2.—*Ἡρώδου*. See note, Matt., xiv., 1.—*Φιλίππου*. See note, Matt., xiv., 3.—*Λυσανίου*, a descendant of a prince of the same name, who had formerly been governor of that province.—*Ἀβιληνῆς*, a district of country northeast of Palestine, in the vicinity of Damascus, so called from the city Abila, or Abela.

2. *ἀρχιερέων*. As there was but *one* high-priest properly, Annas is supposed to have been the sagan, or deputy, of Caiaphas. See Matt., xxvi., 57.—*ῥῆμα*. *Comp.* Jno., i., 33, where a part of this revelation is given.

4. See note, Matt., iii., 3.

7. *ὄχλοις*. These were (principally, we may suppose) Pharisees and Sadducees. Matt., iii., 7.

10. *ποιήσομεν*; render, "what *must* we do, then?" According to Hebrew idiom, rather than as in the English version. See Jno., vi., 5.

11 Ἀποκριθεὶς δὲ λέγει αὐτοῖς, Ὁ ἔχων δύο χιτῶνας, μεταδότω τῷ μὴ ἔχοντι· καὶ ὁ ἔχων βρώματα, ὁμοίως ποιείτω.

12 Ἦλθον δὲ καὶ τελῶναι βαπτισθῆναι, καὶ εἶπον πρὸς αὐτὸν, Διδάσκαλε, τί ποιήσομεν;

13 Ὁ δὲ εἶπε πρὸς αὐτοὺς, Μηδὲν πλέον παρὰ τὸ διατεταγμένον ὑμῖν πράσσετε.

14 Ἐπηρώτων δὲ αὐτὸν καὶ στρατευόμενοι λέγοντες, Καὶ ἡμεῖς τί ποιήσομεν; Καὶ εἶπε πρὸς αὐτοὺς, Μηδένα διασείσητε, μηδὲ συκοφαντήσητε· καὶ ἀρκεῖσθε τοῖς ὀψωνίοις ὑμῶν.

15 ΠΡΟΣΔΟΚΩΝΤΟΣ δὲ τοῦ λαοῦ, καὶ διαλογιζομένων πάντων ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάννου, μήποτε αὐτὸς εἴη ὁ Χριστὸς,

16 ἀπεκρίνατο ὁ Ἰωάννης ἅπασι λέγων, Ἐγὼ μὲν ὕδατι βαπτίζω ὑμᾶς· ἔρχεται δὲ ὁ ἰσχυρότερός μου, οὗ οὐκ εἰμὶ ἱκανὸς λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί·

17 οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαριεῖ τὴν ἅλωνα αὐτοῦ· καὶ συνάξει τὸν σῖτον εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ.

18 Πολλὰ μὲν οὖν καὶ ἕτερα παρακαλῶν εὐηγγελίζετο τὸν λαόν·

19 ὁ δὲ Ἡρώδης ὁ τετράρχης, ἐλεγχόμενος ὑπ' αὐτοῦ περὶ Ἡρωδιάδος τῆς γυναικὸς Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, καὶ περὶ πάντων ὧν ἐποίησε πονηρῶν ὁ Ἡρώδης,

20 προσέθηκε καὶ τοῦτο ἐπὶ πᾶσι, καὶ κατέκλεισε τὸν Ἰωάννην ἐν τῇ φυλακῇ.

21 ἘΓΕΝΕΤΟ δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαὸν, καὶ Ἰησοῦ βαπτισθέντος καὶ προσευχομένου, ἀνεῳχθῆναι τὸν οὐρανὸν,

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11. John begins with the virtue of charity, in which the Jews were lamentably deficient.

12. *τελῶναι.* See note, Matt., v., 46.

13. *παρὰ*, for *ἤ.*—*πράσσετε*, "exact no more," &c. Thucydides uses *πράττειν φόρους*, for *collecting the tribute-money*; so, too, other writers. *Comp.* *πράκτορες* (ch. xii., 58), those who *mulctas exigunt*, as Erasmus observes. See, also, ch. xix., 23.

14. *στρατευόμενοι.* Michaelis calls attention to the use of the *participle* here instead of the *noun* *στρατιῶται*, and thinks it refers to the soldiers actually under march against Aretas (in Arabia Petræa), the father-in-law of Herod Antipas, who had repudiated his wife to marry Herodias. See Josephus, *Antiq.*, xviii., 5. *Conf.* note, Matt., xiv., 4. The soldiers here spoken of were, most probably, Jews, otherwise it would seem John's address would have been far different. —*διασείσητε*, "extort nothing from any man by threats or violence." The word properly means, "to take a man by the collar and shake him."—*συκοφαντήσητε*, properly, to inform against those who *exported figs* (*σῦκον, φαίνω*), a term derived from an Athenian law, which forbid this exportation in a time of great scarcity: plenty having made the statute useless, though it was unrepealed, malicious persons used to accuse and harass those who transgressed its provisions: hence the term became expressive of *malicious accusers, busy informers*, &c., not unlike, indeed, to the English *sycophants*, the despicable tattlers and mischief-makers. *Comp.* ch. xix., 8, and the *Septuag.* in Lev., xix., 11; Job, xxxv., 9; Ps. cxix., 121; Prov., xiv., 33.—*ὀψωνίοις*, "allowance," *i. e.*, including both pay and victuals.

15. *μήποτε*, *si forte*, or *fortasse*, "if, perhaps."—*εἴη* (*εἰμί*).

17. *διακαθαριεῖ*, *Att. fut.* for *διακαθαρίσει*. Matt., iii., 12.

19. *Φιλίππου* is thought to be an interpolation by Dr. Burton and others

22 *καὶ καταβῆναι τὸ πνεῦμα τὸ ἅγιον σωματικῷ εἴδει ὡσεὶ περιστερὰν ἐπ' αὐτὸν, καὶ φωνὴν ἐξ οὐρανοῦ γενέσθαι λέγουσαν, Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητὸς, ἐν σοὶ ηὐδόκησα.*

23 *Καὶ αὐτὸς ἦν ὁ Ἰησοῦς ὡσεὶ ἐτῶν τριάκοντα ἀρχόμενος, ὢν, ὡς ἐνομίζετο, υἱὸς Ἰωσὴφ, τοῦ Ἡλὶ,*

24 τοῦ Ματθὰτ, τοῦ Λευῒ, τοῦ Μελχὶ, τοῦ Ἰαννὰ, τοῦ Ἰωσὴφ,

25 τοῦ Ματταθίου, τοῦ Ἀμὼς, τοῦ Ναοὺμ, τοῦ Ἐσλὶ, τοῦ Ναγγαὶ,

26 τοῦ Μαὰθ, τοῦ Ματταθίου, τοῦ Σεμεῒ, τοῦ Ἰωσὴφ, τοῦ Ἰούδα,

27 τοῦ Ἰωαννᾶ, τοῦ Ῥησὰ, τοῦ Ζοροβάβελ, τοῦ Σαλαθιὴλ, τοῦ Νηρὶ,

28 τοῦ Μελχὶ, τοῦ Ἀδδὶ, τοῦ Κωσὰμ, τοῦ Ἐλμωδὰμ, τοῦ Ἢρ,

29 τοῦ Ἰωσὴ, τοῦ Ἐλιέζερ, τοῦ Ἰωρεὶμ, τοῦ Ματθὰτ, τοῦ Λευῒ,

30 τοῦ Συμεὼν, τοῦ Ἰούδα, τοῦ Ἰωσὴφ, τοῦ Ἰωνὰν, τοῦ Ἐλιακεὶμ,

31 τοῦ Μελεᾶ, τοῦ Μαϊνὰν, τοῦ Ματταθὰ, τοῦ Ναθὰν, τοῦ Δαβὶδ,

32 τοῦ Ἰεσσαὶ, τοῦ Ὠβὴδ, τοῦ Βοὸζ, τοῦ Σαλμὼν, τοῦ Ναασσὼν,

33 τοῦ Ἀμιναδὰβ, τοῦ Ἀρὰμ, τοῦ Ἐσρὼμ, τοῦ Φαρὲς, τοῦ Ἰούδα,

34 τοῦ Ἰακὼβ, τοῦ Ἰσαὰκ, τοῦ Ἀβραὰμ, τοῦ Θάρα, τοῦ Ναχὼρ,

35 τοῦ Σαροὺχ, τοῦ Ῥαγαῦ, τοῦ Φάλεκ, τοῦ Ἐβὲρ, τοῦ Σαλὰ,

36 τοῦ Καϊνὰν, τοῦ Ἀρφαξὰδ, τοῦ Σὴμ, τοῦ Νῶε, τοῦ Λάμεχ,

37 τοῦ Μαθουσάλα, τοῦ Ἐνὼχ, τοῦ Ἰαρὲδ, τοῦ Μαλελεὴλ, τοῦ Καϊνὰν,

38 τοῦ Ἐνὼς, τοῦ Σὴθ, τοῦ Ἀδὰμ, τοῦ Θεοῦ.

## ΚΕΦ. δ΄. 4.

1 ἸΗΣΟΥΣ *δὲ πνεύματος ἁγίου πλήρης ὑπέστρεψεν ἀπὸ τοῦ Ἰορδάνου· καὶ ἤγετο ἐν τῷ πνεύματι εἰς τὴν ἔρημον*

2 *ἡμέρας τεσσαράκοντα, πειραζόμενος ὑπὸ τοῦ διαβόλου. καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις· καὶ συντελεσθεισῶν αὐτῶν, ὕστερον ἐπείνασε.*

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22. *ὡσεὶ περιστερὰν.* See note, Matt., iii., 16.—*ηὐδόκησα* (*εὐδοκέω*)

23. *ἦν—ἀρχόμενος.* Our Lord, when he began his public ministry, was about thirty years of age. Campbell supposes *ἀρχόμενος* to be equivalent to *ὑποτασσόμενος*, ch. ii., 51, and renders, "Now Jesus was himself about thirty years in subjection." His view is very generally disapproved. *εἶναι* is understood after *ἀρχόμενος*, "Jesus began *to be*," *i. e.*, he was nearly thirty years old, or was in his thirtieth year. —*ὡς ἐνομίζετο*, "as was supposed," though it was not really so. Joseph was his *legal* or *reputed* father—a plain allusion to his *divine* origin. —*Ἰωσὴφ, τοῦ Ἡλὶ.* St. Matthew says *Jacob* begat Joseph. Possibly Joseph was the *adopted* son of Heli, or so called because he married Mary, the daughter of Heli. On the genealogies of our Lord, *comp.* note, Matt., i., 1.

29. *τοῦ Ματθὰτ, τοῦ Λευῒ*, these two generations are repeated twice (see verse 24); in one place or the other they ought probably to be omitted.

36. *Καϊνὰν.* This name is not in the Hebrew, Gen., xi., 12 (though in the *Septuag.*). If we omit this and the two above, the number of generations will be seventy-two, according to the calculations of Irenæus.

38. *τοῦ Θεοῦ*, "Son of God, *i. e.*, he was created by him in his own image and likeness, and, being pure and upright, he might, with propriety, be called his son.

Chap. IV., ver. 2. On the Temptation, see notes, Matt., iv., 1–11.

3 Καὶ εἶπεν αὐτῷ ὁ διάβολος, Εἰ υἱὸς εἶ τοῦ Θεοῦ, εἰπὲ τῷ λίθῳ τούτῳ ἵνα γένηται ἄρτος.

4 Καὶ ἀπεκρίθη Ἰησοῦς πρὸς αὐτὸν λέγων, Γέγραπται, Ὅτι οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι Θεοῦ.

5 Καὶ ἀναγαγὼν αὐτὸν ὁ διάβολος εἰς ὄρος ὑψηλὸν, ἔδειξεν αὐτῷ πάσας τὰς βασιλείας τῆς οἰκουμένης ἐν στιγμῇ χρόνου·

6 καὶ εἶπεν αὐτῷ ὁ διάβολος, Σοὶ δώσω τὴν ἐξουσίαν ταύτην ἅπασαν καὶ τὴν δόξαν αὐτῶν· ὅτι ἐμοὶ παραδέδοται, καὶ ᾧ ἐὰν θέλω δίδωμι αὐτήν·

7 σὺ οὖν ἐὰν προσκυνήσῃς ἐνώπιόν μου, ἔσται σου πάντα.

8 Καὶ ἀποκριθεὶς αὐτῷ εἶπεν ὁ Ἰησοῦς, Ὕπαγε ὀπίσω μου, Σατανᾶ· γέγραπται γὰρ, Προσκυνήσεις Κύριον τὸν Θεόν σου, καὶ αὐτῷ μόνῳ λατρεύσεις.

9 Καὶ ἤγαγεν αὐτὸν εἰς Ἱερουσαλὴμ, καὶ ἔστησεν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, καὶ εἶπεν αὐτῷ, Εἰ ὁ υἱὸς εἶ τοῦ Θεοῦ, βάλε σεαυτὸν ἐντεῦθεν κάτω·

10 γέγραπται γὰρ, Ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ, τοῦ διαφυλάξαι σε·

11 καὶ ὅτι ἐπὶ χειρῶν ἀροῦσί σε, μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου.

12 Καὶ ἀποκριθεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς, Ὅτι εἴρηται, Οὐκ ἐκπειράσεις Κύριον τὸν Θεόν σου.

13 Καὶ συντελέσας πάντα πειρασμὸν ὁ διάβολος, ἀπέστη ἀπ' αὐτοῦ ἄχρι καιροῦ.

14 ΚΑΙ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ πνεύματος εἰς τὴν Γαλιλαίαν· καὶ φήμη ἐξῆλθε καθ' ὅλης τῆς περιχώρου περὶ αὐτοῦ.

15 Καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν, δοξαζόμενος ὑπὸ πάντων.

16 Καὶ ἦλθεν εἰς τὴν Ναζαρὲτ, οὗ ἦν τεθραμμένος· καὶ εἰσῆλθε κατὰ τὸ εἰωθὸς αὐτῷ, ἐν τῇ ἡμέρᾳ τῶν σαββάτων, εἰς τὴν συναγωγὴν, καὶ ἀνέστη ἀναγνῶναι.

17 Καὶ ἐπεδόθη αὐτῷ βιβλίον Ἡσαΐου τοῦ προφήτου· καὶ ἀναπτύξας τὸ βιβλίον, εὗρε τὸν τόπον οὗ ἦν γεγραμμένον,

18 Πνεῦμα Κυρίου ἐπ' ἐμέ· οὗ ἕνεκεν ἔχρισέ με εὐαγγελίζεσθαι πτωχοῖς, ἀπέσταλκέ με ἰάσασθαι τοὺς συντετριμμένους τὴν καρ-

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5. *ἐν στιγμῇ χρόνου*, "in an instant." So Lucretius, *temporis in puncto*.

7. *πάντα*. Bloomfield, with others, reads *πᾶσα* for *πάντα*.

15. *συναγωγαῖς*. See note, Matt., iv., 23.

16. *τεθραμμένος*, from *τρέφω*, "brought up," educated, in the sense of physical and mental education.—*ἀναγνῶναι*. See note, Matt., xix., 4. Portions of the law were read on the Sabbaths, to show respect, by seven successive readers, one priest, one Levite, and five Israelites; and never, on other days, by less than three. Dr. Lightfoot thinks that our Saviour read as a member of the Synagogue; others suppose that his fame as a teacher or expounder obtained for him this permission.

17. *ἀναπτύξας*, "unrolling." The ancient books of the Jews, like ancient MSS. in general, were long scrolls of parchment rolled upon two sticks. Herodotus uses the expression in the text (see i., 125). *Comp.* 1 Macc., iii., 48; also, Heb., x., 7. Cicero and Livy use *evolvere, revolvere librum*.

18. The passage, as here given, does not agree exactly with either the Hebrew or the Septuag. (See Is., lxi., 1, 2.) The words *ἀποστεῖλαι—ἀφέσει*

δίαν· κηρύξαι αἰχμαλώτοις ἄφεσιν, καὶ τυφλοῖς ἀνάβλεψιν· ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει·

19 κηρύξαι ἐνιαυτὸν Κυρίου δεκτόν.

20 Καὶ πτύξας τὸ βιβλίον, ἀποδοὺς τῷ ὑπηρέτῃ, ἐκάθισε· καὶ πάντων ἐν τῇ συναγωγῇ οἱ ὀφθαλμοὶ ἦσαν ἀτενίζοντες αὐτῷ.

21 Ἤρξατο δὲ λέγειν πρὸς αὐτούς, Ὅτι σήμερον πεπλήρωται ἡ γραφὴ αὕτη ἐν τοῖς ὠσὶν ὑμῶν.

22 Καὶ πάντες ἐμαρτύρουν αὐτῷ, καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος, τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ, καὶ ἔλεγον, Οὐχ οὗτός ἐστιν ὁ υἱὸς Ἰωσήφ;

23 Καὶ εἶπε πρὸς αὐτούς, Πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην, Ἰατρέ, θεράπευσον σεαυτόν· ὅσα ἠκούσαμεν γενόμενα ἐν τῇ Καπερναοὺμ, ποίησον καὶ ὧδε ἐν τῇ πατρίδι σου.

24 ΕΙΠΕ δὲ, Ἀμὴν λέγω ὑμῖν, ὅτι ουοεις προφήτης δεκτός ἐστιν ἐν τῇ πατρίδι αὐτοῦ.

25 Ἐπ' ἀληθείας δὲ λέγω ὑμῖν, πολλαὶ χῆραι ἦσαν ἐν ταῖς ἡμέραις Ἠλίου ἐν τῷ Ἰσραὴλ, ὅτε ἐκλείσθη ὁ οὐρανὸς ἐπὶ ἔτη τρία καὶ μῆνας ἕξ, ὡς ἐγένετο λιμὸς μέγας ἐπὶ πᾶσαν τὴν γῆν·

26 καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμφθη Ἠλίας, εἰ μὴ εἰς Σάρεπτα τῆς Σιδῶνος πρὸς γυναῖκα χήραν.

27 Καὶ πολλοὶ λεπροὶ ἦσαν ἐπὶ Ἐλισσαίου τοῦ προφήτου ἐν τῷ Ἰσραήλ· καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθε, εἰ μὴ Νεεμὰν ὁ Σύρος.

28 Καὶ ἐπλήσθησαν πάντες θυμοῦ ἐν τῇ συναγωγῇ, ἀκούοντες ταῦτα.

29 Καὶ ἀναστάντες ἐξέβαλον αὐτὸν ἔξω τῆς πόλεως, καὶ ἤγαγον αὐτὸν ἕως τῆς ὀφρύος τοῦ ὄρους, ἐφ' οὗ ἡ πόλις αὐτῶν ᾠκοδόμητο, εἰς τὸ κατακρημνίσαι αὐτόν·

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are not in the original; perhaps they are inserted from Is., lviii., 6. *Comp.*, also, Is., xlii., 7.

20. ἐκάθισε. See note, Matt., v., 1. Probably he sat down in the desk where he had read the Scriptures, by which they perceived that he was going to preach to them, and so "the eyes of all in the synagogue were fixed on him."

21. "He began with saying," &c.

22. ἐμαρτύρουν αὐτῷ, "bore testimony to him," that is, extolled him, heard him with wondering admiration, not unmingled, it would seem, with contemptuous unbelief. See Matt., xiii., 54, *et seqq.*

23. This proverb is not only in Jewish, but classic writers.—Καπερναούμ. See note, Matt., iv., 13. *Conf.* John, iv., 36.

25. ἔτη τρία καὶ μῆνας ἕξ. So James, v., 17, which seems to differ from 1 Kings, xviii., 1. Lightfoot explains the discrepancy by saying that rain fell only at two stated seasons of the year (October and April): therefore, the rain being stopped at one of these seasons, the preceding six months are to be added.

26. Σάρεπτα, a city of Phœnicia, on the coast of the Mediterranean, nearly midway between Tyre and Sidon.

27. The cleansing of Naaman is recorded in 2 Kings, v., 14. God dispenses his favors as he sees fit, and according to his inscrutable wisdom. To *us* there would seem to be the same reason why other widows and other lepers should have been relieved; but it was not so to Him. In the same manner the inhabitants of Nazareth might think themselves entitled to the display of miraculous power, equally with those of Capernaum, but the Saviour shows them, by the instances above, that He did not see fit to gratify them; nor, indeed, were they at all fitted for such blessings.

29. ὀφρύος, "the brow of the mount-

30 *αὐτὸς δὲ διελθὼν διὰ μέσου αὐτῶν ἐπορεύετο.*

31 ΚΑΙ *κατῆλθεν εἰς* Καπερναοὺμ *πόλιν τῆς* Γαλιλαίας· *καὶ ἦν διδάσκων αὐτοὺς ἐν τοῖς σάββασι.*

32 Καὶ *ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ, ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ.*

33 Καὶ *ἐν τῇ συναγωγῇ ἦν ἄνθρωπος ἔχων πνεῦμα δαιμονίου ἀκαθάρτου, καὶ ἀνέκραξε φωνῇ μεγάλῃ,*

34 *λέγων,* Ἔα, *τί ἡμῖν καὶ σοί,* Ἰησοῦ Ναζαρηνέ; *ἦλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ* Θεοῦ.

35 Καὶ *ἐπετίμησεν αὐτῷ ὁ* Ἰησοῦς *λέγων,* Φιμώθητι, *καὶ ἔξελθε ἐξ αὐτοῦ.* Καὶ *ῥίψαν αὐτὸν τὸ δαιμόνιον εἰς τὸ μέσον, ἐξῆλθεν ἀπ' αὐτοῦ, μηδὲν βλάψαν αὐτόν.*

36 Καὶ *ἐγένετο θάμβος ἐπὶ πάντας, καὶ συνελάλουν πρὸς ἀλλήλους λέγοντες,* Τίς *ὁ λόγος οὗτος, ὅτι ἐν ἐξουσίᾳ καὶ δυνάμει ἐπιτάσσει τοῖς ἀκαθάρτοις πνεύμασι, καὶ ἐξέρχονται;*

37 Καὶ *ἐξεπορεύετο ἦχος περὶ αὐτοῦ εἰς πάντα τόπον τῆς περιχώρου.*

38 ἈΝΑΣΤΑΣ *δὲ ἐκ τῆς συναγωγῆς, εἰσῆλθεν εἰς τὴν οἰκίαν* Σίμωνος· *ἡ πενθερὰ δὲ τοῦ* Σίμωνος *ἦν συνεχομένη πυρετῷ μεγάλῳ· καὶ ἠρώτησαν αὐτὸν περὶ αὐτῆς.*

39 Καὶ *ἐπιστὰς ἐπάνω αὐτῆς, ἐπετίμησε τῷ πυρετῷ, καὶ ἀφῆκεν αὐτήν· παραχρῆμα δὲ ἀναστᾶσα διηκόνει αὐτοῖς.*

40 ΔΥΝΟΝΤΟΣ *δὲ του ἡλίου, πάντες ὅσοι εἶχον ἀσθενοῦντας νόσοις ποικίλαις, ἤγαγον αὐτοὺς πρὸς αὐτόν· ὁ δὲ ἑνὶ ἑκάστῳ αὐτῶν τὰς χεῖρας ἐπιθεὶς, ἐθεράπευσεν αὐτούς.*

41 Ἐξήρχετο *δὲ καὶ δαιμόνια ἀπὸ πολλῶν, κράζοντα καὶ λέγοντα,* Ὅτι *σὺ εἶ ὁ* Χριστὸς *ὁ υἱὸς τοῦ* Θεοῦ. Καὶ *ἐπιτιμῶν οὐκ εἴα αὐτὰ λαλεῖν, ὅτι ᾔδεισαν τὸν* Χριστὸν *αὐτὸν εἶναι.*

42 Γενομένης *δὲ ἡμέρας ἐξελθὼν ἐπορεύθη εἰς ἔρημον τόπον, καὶ οἱ ὄχλοι ἐζήτουν αὐτὸν, καὶ ἦλθον ἕως αὐτοῦ, καὶ κατεῖχον αὐτὸν τοῦ μὴ πορεύεσθαι ἀπ' αὐτῶν.*

43 Ὁ *δὲ εἶπε πρὸς αὐτοὺς,* Ὅτι *καὶ ταῖς ἑτέραις πόλεσιν εὐαγγελίσασθαί με δεῖ τὴν βασιλείαν τοῦ* Θεοῦ· *ὅτι εἰς τοῦτο ἀπέσταλμαι.*

44 Καὶ *ἦν κηρύσσων ἐν ταῖς συναγωγαῖς τῆς* Γαλιλαίας.

## ΚΕΦ. ε΄. 5.

1 ἘΓΕΝΕΤΟ *δὲ ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ τοῦ ἀκούειν τὸν λόγον τοῦ* Θεοῦ, *καὶ αὐτὸς ἦν ἑστὼς παρὰ τὴν λίμνην* Γεννησαρέτ·

2 *καὶ εἶδε δύο πλοῖα ἑστῶτα*

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ain on which," &c., that is, a projecting eminence on the side of it. Most MSS. omit the *τῆς*.

30. *διελθὼν*. Miraculous power is *implied*, though not expressly asserted.

33. See notes, Mark, i., 23, *et seqq.*

34. *ἔα*. See note, Mark, i., 24.

40. *δύνοντος—τοῦ ἡλίου*. See note, Mark, i., 32; Matt., viii., 16.

41. *εἴα*, 3*d sing. imperf.* of *ἐάω*.

44. A considerable time was taken up in this preaching. See Matt., iv., 23–25.

Chap. V., v. 1–11. This seems to be generally regarded as the same transaction mentioned in Matt., iv., 18–22, and Mark, i., 16–20. Dr. Burton thinks otherwise, following in this the opinion of Greswell.

2. *ἑστῶτα*, *aground*, or held by ropes to the bank.

*παρὰ τὴν λίμνην· οἱ δὲ ἁλιεῖς ἀποβάντες ἀπ' αὐτῶν, ἀπέπλυναν τὰ δίκτυα.*

3 *Ἐμβὰς δὲ εἰς ἓν τῶν πλοίων, ὃ ἦν τοῦ Σίμωνος, ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὀλίγον· καὶ καθίσας ἐδίδασκεν ἐκ τοῦ πλοίου τοὺς ὄχλους.*

4 *Ὡς δὲ ἐπαύσατο λαλῶν, εἶπε πρὸς τὸν Σίμωνα, Ἐπανάγαγε εἰς τὸ βάθος, καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄγραν.*

5 Καὶ *ἀποκριθεὶς ὁ Σίμων εἶπεν αὐτῷ, Ἐπιστάτα, δι' ὅλης τῆς νυκτὸς κοπιάσαντες, οὐδὲν ἐλάβομεν· ἐπὶ δὲ τῷ ῥήματί σου χαλάσω τὸ δίκτυον.*

6 Καὶ *τοῦτο ποιήσαντες, συνέκλεισαν ἰχθύων πλῆθος πολύ· διεῤῥήγνυτο δὲ τὸ δίκτυον αὐτῶν,*

7 *καὶ κατένευσαν τοῖς μετόχοις τοῖς ἐν τῷ ἑτέρῳ πλοίῳ, τοῦ ἐλθόντας συλλαβέσθαι αὐτοῖς· καὶ ἦλθον, καὶ ἔπλησαν ἀμφότερα τὰ πλοῖα, ὥστε βυθίζεσθαι αὐτά.*

8 *Ἰδὼν δὲ Σίμων* Πέτρος, *προσέπεσε τοῖς γόνασι τοῦ Ἰησοῦ λέγων, Ἔξελθε ἀπ' ἐμοῦ, ὅτι ἀνὴρ ἁμαρτωλός εἰμι, κύριε.*

9 Θάμβος *γὰρ περιέσχεν αὐτὸν καὶ πάντας τοὺς σὺν αὐτῷ, ἐπὶ τῇ ἄγρᾳ τῶν ἰχθύων ᾗ συνέλαβον·*

10 *ὁμοίως δὲ καὶ Ἰάκωβον καὶ Ἰωάννην, υἱοὺς* Ζεβεδαίου, *οἳ ἦσαν κοινωνοὶ τῷ Σίμωνι.* Καὶ *εἶπε πρὸς τὸν Σίμωνα ὁ Ἰησοῦς,* Μὴ *φοβοῦ· ἀπὸ τοῦ νῦν ἀνθρώπους ἔσῃ ζωγρῶν.*

11 Καὶ *καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν, ἀφέντες ἅπαντα, ἠκολούθησαν αὐτῷ.*

12 ΚΑΙ *ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων, καὶ ἰδοὺ ἀνὴρ πλήρης λέπρας· καὶ ἰδὼν τὸν Ἰησοῦν, πεσὼν ἐπὶ πρόσωπον, ἐδεήθη αὐτοῦ λέγων,* Κύ*ριε, ἐὰν θέλῃς, δύνασαί με καθαρίσαι.*

13 Καὶ *ἐκτείνας τὴν χεῖρα, ἥψατο αὐτοῦ εἰπών,* Θέλω, *καθαρίσθητι.* Καὶ *εὐθέως ἡ λέπρα ἀπῆλθεν ἀπ' αὐτοῦ.*

14 Καὶ *αὐτὸς παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν· ἀλλὰ ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ, καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου, καθὼς προσέταξε* Μωσῆς, *εἰς μαρτύριον αὐτοῖς.*

15 *Διήρχετο δὲ μᾶλλον ὁ λόγος περὶ αὐτοῦ. καὶ συνήρχοντο ὄχλοι πολλοὶ ἀκούειν, καὶ θεραπεύεσθαι ὑπ' αὐτοῦ ἀπὸ τῶν ασθενειῶν αὐτῶν·*

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4. *εἰς ἄγραν*, *in capturam*, that is, for catching what came in their way.

5. *ἐπιστάτα.* St. Matthew, for the most part, uses Κύριε: St. Mark Διδάσκαλε. Ἐπιστάτα is used only by St. Luke, and occurs six times in this Gospel.

6. *συνέκλεισαν.* This and the Latin *concludere* are terms appropriated to fishing and hunting. — *διεῤῥήγνυτο*, "was breaking," that is, *began* to break. So, too, in verse 7, *βυθίζεσθαι*, "were sinking," *i. e.*, were near sinking, or began to sink.

7. *τοῦ ἐλθόντας συλλαβέσθαι.* This use of the article in the *gen.* with the *infin.* is very frequent in St. Luke, and is usually termed a *hellenism.*

9. *περιέσχεν* (*περιέχω*).—ᾗ, for ἣν, as frequently in Greek writers.

12. *ἐν μιᾷ*, probably Capernaum. Matt., viii., 5; Mark, ii., 1. It would seem that the Evangelist means the suburbs, since lepers were not allowed to enter the towns, at least the walled towns. Lev., xiii., 46.

14. *ἀλλὰ ἀπελθὼν δεῖξον.* Similar changes of construction from the *indirecta* to the *directa oratio* are not unusual in the best classic authors.—*μαρτύριον αὐτοῖς.* See note, Matt., viii., 4.

15. *διήρχετο, κ. τ. λ.* The leper had

16 αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις, καὶ προσευχόμενος.

17 ΚΑΙ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς ἦν διδάσκων· καὶ ἦσαν καθήμενοι Φαρισαῖοι καὶ νομοδιδάσκαλοι, οἳ ἦσαν ἐληλυθότες ἐκ πάσης κώμης τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ Ἱερουσαλήμ· καὶ δύναμις Κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτούς.

18 Καὶ ἰδοὺ, ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρωπον ὃς ἦν παραλελυμένος, καὶ ἐζήτουν αὐτὸν εἰσενεγκεῖν καὶ θεῖναι ἐνώπιον αὐτοῦ·

19 καὶ μὴ εὑρόντες διὰ ποίας εἰσενέγκωσιν αὐτὸν διὰ τὸν ὄχλον, ἀναβάντες ἐπὶ τὸ δῶμα, διὰ τῶν κεράμων καθῆκαν αὐτὸν σὺν τῷ κλινιδίῳ εἰς τὸ μέσον ἔμπροσθεν τοῦ Ἰησοῦ.

20 Καὶ ἰδὼν τὴν πίστιν αὐτῶν, εἶπεν αὐτῷ, Ἄνθρωπε, ἀφέωνταί σοι αἱ ἁμαρτίαι σου.

21 Καὶ ἤρξαντο διαλογίζεσθαι οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, λέγοντες, Τίς ἐστιν οὗτος ὃς λαλεῖ βλασφημίας; τίς δύναται ἀφιέναι ἁμαρτίας, εἰ μὴ μόνος ὁ Θεός;

22 Ἐπιγνοὺς δὲ ὁ Ἰησοῦς τοὺς διαλογισμοὺς αὐτῶν, ἀποκριθεὶς εἶπε πρὸς αὐτοὺς, Τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν;

23 Τί ἐστιν εὐκοπώτερον, εἰπεῖν, Ἀφέωνταί σοι αἱ ἁμαρτίαι σου· ἢ εἰπεῖν, Ἔγειραι καὶ περιπάτει;

24 ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας, εἶπε τῷ παραλελυμένῳ, Σοὶ λέγω, ἔγειραι, καὶ ἄρας τὸ κλινίδιόν σου, πορεύου εἰς τὸν οἶκόν σου.

25 Καὶ παραχρῆμα ἀναστὰς ἐνώπιον αὐτῶν, ἄρας ἐφ' ᾧ κατέκειτο, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ, δοξάζων τὸν Θεόν.

26 Καὶ ἔκστασις ἔλαβεν ἅπαντας καὶ ἐδόξαζον τὸν Θεὸν, καὶ ἐπλήσθησαν φόβου, λέγοντες, Ὅτι εἴδομεν παράδοξα σήμερον.

27 ΚΑΙ μετὰ ταῦτα ἐξῆλθε, καὶ ἐθεάσατο τελώνην, ὀνόματι Λευῒν, καθήμενον ἐπὶ τὸ τελώνιον, καὶ εἶπεν αὐτῷ, Ἀκολούθει μοι.

28 Καὶ καταλιπὼν ἅπαντα, ἀναστὰς ἠκολούθησεν αὐτῷ.

29 Καὶ ἐποίησε δοχὴν μεγάλην ὁ Λευῒς αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ· καὶ ἦν ὄχλος τελωνῶν

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spread far and wide the fame of Jesus. Mark, i., 45.

17. *ἰᾶσθαι αὐτούς*, "to heal *them*," *i. e.*, the *sick*, not the Pharisees. Reference is to the noun in verse 15. Pronouns often refer to the remoter noun, as Matt., xi., 1; xii., 9. Acts, xv., 11, &c.—*ἐληλυθότες* (*ἔρχομαι*).

19. *διὰ ποίας*, *scil*. *ὁδοῦ*. See notes, Mark, ii., 1–12; Matt., ix., 2–8.—*κεράμων*. It is not necessarily implied that they *broke through the tiles*. From Dr. Shaw's account in his Travels, it would seem that they carried the sick man along or by the tiling, and let him down from thence into the upper room, or court, where our Lord was sitting. *Comp*. Acts, ix., 25; 2 Cor., xi., 33, where *διά* is rendered *by*, *i. e.*, *along the side*, or *by the way of the wall*.

21. *τίς—βλασφημίας*. These words form an iambic trimeter, or senarius.

26. *ἅπαντας*, all the multitude. Matthew, ix., 8.—*παράδοξα*, "strange, incredible things." *Conf*. Pliny, *Epist*. ix., 26: "Sunt maxime mirabilia, utque Græci magis exprimunt, *παράδοξα*." This word occurs nowhere else in the New Testament.

27. *τελώνην*. See note, Matt., v., 46.—*Λευῒν*, *i. e.*, Matthew. Matt., ix., 9, *et seqq*. *Comp*. Mark, ii., 14.

29. Doddridge, with reason, supposes that this feast was not on the same day, as generally presumed, but probably some months after, when

πολὺς, καὶ ἄλλων οἳ ἦσαν μετ' αὐτῶν κατακείμενοι.

30 Καὶ ἐγόγγυζον οἱ γραμματεῖς αὐτῶν καὶ οἱ Φαρισαῖοι πρὸς τοὺς μαθητὰς αὐτοῦ, λέγοντες, Διατί μετὰ τελωνῶν καὶ ἁμαρτωλῶν ἐσθίετε καὶ πίνετε;

31 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς αὐτοὺς, Οὐ χρείαν ἔχουσιν οἱ ὑγιαίνοντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες.

32 Οὐκ ἐλήλυθα καλέσαι δικαίους, ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν.

33 Οἱ δὲ εἶπον πρὸς αὐτὸν, Διατί οἱ μαθηταὶ Ἰωάννου νηστεύουσι πυκνὰ, καὶ δεήσεις ποιοῦνται, ὁμοίως καὶ οἱ τῶν Φαρισαίων· οἱ δὲ σοὶ ἐσθίουσι καὶ πίνουσιν;

34 Ὁ δὲ εἶπε πρὸς αὐτοὺς, Μὴ δύνασθε τοὺς υἱοὺς τοῦ νυμφῶνος, ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστι, ποιῆσαι νηστεύειν;

35 Ἐλεύσονται δὲ ἡμέραι, καὶ ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, τότε νηστεύσουσιν ἐν ἐκείναις ταῖς ἡμέραις.

36 Ἔλεγε δὲ καὶ παραβολὴν πρὸς αὐτοὺς, Ὅτι οὐδεὶς ἐπίβλημα ἱματίου καινοῦ ἐπιβάλλει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μήγε, καὶ τὸ καινὸν σχίζει, καὶ τῷ παλαιῷ οὐ συμφωνεῖ ἐπίβλημα τὸ ἀπὸ τοῦ καινοῦ.

37 Καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μήγε, ῥήξει ὁ νέος οἶνος τοὺς ἀσκοὺς, καὶ αὐτὸς ἐκχυθήσεται, καὶ οἱ ἀσκοὶ ἀπολοῦνται·

38 ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς βλητέον, καὶ ἀμφότεροι συντηροῦνται.

39 Καὶ οὐδεὶς πιὼν παλαιὸν εὐθέως θέλει νέον· λέγει γαρ, Ὁ παλαιὸς χρηστότερός ἐστιν.

## ΚΕΦ. ς΄. 6.

1 ἘΓΕΝΕΤΟ δὲ ἐν σαββάτῳ δευτεροπρώτῳ διαπορεύεσθαι αὐτὸν διὰ τῶν σπορίμων· καὶ ἔτιλ-

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Matthew had made up his accounts and settled his affairs.—*δοχὴν*, *convivium*, ab excipiendis convivis dictum (Steph., *Thesaur.*). It occurs in one other place, ch. xiv., 13.

30. *γραμματεῖς αὐτῶν*, meaning those among them who were scribes, or the scribes of the place. (Dr. Campbell.)

33. They were John's disciples who said this. Matt., ix., 14. The Pharisees may have joined in the question.

36. Understand *παλαιόν* after *σχίζει*. In the last clause, *ἐπίβλημα* is probably an interpolation.

39. St. Luke only has this last short parable. It is intended to set forth this truth, that new opinions or habits are not suddenly taken up by men. It would not be wise, therefore, to impose too great severities upon the disciples without some preparation, lest they might be led to reject the new wine, *i. e.*, the more important doctrines of the new dispensation.

Chap. VI., ver. 1. *δευτεροπρώτῳ*. There is considerable difficulty as to the meaning of this term, which occurs nowhere else in the New Testament. The opinion of Scaliger is now generally adopted. He supposes it to mean "the first Sabbath after the second day of unleavened bread." From this day were reckoned the seven weeks between the Passover and Pentecost (Lev., xxiii., 15), and the barley was then nearly ripe in Judea. Campbell and others suppose that the first Sabbath after the three great feasts was called *πρωτόπρωτον*, *δευτερόπρωτον*, and *τριτόπρωτον* respectively, which would make the Sabbath in the text the first Sabbath after Pentecost. The great objection to this is, that at that time the harvest was gathered in.—*ψώχοντες*, a word of rare occurrence. Theophylact explains it by *τρίβειν*. Herodotus (*Hist.*, iv., 75) uses *κατασώχειν*, the softer form of the same word.—*χερσί*, *dat.* of *χείρ*.

λον οἱ μαθηταὶ αὐτοῦ τοὺς στάχυας, καὶ ἤσθιον, ψώχοντες ταῖς χερσί.

2 Τινὲς δὲ τῶν Φαρισαίων εἶπον αὐτοῖς, Τί ποιεῖτε ὃ οὐκ ἔξεστι ποιεῖν ἐν τοῖς σάββασι;

3 Καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπεν ὁ Ἰησοῦς, Οὐδὲ τοῦτο ἀνέγνωτε, ὃ ἐποίησε Δαβὶδ, ὁπότε ἐπείνασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ ὄντες;

4 ὡς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ, καὶ τοὺς ἄρτους τῆς προθέσεως ἔλαβε, καὶ ἔφαγε, καὶ ἔδωκε καὶ τοῖς μετ' αὐτοῦ, οὓς οὐκ ἔξεστι φαγεῖν εἰ μὴ μόνους τοὺς ἱερεῖς;

5 Καὶ ἔλεγεν αὐτοῖς, Ὅτι κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.

6 ἘΓΕΝΕΤΟ δὲ καὶ ἐν ἑτέρῳ σαββάτῳ εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν καὶ διδάσκειν· καὶ ἦν ἐκεῖ ἄνθρωπος, καὶ ἡ χεὶρ αὐτοῦ ἡ δεξιὰ ἦν ξηρά.

7 Παρετήρουν δὲ αὐτὸν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, εἰ ἐν τῷ σαββάτῳ θεραπεύσει· ἵνα εὕρωσι κατηγορίαν αὐτοῦ.

8 Αὐτὸς δὲ ᾔδει τοὺς διαλογισμοὺς αὐτῶν, καὶ εἶπε τῷ ἀνθρώπῳ τῷ ξηρὰν ἔχοντι τὴν χεῖρα, Ἔγειραι, καὶ στῆθι εἰς τὸ μέσον. Ὁ δὲ ἀναστὰς ἔστη.

9 Εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτοὺς, Ἐπερωτήσω ὑμᾶς, τί ἔξεστι τοῖς σάββασιν, ἀγαθοποιῆσαι, ἢ κακοποιῆσαι; ψυχὴν σῶσαι, ἢ ἀπολέσαι;

10 Καὶ περιβλεψάμενος πάντας αὐτοὺς, εἶπε τῷ ἀνθρώπῳ, Ἔκτεινον τὴν χεῖρά σου. Ὁ δὲ ἐποίησεν οὕτω. καὶ ἀποκατεστάθη ἡ χεὶρ αὐτοῦ ὑγιὴς ὡς ἡ ἄλλη.

11 Αὐτοὶ δὲ ἐπλήσθησαν ἀνοίας· καὶ διελάλουν πρὸς ἀλλήλους, τί ἂν ποιήσειαν τῷ Ἰησοῦ.

12 ἘΓΕΝΕΤΟ δὲ ἐν ταῖς ἡμέραις ταύταις, ἐξῆλθεν εἰς τὸ ὄρος προσεύξασθαι· καὶ ἦν διανυκτερεύων ἐν τῇ προσευχῇ τοῦ Θεοῦ.

13 Καὶ ὅτε ἐγένετο ἡμέρα, προσεφώνησε τοὺς μαθητὰς αὐτοῦ· καὶ ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα, οὓς καὶ ἀποστόλους ὠνόμασε,

14 Σίμωνα ὃν καὶ ὠνόμασε Πέτρον, καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, Ἰάκωβον καὶ Ἰωάννην Φίλιππον καὶ Βαρθολομαῖον,

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1–5. *Comp.* Matt., xii., 1–4, and Mark, ii., 23–28, notes.

7. *κατηγορίαν αὐτοῦ*, *genit.* of *object.*

9. It appears from Matt., xii., 10, that the Scribes and Pharisees first asked him, "is it lawful to heal on the Sabbath day?" Our Saviour's question was meant as an answer to theirs, which is implied in *ἐπερωτήσω.*

11. *ἀνοίας* (*ἀ et νοῦς*), madness, rage, wicked folly. See 2 Tim., iii., 9.

12. *διανυκτερεύων*, "passing the night," is as equally applicable to *an occupation* as to *a place.* Diod. Sic. says, *διενυκτέρευον ἐν τοῖς ὅπλοις.*—*προσευχῇ τοῦ Θεοῦ.* Many learned critics translate these words "an oratory," or place of prayer, devoted to the service of God. See Doddridge, Whitby, Campbell, Prideaux, &c The sense given in the English version seems, on the whole, to be preferred, "in prayer to God." See Bishop Middleton *on the Article, in loc.* Bloomfield, &c. St. Mark uses the genitive in same manner, *πίστιν Θεοῦ* ch. xi., 22. Consult Winer's *Gram of New Testament*, p. 151. The *proseuchæ*, or oratories, were usually built near the water or sea-side, and not o the mountains. Acts, xvi., 13. See Josephus, *Antiq.*, xiv., 10, 23.

13. *ἐκλεξάμενος.* Our Lord selected them after passing the night in prayer. See Jno., xvii., 6, 9, 12. God is said to have given them to him. *Conf* also, Acts, x., 41.—*ἀποστόλους.* See note, Matt., x., 2, *et seqq.*

15 Ματθαῖον καὶ Θωμᾶν, Ἰάκωβον τὸν τοῦ Ἀλφαίου καὶ Σίμωνα τὸν καλούμενον Ζηλωτὴν, 16 Ἰούδαν Ἰακώβου, καὶ Ἰούδαν Ἰσκαριώτην, ὃς καὶ ἐγένετο προδότης· 17 καὶ καταβὰς μετ' αὐτῶν, ἔστη ἐπὶ τόπου πεδινοῦ, καὶ ὄχλος μαθητῶν αὐτοῦ, καὶ πλῆθος πολὺ τοῦ λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας καὶ Ἱερουσαλὴμ, καὶ τῆς παραλίου Τύρου καὶ Σιδῶνος, οἳ ἦλθον ἀκοῦσαι αὐτοῦ, καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν, 18 καὶ οἱ ὀχλούμενοι ὑπὸ πνευμάτων ἀκαθάρτων, καὶ ἐθεραπεύοντο. 19 Καὶ πᾶς ὁ ὄχλος ἐζήτει ἅπτεσθαι αὐτοῦ· ὅτι δύναμις παρ' αὐτοῦ ἐξήρχετο, καὶ ἰᾶτο πάντας.

20 ΚΑΙ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ, ἔλεγε, Μακάριοι οἱ πτωχοὶ, ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ Θεοῦ. 21 Μακάριοι οἱ πεινῶντες νῦν, ὅτι χορτασθήσεσθε. μακάριοι οἱ κλαίοντες νῦν, ὅτι γελάσετε. 22 Μακάριοί ἐστε, ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι, καὶ ὅταν ἀφορίσωσιν ὑμᾶς καὶ ὀνειδίσωσι, καὶ ἐκβάλωσι τὸ ὄνομα ὑμῶν ὡς πονηρὸν, ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου. 23 Χαίρετε ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε· ἰδοὺ γὰρ, ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ· κατὰ ταῦτα γὰρ ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν. 24 Πλὴν οὐαὶ ὑμῖν τοῖς πλουσίοις· ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν. 25 Οὐαὶ ὑμῖν, οἱ ἐμπεπλησμένοι· ὅτι πεινάσετε. οὐαὶ ὑμῖν, οἱ γελῶντες νῦν· ὅτι πενθήσετε καὶ κλαύσετε. 26 Οὐαὶ ὑμῖν, ὅταν καλῶς ὑμᾶς εἴπωσι πάντες οἱ ἄνθρωποι· κατὰ ταῦτα γὰρ ἐποίουν τοῖς ψευδοπροφήταις οἱ πατέρες αὐτῶν.

27 ἈΛΛ' ὑμῖν λέγω τοῖς ἀκού-

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15. *Ζηλωτὴν.* See note, Matt., x., The zealots in our Saviour's days were an extensive party, or association, who became renowned for excesses and crimes under pretense of zeal for the law and its institutions. See Josephus, *Bell. Jud.*, iv., 6, 3; i., 8, 1.

16. *Ἰούδαν Ἰακώβου, scil. ἀδελφόν.* The Syriac and Arabic version supply *υἱόν*: the former is better supported. He was the author of the epistle which bears his name.

17. *καταβὰς—πεδινοῦ.* This seems to have been a high *table-land*, which is not infrequently found in mountainous districts.

20. Many commentators suppose this not to be the same with the Sermon on the Mount, recorded by St. Matthew, but, on the whole, though various discrepancies exist, it is better to regard them as the same discourse.

22. *ἀφορίσωσιν*, equivalent to *ἀποσυναγώγους ποιήσωσι.* This was the first and lightest of the three degrees of excommunication among the Jews. See note, Jno., ix., 22. *Conf.* Ezra, x., 8.—*ἐκβάλωσι—πονηρὸν*, that is, "defame you:" very possibly allusion may be made to the ignominy with which even the *name* of Christian was treated in the first ages. See Justin Martyr, *Apol.*, i., 3.

24. *οὐαὶ* "woe is unto you," misery is the portion of those who prefer this world and make *it* their all in all. *Comp.* Matt., xix., 23.

26. *Comp.* Is., xxx., 10; Jer., vi., 14; viii., 11; xiv., 13. Ezek., xiii., 10, 16; Zech., x., 2.—*ψευδοπροφήταις.* See note, Matt., vii., 15. The Jews only spoke well of false prophets or teachers who flattered them.

27. This was in direct opposition to the Pharisees' doctrine. See Matt.,

ουσιν, Ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς,

28 εὐλογεῖτε τοὺς καταρωμένους ὑμῖν, καὶ προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς.

29 Τῷ τύπτοντί σε ἐπὶ τὴν σιαγόνα, πάρεχε καὶ τὴν ἄλλην· καὶ ἀπὸ τοῦ αἴροντός σου τὸ ἱμάτιον, καὶ τὸν χιτῶνα μὴ κωλύσῃς.

30 Παντὶ δὲ τῷ αἰτοῦντί σε, δίδου· καὶ ἀπὸ τοῦ αἴροντος τὰ σὰ, μὴ ἀπαίτει.

31 Καὶ καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, καὶ ὑμεῖς ποιεῖτε αὐτοῖς ὁμοίως.

32 Καὶ εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς, ποία ὑμῖν χάρις ἐστί; καὶ γὰρ οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσι.

33 Καὶ ἐὰν ἀγαθοποιῆτε τοὺς ἀγαθοποιοῦντας ὑμᾶς, ποία ὑμῖν χάρις ἐστί; καὶ γὰρ οἱ ἁμαρτωλοὶ τὸ αὐτὸ ποιοῦσι.

34 Καὶ ἐὰν δανείζητε παρ' ὧν ἐλπίζετε ἀπολαβεῖν, ποία ὑμῖν χάρις ἐστί; καὶ γὰρ οἱ ἁμαρτωλοὶ ἁμαρτωλοῖς δανείζουσιν, ἵνα ἀπολάβωσι τὰ ἴσα.

35 Πλὴν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, καὶ ἀγαθοποιεῖτε, καὶ δανείζετε μηδὲν ἀπελπίζοντες· καὶ ἔσται ὁ μισθὸς ὑμῶν πολὺς, καὶ ἔσεσθε υἱοὶ τοῦ ὑψίστου· ὅτι αὐτὸς χρηστός ἐστιν ἐπὶ τοὺς ἀχαρίστους καὶ πονηρούς.

36 Γίνεσθε οὖν οἰκτίρμονες, καθὼς καὶ ὁ πατὴρ ὑμῶν οἰκτίρμων ἐστί.

37 Καὶ μὴ κρίνετε, καὶ οὐ μὴ κριθῆτε. μὴ καταδικάζετε, καὶ οὐ μὴ καταδικασθῆτε. ἀπολύετε καὶ ἀπολυθήσεσθε·

38 δίδοτε, καὶ δοθήσεται ὑμῖν· μέτρον καλὸν, πεπιεσμένον καὶ σεσαλευμένον καὶ ὑπερεκχυνόμενον δώσουσιν εἰς τὸν κόλπον ὑμῶν. τῷ γὰρ αὐτῷ μέτρῳ ᾧ μετρεῖτε, ἀντιμετρηθήσεται ὑμῖν.

39 ΕΙΠΕ δὲ παραβολὴν αὐτοῖς, Μήτι δύναται τυφλὸς τυφλὸν ὁδηγεῖν; οὐχὶ ἀμφότεροι εἰς βόθυνον πεσοῦνται;

40 Οὐκ ἔστι μαθητὴς ὑπὲρ τὸν διδάσκαλον αὐτοῦ· κατηρτισμένος δὲ πᾶς ἔσται ὡς ὁ διδάσκαλος αὐτοῦ.

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v., 38, 43.—*τοῖς μισοῦσιν*, *dat.* for *acc.* both here and in Matt., v., 44, by Hellenistic idiom.

28. *ἐπηρεαζόντων* (*ἐπηρεάζω*, from *ἐπήρεια*, *ἐπὶ*, *ἀρειά*, *Hom.*), "insult, traduce," &c. The word occurs only in Matt., v., 44, and 1 Pet., iii., 16.

29. *ἱματιον* — *χιτῶνα*. See note, Matt., v., 39.

30. The expressions in these passages are not to be strained too much. The Saviour means to teach us to have and to cherish a spirit of great forbearance, rather to put up with injuries and insult than to contend with men.—*τὰ σὰ*, *scil.* *χρήματα*.

32. *χάρις*, synonymous with *μισθὸς*, Matt., v., 46. *Comp.* verse 35.

35. *μηδὲν ἀπελπίζοντες*. The usual sense of this verb is *to despair;* here it means, "expecting nothing in return," as opposed to what goes befor[e] *παρ' ὧν ἐλπίζετε ἀπολαβεῖν*. *Com[p.]* Seneca, *De Benef.*, i., 1: "Est virt[u]... dare beneficia non utique reditura."

38. *δώσουσιν εἰς τὸν κόλπον ὑμῶ[ν]*. St. Luke frequently uses this impe[r]sonal form of expression, "men sha[ll] give," *i. e.*, "shall be given."—*κόλπο[ς]* "lap." The Eastern garments bei[ng] long, and folded and girded with a gi[r]dle, admitted of carrying considerab[le] corn or fruits of that kind in the b[o]som. (Macknight.)

39. *πεσοῦνται*, *fut.* from *πίπτω*.

39, 40. These verses do not see[m] to be connected with what precede[s]. Perhaps it was spoken on another o[c]casion. See Matt., xv., 14; x., 24.—*κατηρτισμένος*, "finished," *perfectu[s]*. It is not to be expected that the di[s]ciple will surpass his master: if t[h]...

41 Τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ κατανοεῖς;

42 Ἢ πῶς δύνασαι λέγειν τῷ ἀδελφῷ σου, Ἀδελφὲ, ἄφες ἐκβάλω τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ σου, αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σου δοκὸν οὐ βλέπων; ὑποκριτὰ, ἔκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου.

43 Οὐ γάρ ἐστι δένδρον καλὸν, ποιοῦν καρπὸν σαπρόν· οὐδὲ δένδρον σαπρὸν, ποιοῦν καρπὸν καλόν.

44 Ἕκαστον γὰρ δένδρον ἐκ τοῦ ἰδίου καρποῦ γινώσκεται· οὐ γὰρ ἐξ ἀκανθῶν συλλέγουσι σῦκα, οὐδὲ ἐκ βάτου τρυγῶσι σταφυλήν.

45 Ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας αὐτοῦ προφέρει τὸ ἀγαθόν· καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ τῆς καρδίας αὐτοῦ προφέρει τὸ πονηρόν· ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας λαλεῖ τὸ στόμα αὐτοῦ.

46 ΤΙ δέ με καλεῖτε, Κύριε, Κύριε, καὶ οὐ ποιεῖτε ἃ λέγω;

47 Πᾶς ὁ ἐρχόμενος πρός με, καὶ ἀκούων μου τῶν λόγων, καὶ ποιῶν αὐτοὺς, ὑποδείξω ὑμῖν τίνι ἐστὶν ὅμοιος.

48 Ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομοῦντι οἰκίαν, ὃς ἔσκαψε καὶ ἐβάθυνε, καὶ ἔθηκε θεμέλιον ἐπὶ τὴν πέτραν· πλημμύρας δὲ γενομένης, προσέῤῥηξεν ὁ ποταμὸς τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἴσχυσε σαλεῦσαι αὐτήν· τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν.

49 Ὁ δὲ ἀκούσας, καὶ μὴ ποιήσας, ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομήσαντι οἰκίαν ἐπὶ τὴν γῆν χωρὶς θεμελίου· ᾗ προσέῤῥηξεν ὁ ποταμὸς, καὶ εὐθέως ἔπεσε, καὶ ἐγένετο τὸ ῥῆγμα τῆς οἰκίας ἐκείνης μέγα.

## ΚΕΦ. ζ΄. 7.

1 ἘΠΕΙ δὲ ἐπλήρωσε πάντα τὰ ῥήματα αὐτοῦ εἰς τὰς ἀκοὰς τοῦ λαοῦ, εἰσῆλθεν εἰς Καπερναούμ.

2 Ἑκατοντάρχου δέ τινος δοῦλος κακῶς ἔχων ἤμελλε τελευτᾷν, ὃς ἦν αὐτῷ ἔντιμος.

3 Ἀκούσας δὲ περὶ τοῦ Ἰησοῦ ἀπέστειλε πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων, ἐρωτῶν αὐτὸν, ὅπως ἐλθὼν διασώσῃ τὸν δοῦλον αὐτοῦ.

4 Οἱ δὲ παραγενόμενοι πρὸς

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[te]acher be blind and faulty, so, most [p]robably, will the scholar be also. See [M]att., xxi., 16.

43. "For that is not a good tree [w]hich yields bad fruit; nor is that," [&]c. So, in like manner, he is not a [g]ood man who censures in others the [c]rimes of which he himself is guilty.

48. *ἔσκαψε καὶ ἐβάθυνε*, a *hendiadys* [fo]r *ἔσκαψε βαθέως*. The Hebrews often [e]xpress the verb and adverb by two [c]onnected adverbs. The rains are [e]xtremely violent and the floods pow[er]ful in the hilly country of Judea.

49. *τὴν γῆν*. St. Matthew has it [(c]h. vii., 26) *τὴν ἄμμον*.

Chap. VII., ver. 2. *ἑκατοντάρχου*. See note, Matt., viii., 5.—*δοῦλος*. St. Matthew (ch. viii., 6) has *παῖς*, which is equivalent in meaning.—*κακῶς ἔχων*, that is, *paralytic*. Matt., viii., 6.

3. St. Matthew represents the centurion as coming himself. The passages are not inconsistent, since "what one does by another he does himself," just as our Saviour preached to the old world by Noah. 1 Pet., iii., 19. See, also, Matt., xx., 20; Mark, x., 35: and other instances.

4. *παρέξει*, *Attic* for *παρέξῃ*, *2d pers.* of *fut.* *παρέξομαι*. This Gospel abounds in Atticisms. Probably the centurion

τὸν Ἰησοῦν, παρεκάλουν αὐτὸν σπουδαίως, λέγοντες, Ὅτι ἄξιός ἐστιν ᾧ παρέξει τοῦτο·

5 ἀγαπᾷ γὰρ τὸ ἔθνος ἡμῶν, καὶ τὴν συναγωγὴν αὐτὸς ᾠκοδόμησεν ἡμῖν.

6 Ὁ δὲ Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς. ἤδη δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος ἀπὸ τῆς οἰκίας, ἔπεμψε πρὸς αὐτὸν ὁ ἑκατόνταρχος φίλους, λέγων αὐτῷ, Κύριε, μὴ σκύλλου· οὐ γάρ εἰμι ἱκανὸς ἵνα ὑπὸ τὴν στέγην μου εἰσέλθῃς·

7 διὸ οὐδὲ ἐμαυτὸν ἠξίωσα πρός σε ἐλθεῖν· ἀλλὰ εἰπὲ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου.

8 Καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν τασσόμενος, ἔχων ὑπ' ἐμαυτὸν στρατιώτας, καὶ λέγω τούτῳ, Πορεύθητι, καὶ πορεύεται· καὶ ἄλλῳ, Ἔρχου, καὶ ἔρχεται· καὶ τῷ δούλῳ μου, Ποίησον τοῦτο, καὶ ποιεῖ.

9 Ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς ἐθαύμασεν αὐτόν· καὶ στραφεὶς τῷ ἀκολουθοῦντι αὐτῷ ὄχλῳ εἶπε, Λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὗρον.

10 Καὶ ὑποστρέψαντες οἱ πεμφθέντες εἰς τὸν οἶκον, εὗρον τὸν ἀσθενοῦντα δοῦλον ὑγιαίνοντα.

11 ΚΑΙ ἐγένετο ἐν τῇ ἑξῆς, ἐπορεύετο εἰς πόλιν καλουμένην Ναΐν· καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ ἱκανοὶ, καὶ ὄχλος πολύς.

12 Ὡς δὲ ἤγγισε τῇ πύλῃ τῆς πόλεως, καὶ ἰδοὺ, ἐξεκομίζετο τεθνηκὼς, υἱὸς μονογενὴς τῇ μητρὶ αὐτοῦ, καὶ αὐτῇ χήρᾳ· καὶ ὄχλος τῆς πόλεως ἱκανὸς ἦν σὺν αὐτῇ.

13 Καὶ ἰδὼν αὐτὴν ὁ κύριος ἐσπλαγχνίσθη ἐπ' αὐτῇ, καὶ εἶπεν αὐτῇ, Μὴ κλαῖε.

14 Καὶ προσελθὼν ἥψατο τῆς σοροῦ· οἱ δὲ βαστάζοντες ἔστησαν· καὶ εἶπε, Νεανίσκε, σοὶ λέγω, ἐγέρθητι.

15 Καὶ ἀνεκάθισεν ὁ νεκρὸς, καὶ ἤρξατο λαλεῖν· καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ.

16 Ἔλαβε δὲ φόβος ἅπαντας καὶ ἐδόξαζον τὸν Θεὸν λέγοντες Ὅτι προφήτης μέγας ἐγήγερται ἐν ἡμῖν· καὶ ὅτι ἐπεσκέψατο ὁ Θεὸς τὸν λαὸν αὐτοῦ.

17 Καὶ ἐξῆλθεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ καὶ ἐν πάσῃ τῇ περιχώρῳ.

18 ΚΑΙ ἀπήγγειλαν Ἰωάννῃ οἱ μαθηταὶ αὐτοῦ περὶ πάντων τούτων.

19 Καὶ προσκαλεσάμενος δύο τινὰς τῶν μαθητῶν αὐτοῦ ὁ Ἰωάννης, ἔπεμψε πρὸς τὸν Ἰησοῦν λέγων, Σὺ εἶ ὁ ἐρχόμενος, ἢ ἄλλον προσδοκῶμεν;

20 Παραγενόμενοι δὲ πρὸς αὐ

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was a *proselyte of the gate*, *i. e.*, one who conformed in part to the Mosaic ritual and observances. See note, Matt., xxiii., 15.

5. αὐτὸς, "he himself," at his own charge.—ᾠκοδόμησεν (οἰκοδομέω).

7. εἰπὲ λόγῳ, "say but the word, speak it by a word."—παῖς, *i. e.*, δοῦλος, verse 3.

8. See note, Matt., viii., 9.

11. Ναΐν, a town of Galilee, situated, according to Eusebius, about two miles south of Mount Tabor, near Endor.—ἱκανοὶ, for πολλοί. See Matt., xxviii., 12. St. Luke alone record this touching display of our Lord's miraculous power.

12. ἐξεκομίζετο, "was being carrie out," as no interments were permitte within the walls.—αὐτῇ χήρᾳ. Bloomfield reads αὐτὴ χήρα, *scil.* ἦν.

13. ἐσπλαγχνίσθη. See note, Matt ix., 36.

16. φόβος, "fear," in the sense o *reverential awe*, as in Acts, ix., 31 Rom., iii., 18, &c.

18. See note, Matthew, xi., 3, *seqq.*—ἀπήγγειλαν (ἀπαγγέλλω).

τὸν οἱ ἄνδρες εἶπον, Ἰωάννης ὁ βαπτιστὴς ἀπέσταλκεν ἡμᾶς πρός σε λέγων, Σὺ εἶ ὁ ἐρχόμενος, ἢ ἄλλον προσδοκῶμεν;

21 Ἐν αὐτῇ δὲ τῇ ὥρᾳ ἐθεράπευσε πολλοὺς ἀπὸ νόσων καὶ μαστίγων καὶ πνευμάτων πονηρῶν, καὶ τυφλοῖς πολλοῖς ἐχαρίσατο τὸ βλέπειν.

22 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Πορευθέντες ἀπαγγείλατε Ἰωάννῃ ἃ εἴδετε καὶ ἠκούσατε. ὅτι τυφλοὶ ἀναβλέπουσι, χωλοὶ περιπατοῦσι, λεπροὶ καθαρίζονται, κωφοὶ ἀκούουσι, νεκροὶ ἐγείρονται, πτωχοὶ εὐαγγελίζονται·

23 Καὶ μακάριός ἐστιν ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί.

24 Ἀπελθόντων δὲ τῶν ἀγγέλων Ἰωάννου, ἤρξατο λέγειν πρὸς τοὺς ὄχλους περὶ Ἰωάννου, Τί ἐξεληλύθατε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον;

25 Ἀλλὰ τί ἐξεληλύθατε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἠμφιεσμένον; ἰδοὺ, οἱ ἐν ἱματισμῷ ἐνδόξῳ καὶ τρυφῇ ὑπάρχοντες ἐν τοῖς βασιλείοις εἰσίν.

26 Ἀλλὰ τί ἐξεληλύθατε ἰδεῖν; προφήτην; ναὶ, λέγω ὑμῖν, καὶ περισσότερον προφήτου.

27 Οὗτός ἐστι περὶ οὗ γέγραπται, Ἰδοὺ, ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου.

28 Λέγω γὰρ ὑμῖν, μείζων ἐν γεννητοῖς γυναικῶν προφήτης Ἰωάννου τοῦ βαπτιστοῦ οὐδείς ἐστιν. ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ Θεοῦ, μείζων αὐτοῦ ἐστι.

29 Καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι ἐδικαίωσαν τὸν Θεὸν, βαπτισθέντες τὸ βάπτισμα Ἰωάννου·

30 οἱ δὲ Φαρισαῖοι καὶ οἱ νομικοὶ τὴν βουλὴν τοῦ Θεοῦ ἠθέτησαν εἰς ἑαυτοὺς, μὴ βαπτισθέντες ὑπ' αὐτοῦ.

31 Εἶπε δὲ ὁ Κύριος, Τίνι οὖν ὁμοιώσω τοὺς ἀνθρώπους τῆς γενεᾶς ταύτης; καὶ τίνι εἰσὶν ὅμοιοι;

32 Ὅμοιοί εἰσι παιδίοις τοῖς ἐν ἀγορᾷ καθημένοις, καὶ προσφωνοῦσιν ἀλλήλοις, καὶ λέγουσιν, Ηὐλήσαμεν ὑμῖν, καὶ οὐκ ὠρχήσασθε· ἐθρηνήσαμεν ὑμῖν, καὶ οὐκ ἐκλαύσατε.

33 Ἐλήλυθε γὰρ Ἰωάννης ὁ βαπτιστὴς μήτε ἄρτον ἐσθίων μήτε οἶνον πίνων, καὶ λέγετε, Δαιμόνιον ἔχει.

34 Ἐλήλυθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων, καὶ λέγετε, Ἰδοὺ, ἄνθρωπος φάγος καὶ οἰνοπότης, τελωνῶν φίλος καὶ ἁμαρτωλῶν.

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21. ἐχαρίσατο, "bestowed freely." So in verses 42, 43. 1 Cor., ii., 12; Gal., iii., 18, &c.

27. Quoted from Mal., iii., 1.

28. μικρότερος. See Matt., xi., 11.

29, 30. These verses may be considered as either the words of our Lord (which is the better opinion), or as facts stated by the Evangelist: the great and insurmountable objection to the latter view is, that John was in prison, where he continued till his death. — ἐδικαίωσαν, acknowledged God to be just, honored Him for his justice, &c., by being baptized by John. The Pharisees, on the contrary, rejected the counsel of God, viz., his merciful purposes respecting them, having not been baptized by John.

31. εἶπε δὲ ὁ Κύριος. These words are generally regarded as an interpolation, arising probably from the fact, that this passage was the beginning of one of the *lectionaria*, which would require some such words to make the sense clear.

35 Καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς πάντων.

36 ἨΡΩΤΑ δέ τις αὐτὸν τῶν Φαρισαίων, ἵνα φάγῃ μετ' αὐτοῦ· καὶ εἰσελθὼν εἰς τὴν οἰκίαν τοῦ Φαρισαίου, ἀνεκλίθη.

37 Καὶ ἰδοὺ, γυνὴ ἐν τῇ πόλει, ἥτις ἦν ἁμαρτωλὸς, ἐπιγνοῦσα ὅτι ἀνάκειται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομίσασα ἀλάβαστρον μύρου,

38 καὶ στᾶσα παρὰ τοὺς πόδας αὐτοῦ ὀπίσω κλαίουσα, ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ τοῖς δάκρυσι, καὶ ταῖς θριξὶ τῆς κεφαλῆς αὐτῆς ἐξέμασσε, καὶ κατεφίλει τοὺς πόδας αὐτοῦ, καὶ ἤλειφε τῷ μύρῳ.

39 Ἰδὼν δὲ ὁ Φαρισαῖος ὁ καλέσας αὐτὸν, εἶπεν ἐν ἑαυτῷ, λέγων, Οὗτος εἰ ἦν προφήτης, ἐγίνωσκεν ἂν τίς καὶ ποταπὴ ἡ γυνὴ, ἥτις ἅπτεται αὐτοῦ· ὅτι ἁμαρτωλός ἐστι.

40 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς αὐτὸν, Σίμων, ἔχω σοί τι εἰπεῖν. Ὁ δέ φησι, Διδάσκαλε, εἰπέ.

41 Δύο χρεωφειλέται ἦσαν δανειστῇ τινι· ὁ εἷς ὤφειλε δηνάρια πεντακόσια, ὁ δὲ ἕτερος πεντήκοντα.

42 Μὴ ἐχόντων δὲ αὐτῶν ἀποδοῦναι, ἀμφοτέροις ἐχαρίσατο. τίς οὖν αὐτῶν, εἰπὲ, πλεῖον αὐτὸν ἀγαπήσει;

43 Ἀποκριθεὶς δὲ ὁ Σίμων εἶπεν, Ὑπολαμβάνω ὅτι ᾧ τὸ πλεῖον ἐχαρίσατο. Ὁ δὲ εἶπεν αὐτῷ, Ὀρθῶς ἔκρινας.

44 Καὶ στραφεὶς πρὸς τὴν γυναῖκα, τῷ Σίμωνι ἔφη, Βλέπεις ταύτην τὴν γυναῖκα; εἰσῆλθόν σου εἰς τὴν οἰκίαν, ὕδωρ ἐπὶ τοὺς πόδας μου οὐκ ἔδωκας· αὕτη δὲ τοῖς δάκρυσιν ἔβρεξέ μου τοὺς πόδας, καὶ ταῖς θριξὶ τῆς κεφαλῆς αὐτῆς ἐξέμαξε.

45 Φίλημά μοι οὐκ ἔδωκας· αὕτη δὲ ἀφ' ἧς εἰσῆλθον, οὐ διέλιπε καταφιλοῦσά μου τοὺς πόδας.

46 Ἐλαίῳ τὴν κεφαλήν μου οὐκ ἤλειψας· αὕτη δὲ μύρῳ ἤλειψέ μου τοὺς πόδας.

47 Οὗ χάριν, λέγω σοι, ἀφέωνται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαὶ, ὅτι ἠγάπησε πολύ· ᾧ δὲ ὀλίγον ἀφίεται, ὀλίγον ἀγαπᾷ.

48 Εἶπε δὲ αὐτῇ, Ἀφέωνταί σου αἱ ἁμαρτίαι.

49 Καὶ ἤρξαντο οἱ συνανακείμενοι λέγειν ἐν ἑαυτοῖς, Τίς οὗτός ἐστιν ὃς καὶ ἁμαρτίας ἀφίησιν;

50 Εἶπε δὲ πρὸς τὴν γυναῖκα, Ἡ πίστις σου σέσωκέ σε· πορεύου εἰς εἰρήνην.

ΚΕΦ. η΄. 8.

1 ΚΑΙ ἐγένετο ἐν τῷ καθεξῆς καὶ αὐτὸς διώδευε κατὰ πόλιν

35. *ἐδικαιώθη—πάντων.* "Wisdom is justified (approved, shown to be approved) by all her children."

36. *ἀνεκλίθη.* *Conf.* Matt., viii., 11.

37. *γυνὴ ἐν τῇ πόλει.* *Conf.* Matt., xxvi., 7; Mark, xiv., 3; Jno., xii., 3. It is very generally agreed that this transaction is distinct from the one recorded in the other Gospels, and occurred much earlier. There is no reason to suppose that Mary Magdalen is the woman here spoken of.

39. *ἁμαρτωλός.* *Conf.* Matt., ix., 10.

41. *δηνάρια.* See note, Matt. xviii., 28.

44. *ὕδωρ ἐπὶ τοὺς πόδας.* A very usual and almost indispensable practice in hot climates, where only sandals are worn. See Gen., xliii., 24 1 Sam., xxv., 41; so 1 Tim., v., 10.

45. Some editors prefer the reading *εἰσῆλθεν* for *εἰσῆλθον.*—*οὐ διέλιπε καταφιλοῦσα, particip.* used for *infin.* after verbs signifying *repeated actions*

47. *ὅτι,* "because."

49. *τίς οὗτος.* *Comp.* Matt., ix., 3

αὶ κώμην, κηρύσσων καὶ εὐαγ-
ελιζόμενος τὴν βασιλείαν τοῦ
εοῦ· καὶ οἱ δώδεκα σὺν αὐτῷ,
2 καὶ γυναῖκές τινες αἳ ἦσαν
εθεραπευμέναι ἀπὸ πνευμάτων
ονηρῶν καὶ ἀσθενειῶν, Μαρία
καλουμένη Μαγδαληνὴ, ἀφ' ἧς
ιμόνια ἑπτὰ ἐξεληλύθει,
3 καὶ Ἰωάννα γυνὴ Χουζᾶ
ιτρόπου Ἡρώδου, καὶ Σουσάν-
α, καὶ ἕτεραι πολλαὶ, αἵτινες
ηκόνουν αὐτῷ ἀπὸ τῶν ὑπαρ-
όντων αὐταῖς.
4 ΣΥΝΙΟΝΤΟΣ δὲ ὄχλου πολ-
οῦ, καὶ τῶν κατὰ πόλιν ἐπιπο-
νομένων πρὸς αὐτὸν, εἶπε διὰ
αραβολῆς,
5 Ἐξῆλθεν ὁ σπείρων τοῦ σπεῖ-
αι τὸν σπόρον αὐτου· καὶ ἐν
ῷ σπείρειν αὐτὸν, ὃ μὲν ἔπεσε
αρὰ τὴν ὁδὸν, καὶ κατεπατήθη,
αὶ τὰ πετεινὰ τοῦ οὐρανοῦ κα-
φαγεν αὐτό.
6 Καὶ ἕτερον ἔπεσεν ἐπὶ τὴν
έτραν, καὶ φυὲν ἐξηράνθη, διὰ
ὸ μὴ ἔχειν ἰκμάδα.
7 Καὶ ἕτερον ἔπεσεν ἐν μέσῳ
ῶν ἀκανθῶν, καὶ συμφυεῖσαι αἱ
κανθαι ἀπέπνιξαν αὐτό.
8 Καὶ ἕτερον ἔπεσεν ἐπὶ τὴν
ῆν τὴν ἀγαθὴν, καὶ φυὲν ἐποί-
σε καρπὸν ἑκατονταπλασίονα.
αῦτα λέγων ἐφώνει, Ὁ ἔχων
τα ἀκούειν, ἀκουέτω.
9 Ἐπηρώτων δὲ αὐτὸν οἱ μα-
θταὶ αὐτοῦ λέγοντες, τίς εἴη ἡ
αραβολὴ αὕτη;
10 ὁ δὲ εἶπεν, Ὑμῖν δέδοται
γῶναι τὰ μυστήρια τῆς βασι-
ίας τοῦ Θεοῦ· τοῖς δὲ λοιποῖς
ἐν παραβολαῖς, ἵνα βλέποντες μὴ
βλέπωσι, καὶ ἀκούοντες μὴ συνι-
ῶσιν.

11 Ἔστι δὲ αὕτη ἡ παραβολή· ὁ σπόρος ἐστὶν ὁ λόγος τοῦ Θεοῦ·

12 Οἱ δὲ παρὰ τὴν ὁδὸν, εἰσὶν οἱ ἀκούοντες, εἶτα ἔρχεται ὁ διάβολος καὶ αἴρει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν, ἵνα μὴ πιστεύσαντες σωθῶσιν.

13 Οἱ δὲ ἐπὶ τῆς πέτρας, οἳ ὅταν ἀκούσωσι, μετὰ χαρᾶς δέχονται τὸν λόγον, καὶ οὗτοι ῥίζαν οὐκ ἔχουσιν, οἳ πρὸς καιρὸν πιστεύουσι, καὶ ἐν καιρῷ πειρασμοῦ ἀφίστανται.

14 Τὸ δὲ εἰς τὰς ἀκάνθας πεσὸν, οὗτοί εἰσιν οἱ ἀκούσαντες, καὶ ὑπὸ μεριμνῶν καὶ πλούτου καὶ ἡδονῶν τοῦ βίου πορευόμενοι συμπνίγονται, καὶ οὐ τελεσφοροῦσι.

15 Τὸ δὲ ἐν τῇ καλῇ γῇ, οὗτοί εἰσιν οἵτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ, ἀκούσαντες, τὸν λόγον κατέχουσι, καὶ καρποφοροῦσιν ἐν ὑπομονῇ.

16 ΟΥΔΕΙΣ δὲ λύχνον ἅψας, καλύπτει αὐτὸν σκεύει, ἢ ὑποκάτω κλίνης τίθησιν· ἀλλ' ἐπὶ λυχνίας ἐπιτίθησιν, ἵνα οἱ εἰσπορευόμενοι βλέπωσι τὸ φῶς.

17 Οὐ γάρ ἐστι κρυπτὸν, ὃ οὐ φανερὸν γενήσεται· οὐδὲ ἀπόκρυφον, ὃ οὐ γνωσθήσεται, καὶ εἰς φανερὸν ἔλθῃ.

18 Βλέπετε οὖν πῶς ἀκούετε· ὃς γὰρ ἂν ἔχῃ, δοθήσεται αὐτῷ· καὶ ὃς ἂν μὴ ἔχῃ, καὶ ὃ δοκεῖ ἔχειν, ἀρθήσεται ἀπ' αὐτοῦ.

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Chap. VIII., ver. 2. Μαγδαληνὴ. ẞe note, Matt., xxvii., 56.—ἑπτὰ. mp. Matt., xii., 45; Luke, xi., 26; Sam., ii., 5, &c.

3. ἐπιτρόπου. See note, Matt., xx., 8. In Latin, *procurator*, as by Cæsar. is thought by some that Chuza was rod's deputy in the government.

4. *Comp.* notes, Matt., xiii., 4, &c.

7. ἀπέπνιξαν, 1*st aor.* of ἀποπνίγω.

14. πορευόμενοι, "as they go along in or through life." Some regard the participle as pleonastic.

16–18. *Comp.* Matt., v., 15; x., 26; xxv., 29; Mark, iv., 21, *et seqq.*—ἀρθήσεται, *fut. pass.* of αἴρω, *tollo.*

19 ΠΑΡΕΓΕΝΟΝΤΟ δὲ πρὸς αὐτὸν ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ οὐκ ἠδύναντο συντυχεῖν αὐτῷ διὰ τὸν ὄχλον.

20 Καὶ ἀπηγγέλη αὐτῷ, λεγόντων, Ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἑστήκασιν ἔξω, ἰδεῖν σε θέλοντες.

21 Ὁ δὲ ἀποκριθεὶς εἶπε πρὸς αὐτοὺς, Μήτηρ μου καὶ ἀδελφοί μου οὗτοί εἰσιν, οἱ τὸν λόγον τοῦ Θεοῦ ἀκούοντες καὶ ποιοῦντες αὐτόν.

22 ΚΑΙ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς ἐνέβη εἰς πλοῖον καὶ οἱ μαθηταὶ αὐτοῦ, καὶ εἶπε πρὸς αὐτοὺς, Διέλθωμεν εἰς τὸ πέραν τῆς λίμνης· καὶ ἀνήχθησαν.

23 Πλεόντων δὲ αὐτῶν ἀφύπνωσε. καὶ κατέβη λαῖλαψ ἀνέμου εἰς τὴν λίμνην, καὶ συνεπληροῦντο, καὶ ἐκινδύνευον.

24 Προσελθόντες δὲ διήγειραν αὐτὸν, λέγοντες, Ἐπιστάτα, ἐπιστάτα, ἀπολλύμεθα. Ὁ δὲ ἐγερθεὶς ἐπετίμησε τῷ ἀνέμῳ καὶ τῷ κλύδωνι τοῦ ὕδατος· καὶ ἐπαύσαντο, καὶ ἐγένετο γαλήνη.

25 Εἶπε δὲ αὐτοῖς, Ποῦ ἐστιν ἡ πίστις ὑμῶν; Φοβηθέντες δὲ ἐθαύμασαν, λέγοντες πρὸς ἀλλήλους, Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ τοῖς ἀνέμοις ἐπιτάσσει κα[ὶ] τῷ ὕδατι, καὶ ὑπακούουσιν αὐτῷ;

26 ΚΑΙ κατέπλευσαν εἰς τὴ[ν] χώραν τῶν Γαδαρηνῶν, ἥτις ἐσ[τὶν] ἀντιπέραν τῆς Γαλιλαίας.

27 Ἐξελθόντι δὲ αὐτῷ ἐπ[ὶ] τὴν γῆν, ὑπήντησεν αὐτῷ ἀνή[ρ] τις ἐκ τῆς πόλεως, ὃς εἶχε δαι[μόνια] ἐκ χρόνων ἱκανῶν, κα[ὶ] ἱμάτιον οὐκ ἐνεδιδύσκετο, καὶ ἐ[ν] οἰκίᾳ οὐκ ἔμενεν, ἀλλ' ἐν τοῖ[ς] μνήμασιν.

28 Ἰδὼν δὲ τὸν Ἰησοῦν, κα[ὶ] ἀνακράξας, προσέπεσεν αὐτῷ, κα[ὶ] φωνῇ μεγάλῃ εἶπε, Τί ἐμοὶ κα[ὶ] σοὶ, Ἰησοῦ, υἱὲ τοῦ Θεοῦ το[ῦ] ὑψίστου; δέομαί σου, μή με βα[σ]ανίσῃς.

29 Παρήγγειλε γὰρ τῷ πνε[ύ]ματι τῷ ἀκαθάρτῳ ἐξελθεῖν ἀπ[ὸ] τοῦ ἀνθρώπου· πολλοῖς γὰρ χρ[ό]νοις συνηρπάκει αὐτὸν, καὶ ἐδε[σ]μεῖτο ἁλύσεσι καὶ πέδαις φ[υ]λασσόμενος, καὶ διαῤῥήσσων τ[ὰ] δεσμὰ ἠλαύνετο ὑπὸ τοῦ δαίμ[ο]νος εἰς τὰς ἐρήμους.

30 Ἐπηρώτησε δὲ αὐτὸν ὁ Ἰ[η]σοῦς λέγων, Τί σοι ἐστὶν ὄνομ[α]; Ὁ δὲ εἶπε, Λεγεών· ὅτι δαιμόν[ια] πολλὰ εἰσῆλθεν εἰς αὐτόν.

31 Καὶ παρεκάλει αὐτὸν ἵ[να] μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν ἄβυ[σ]σον ἀπελθεῖν.

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19. *Conf.* Matt., xii., 46, *et* xiii., 55.

20. *ἀπηγγέλη αὐτῷ, λεγόντων.* Some understand *τινῶν*, or *αὐτῶν*: perhaps it is better to make *λέγοντων*, not the genitive absolute, but governed by *ἀπὸ*, from *ἀπηγγέλη*. Herodotus uses a similar construction: *τῷ χρυσέῳ ἐπιγέγραπται, Λακεδαιμονίων φαμένων εἶναι ἀνάθημα.*

22. *ἀνήχθησαν*, "set sail," a nautical term, the opposite to which is *κατάγεσθαι.—ἀνήχθησαν* (*ἀνάγω*).

23. *ἀφύπνωσε, obdormivit,* a very rare sense. The verb usually means just the opposite. *Comp.* Martyrdom of Ignat., § 5.—*συνεπληροῦντο*, "they were filling," for *συνεπληροῦτο πλοῖον.* See Matt., viii., 24.

26. *Γαδαρηνῶν.* See note, Mat[t.,] viii., 28.

27. *ἀνήρ τις.* St. Matthew sa[ys] there were two men.—*ἐκ τῆς πόλε[ως]* a native of the city or belonging [to] the city, though now living in t[he] tombs.—*χρόνων ἱκανῶν*, equivalent meaning to *πολλοῖς χρόνοις*, verse [29].

31. *ἄβυσσον, scil. χώραν*, the botto[m]less place, from *α* and *βυσσός*, Io[nic] for *βυθός, fundus*, the place of uncle[an] spirits detained captive till the res[ur]rection, Tartarus. See Rev., ix., xx., 1–3. *Comp.* 2 Pet., ii., 4.

32 Ἦν δὲ ἐκεῖ ἀγέλη χοίρων ἱκανῶν βοσκομένων ἐν τῷ ὄρει· καὶ παρεκάλουν αὐτὸν ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἐκείνους εἰσελθεῖν. καὶ ἐπέτρεψεν αὐτοῖς.

33 Ἐξελθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου εἰσῆλθεν εἰς τοὺς χοίρους· καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν λίμνην, καὶ ἀπεπνίγη.

34 Ἰδόντες δὲ οἱ βόσκοντες τὸ γεγενημένον, ἔφυγον, καὶ ἀπελθόντες ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς.

35 Ἐξῆλθον δὲ ἰδεῖν τὸ γεγονός· καὶ ἦλθον πρὸς τὸν Ἰησοῦν, καὶ εὗρον καθήμενον τὸν ἄνθρωπον, ἀφ' οὗ τὰ δαιμόνια ἐξεληλύθει, ἱματισμένον καὶ σωφρονοῦντας παρὰ τοὺς πόδας τοῦ Ἰησοῦ· καὶ ἐφοβήθησαν.

36 Ἀπήγγειλαν δὲ αὐτοῖς καὶ οἱ ἰδόντες, πῶς ἐσώθη ὁ δαιμονισθείς.

37 Καὶ ἠρώτησαν αὐτὸν ἅπαν τὸ πλῆθος τῆς περιχώρου τῶν Γαδαρηνῶν ἀπελθεῖν ἀπ' αὐτῶν, ὅτι φόβῳ μεγάλῳ συνείχοντο· αὐτὸς δὲ ἐμβὰς εἰς τὸ πλοῖον, ὑπέστρεψεν.

38 Ἐδέετο δὲ αὐτοῦ ὁ ἀνὴρ ἀφ' οὗ ἐξεληλύθει τὰ δαιμόνια, εἶναι σὺν αὐτῷ. ἀπέλυσε δὲ αὐτὸν ὁ Ἰησοῦς, λέγων,

39 Ὑπόστρεφε εἰς τὸν οἶκόν σου, καὶ διηγοῦ ὅσα ἐποίησέ σοι ὁ Θεός. Καὶ ἀπῆλθε, καθ' ὅλην τὴν πόλιν κηρύσσων ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς.

40 ἘΓΕΝΕΤΟ δὲ ἐν τῷ ὑποστρέψαι τὸν Ἰησοῦν, ἀπεδέξατο αὐτὸν ὁ ὄχλος· ἦσαν γὰρ πάντες προσδοκῶντες αὐτόν.

41 ΚΑΙ ἰδού, ἦλθεν ἀνὴρ ᾧ ὄνομα Ἰάειρος, καὶ αὐτὸς ἄρχων τῆς συναγωγῆς ὑπῆρχε, καὶ πεσὼν παρὰ τοὺς πόδας τοῦ Ἰησοῦ, παρεκάλει αὐτὸν εἰσελθεῖν εἰς τὸν οἶκον αὐτοῦ·

42 ὅτι θυγάτηρ μονογενὴς ἦν αὐτῷ ὡς ἐτῶν δώδεκα, καὶ αὕτη ἀπέθνησκεν. ἐν δὲ τῷ ὑπάγειν αὐτὸν, οἱ ὄχλοι συνέπνιγον αὐτόν.

43 Καὶ γυνὴ οὖσα ἐν ῥύσει αἵματος ἀπὸ ἐτῶν δώδεκα, ἥτις εἰς ἰατροὺς προσαναλώσασα ὅλον τὸν βίον, οὐκ ἴσχυσεν ὑπ' οὐδενὸς θεραπευθῆναι,

44 προσελθοῦσα ὄπισθεν, ἥψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ παραχρῆμα ἔστη ἡ ῥύσις τοῦ αἵματος αὐτῆς.

45 Καὶ εἶπεν ὁ Ἰησοῦς, Τίς ὁ ἁψάμενός μου; Ἀρνουμένων δὲ πάντων, εἶπεν ὁ Πέτρος καὶ οἱ μετ' αὐτοῦ, Ἐπιστάτα, οἱ ὄχλοι συνέχουσί σε καὶ ἀποθλίβουσι, καὶ λέγεις, Τίς ὁ ἁψάμενός μου;

46 Ὁ δὲ Ἰησοῦς εἶπεν, Ἥψατό μου τίς· ἐγὼ γὰρ ἔγνων δύναμιν ἐξελθοῦσαν ἀπ' ἐμοῦ.

47 Ἰδοῦσα δὲ ἡ γυνὴ ὅτι οὐκ ἔλαθε, τρέμουσα ἦλθε, καὶ προσπεσοῦσα αὐτῷ, δι' ἣν αἰτίαν ἥψατο αὐτοῦ, ἀπήγγειλεν αὐτῷ ἐνώπιον παντὸς τοῦ λαοῦ, καὶ ὡς ἰάθη παραχρῆμα.

48 Ὁ δὲ εἶπεν αὐτῇ, Θάρσει, θύγατερ, ἡ πίστις σου σέσωκέ σε· πορεύου εἰς εἰρήνην.

49 Ἔτι αὐτοῦ λαλοῦντος, ἔρ-

32. *ἀγέλη χοίρων*, the number of [s]wine, according to St. Mark (ch. v., [13]), was about two thousand.

40. *ὑποστρέψαι*, *i. e.*, to Capernaum. [M]att., ix., 1.—*ἀπεδέξατο*, "received [hi]m joyfully." *Comp.* Acts, xv., 4; xviii., 27. The preposition gives an intensive meaning to the verb.

41. See notes, Matt., ix., 18, *et seqq.*

42. *ἀπέθνησκεν*, "was dying, or at the point of death." *Comp.* St. Mark (ch. v., 23), *ἐσχάτως ἔχει.*

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χεταί τις παρὰ τοῦ ἀρχισυναγωγου, λέγων αὐτῷ, Ὅτι τέθνηκεν ἡ θυγάτηρ σου· μὴ σκύλλε τὸν διδάσκαλον.

50 Ὁ δὲ Ἰησοῦς ἀκούσας ἀπεκρίθη αὐτῷ, λέγων, Μὴ φοβοῦ· μόνον πίστευε, καὶ σωθήσεται.

51 Εἰσελθὼν δὲ εἰς τὴν οἰκίαν, οὐκ ἀφῆκεν εἰσελθεῖν οὐδένα, εἰ μὴ Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην, καὶ τὸν πατέρα τῆς παιδὸς καὶ τὴν μητέρα.

52 Ἔκλαιον δὲ πάντες, καὶ ἐκόπτοντο αὐτήν. ὁ δὲ εἶπε, Μὴ κλαίετε· οὐκ ἀπέθανεν, ἀλλὰ καθεύδει.

53 Καὶ κατεγέλων αὐτοῦ, εἰδότες ὅτι ἀπέθανεν.

54 Αὐτὸς δὲ ἐκβαλὼν ἔξω πάντας, καὶ κρατήσας τῆς χειρὸς αὐτῆς, ἐφώνησε λέγων, Ἡ παῖς, ἐγείρου.

55 Καὶ ἐπέστρεψε τὸ πνεῦμα αὐτῆς, καὶ ἀνέστη παραχρῆμα· καὶ διέταξεν αὐτῇ δοθῆναι φαγεῖν.

56 Καὶ ἐξέστησαν οἱ γονεῖς αὐτῆς· ὁ δὲ παρήγγειλεν αὐτοῖς μηδενὶ εἰπεῖν τὸ γεγονός.

## ΚΕΦ. θ΄. 9.

1 ΣΥΓΚΑΛΕΣΑΜΕΝΟΣ δὲ τοὺς δώδεκα μαθητὰς αὐτοῦ, ἔδωκεν αὐτοῖς δύναμιν καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια, καὶ νόσους θεραπεύειν·

2 Καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ Θεοῦ, καὶ ἰᾶσθαι τοὺς ἀσθενοῦντας.

3 Καὶ εἶπε πρὸς αὐτούς, Μηδὲν αἴρετε εἰς τὴν ὁδόν· μήτε ῥάβδους, μήτε πήραν, μήτε ἄρτον, μήτε ἀργύριον, μήτε ἀνὰ δύο χιτῶνας ἔχειν.

4 Καὶ εἰς ἣν ἂν οἰκίαν εἰσέλθητε, ἐκεῖ μένετε, καὶ ἐκεῖθεν ἐξέρχεσθε.

5 Καὶ ὅσοι ἂν μὴ δέξωνται ὑμᾶς, ἐξερχόμενοι ἀπὸ τῆς πόλεως ἐκείνης, καὶ τὸν κονιορτὸν ἀπὸ τῶν ποδῶν ὑμῶν ἀποτινάξατε, εἰς μαρτύριον ἐπ' αὐτούς.

6 Ἐξερχόμενοι δὲ διήρχοντο κατὰ τὰς κώμας, εὐαγγελιζόμενοι καὶ θεραπεύοντες πανταχοῦ.

7 ἬΚΟΥΣΕ δὲ Ἡρώδης ὁ τετράρχης τὰ γινόμενα ὑπ' αὐτοῦ πάντα· καὶ διηπόρει, διὰ τὸ λέγεσθαι ὑπό τινων, Ὅτι Ἰωάννης ἐγήγερται ἐκ νεκρῶν·

8 ὑπό τινων δὲ, Ὅτι Ἠλίας ἐφάνη· ἄλλων δὲ, Ὅτι προφήτης εἷς τῶν ἀρχαίων ἀνέστη.

9 Καὶ εἶπεν ὁ Ἡρώδης, Ἰωάννην ἐγὼ ἀπεκεφάλισα· τίς δ[illegible] ἐστιν οὗτος, περὶ οὗ ἐγὼ ἀκού[illegible] τοιαῦτα; Καὶ ἐζήτει ἰδεῖν αὐτόν.

10 ΚΑΙ ὑποστρέψαντες οἱ ἀπόστολοι διηγήσαντο αὐτῷ ὅσ[illegible] ἐποίησαν· καὶ παραλαβὼν αὐτοὺς, ὑπεχώρησε κατ' ἰδίαν εἰ[illegible] τόπον ἔρημον πόλεως καλουμένη[illegible] Βηθσαϊδά.

11 Οἱ δὲ ὄχλοι γνόντες ἠκ[illegible]λούθησαν αὐτῷ· καὶ δεξάμενο[illegible] αὐτοὺς, ἐλάλει αὐτοῖς περὶ τῆ[illegible] βασιλείας τοῦ Θεοῦ, καὶ το[illegible] χρείαν ἔχοντας θεραπείας ἰᾶτο.

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54. *ἡ παῖς*, *nom.* for *vocat.*, as often in Scripture and classic authors.

Chap. IX., ver. 1. See notes, Matt., x., 1, *et seqq.*

2. *ἀπέστειλεν*, he sent them forth two and two. See Mark, vi., 7.

3. *ἀνὰ*, "apiece." *ἀνά* is here us[illegible] adverbially, as in Matt., xx., 9, 10.

7. *διηπόρει*, "was perplexed," i[illegible]porting a mixture of doubt and fear.

9. *ἐζήτει*. See ch. xxiii., 8.

10. *Βηθσαϊδά*. *Conf.* Matt., xi., 2[illegible]

11. *γνόντες*, 2*d aor. part.* of *γινώσκ*[illegible]

12 Ἡ δὲ ἡμέρα ἤρξατο κλίνειν· προσελθόντες δὲ οἱ δώδεκα εἶπον αὐτῷ, Ἀπόλυσον τὸν ὄχλον, ἵνα ἀπελθόντες εἰς τὰς κύκλῳ κώμας καὶ τοὺς ἀγροὺς καταλύσωσι, καὶ εὕρωσιν ἐπισιτισμόν· ὅτι ὧδε ἐν ἐρήμῳ τόπῳ ἐσμέν.

13 Εἶπε δὲ πρὸς αὐτοὺς, Δότε αὐτοῖς ὑμεῖς φαγεῖν. Οἱ δὲ εἶπον, Οὐκ εἰσὶν ἡμῖν πλεῖον ἢ πέντε ἄρτοι καὶ δύο ἰχθύες, εἰ μήτι πορευθέντες ἡμεῖς ἀγοράσωμεν εἰς πάντα τὸν λαὸν τοῦτον βρώματα·

14 ἦσαν γὰρ ὡσεὶ ἄνδρες πεντακισχίλιοι. Εἶπε δὲ πρὸς τοὺς μαθητὰς αὐτοῦ, Κατακλίνατε αὐτοὺς κλισίας ἀνὰ πεντήκοντα.

15 Καὶ ἐποίησαν οὕτω, καὶ ἀνέκλιναν ἅπαντας.

16 Λαβὼν δὲ τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν, εὐλόγησεν αὐτοὺς, καὶ κατέκλασε, καὶ ἐδίδου τοῖς μαθηταῖς παραθεῖναι τῷ ὄχλῳ.

17 Καὶ ἔφαγον καὶ ἐχορτάσθησαν πάντες· καὶ ἤρθη τὸ περισσεῦσαν αὐτοῖς κλασμάτων, κόφινοι δώδεκα.

18 ΚΑΙ ἐγένετο ἐν τῷ εἶναι αὐτὸν προσευχόμενον καταμόνας, συνῆσαν αὐτῷ οἱ μαθηταὶ, καὶ ἐπηρώτησεν αὐτοὺς λέγων, Τίνα με λέγουσιν οἱ ὄχλοι εἶναι;

19 Οἱ δὲ ἀποκριθέντες εἶπον, Ἰωάννην τὸν βαπτιστήν· ἄλλοι δὲ Ἠλίαν. ἄλλοι δὲ, ὅτι προφήτης τις τῶν ἀρχαίων ἀνέστη.

20 Εἶπε δὲ αὐτοῖς, Ὑμεῖς δὲ τίνα με λέγετε εἶναι; Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπε, Τὸν Χριστὸν τοῦ Θεοῦ.

21 Ὁ δὲ ἐπιτιμήσας αὐτοῖς, παρήγγειλε μηδενὶ εἰπεῖν τοῦτο,

22 Εἰπὼν, Ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκτανθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.

23 ἜΛΕΓΕ δὲ πρὸς πάντας, Εἴ τις θέλει ὀπίσω μου ἐλθεῖν, ἀπαρνησάσθω ἑαυτὸν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καθ' ἡμέραν, καὶ ἀκολουθείτω μοι.

24 Ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, οὗτος σώσει αὐτήν.

25 Τί γὰρ ὠφελεῖται ἄνθρωπος, κερδήσας τὸν κόσμον ὅλον, ἑαυτὸν δὲ ἀπολέσας ἢ ζημιωθείς;

26 Ὃς γὰρ ἂν ἐπαισχυνθῇ με καὶ τοὺς ἐμοὺς λόγους, τοῦτον ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται, ὅταν ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ πατρὸς καὶ τῶν ἁγίων ἀγγέλων.

27 Λέγω δὲ ὑμῖν ἀληθῶς, εἰσί τινες τῶν ὧδε ἑστηκότων, οἳ οὐ μὴ γεύσονται θανάτου, ἕως ἂν ἴδωσι τὴν βασιλείαν τοῦ Θεοῦ.

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12. *κλίνειν, scil. εἰς ἑσπέραν.* See Judg., xix., 9, *Septuag.* This verb is used for *ad finem vergere*, without reference to the going down of the sun. *Conf.* ch. xxiv., 29.—*ἀγροὺς*, answering to our word *farms*, that is, the scattered farm-houses.—*καταλύσωσι.* See note, ch. xix., 7.

13. *οἱ δὲ εἶπον*, this was Andrew's remark. See Jno., vi., 8.

14. *πεντακισχίλιοι*, besides women and children. Matt., xiv., 21.—*κλισίας*, "in companies:" *κατὰ understood.*

17. *ἤρθη*, from *αἴρω*, *tollo.*

18. *καταμόνας*, *adv.*, "in private or alone."—*συνῆσαν* (*σύνειμι*).

23. *πάντας*, all the people, as well as his disciples. Mark, viii., 34.

27. See note, Matt., xvi., 28.

28 ἘΓΕΝΕΤΟ δὲ μετὰ τοὺς λόγους τούτους ὡσεὶ ἡμέραι ὀκτὼ, καὶ παραλαβὼν τὸν Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον, ἀνέβη εἰς τὸ ὄρος προσεύξασθαι.

29 Καὶ ἐγένετο ἐν τῷ προσεύχεσθαι αὐτὸν τὸ εἶδος τοῦ προσώπου αὐτοῦ ἕτερον, καὶ ὁ ἱματισμὸς αὐτοῦ λευκὸς ἐξαστράπτων.

30 Καὶ ἰδοὺ, ἄνδρες δύο συνελάλουν αὐτῷ, οἵτινες ἦσαν Μωσῆς καὶ Ἠλίας·

31 Οἳ ὀφθέντες ἐν δόξῃ ἔλεγον τὴν ἔξοδον αὐτοῦ, ἣν ἔμελλε πληροῦν ἐν Ἱερουσαλήμ.

32 Ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν βεβαρημένοι ὕπνῳ· διαγρηγορήσαντες δὲ εἶδον τὴν δόξαν αὐτοῦ, καὶ τοὺς δύο ἄνδρας τοὺς συνεστῶτας αὐτῷ.

33 Καὶ ἐγένετο ἐν τῷ διαχωρίζεσθαι αὐτοὺς ἀπ' αὐτοῦ, εἶπεν ὁ Πέτρος πρὸς τὸν Ἰησοῦν, Ἐπιστάτα, καλόν ἐστιν ἡμᾶς ὧδε εἶναι· καὶ ποιήσωμεν σκηνὰς τρεῖς, μίαν σοὶ, καὶ Μωσεῖ μίαν, καὶ μίαν Ἠλίᾳ· μὴ εἰδὼς ὃ λέγει.

34 Ταῦτα δὲ αὐτοῦ λέγοντος, ἐγένετο νεφέλη καὶ ἐπεσκίασεν αὐτούς· ἐφοβήθησαν δὲ ἐν τῷ ἐκείνους εἰσελθεῖν εἰς τὴν νεφέλην.

35 Καὶ φωνὴ ἐγένετο ἐκ τῆς νεφέλης, λέγουσα, Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητὸς, αὐτοῦ ἀκούετε.

36 Καὶ ἐν τῷ γενέσθαι τὴν φωνὴν, εὑρέθη ὁ Ἰησοῦς μόνος. καὶ αὐτοὶ ἐσίγησαν, καὶ οὐδενὶ ἀπήγγειλαν ἐν ἐκείναις ταῖς ἡμέραις οὐδὲν ὧν ἑωράκασιν.

37 ἘΓΕΝΕΤΟ δὲ ἐν τῇ ἑξῆς ἡμέρᾳ, κατελθόντων αὐτῶν ἀπὸ τοῦ ὄρους, συνήντησεν αὐτῷ ὄχλος πολύς.

38 Καὶ ἰδοὺ, ἀνὴρ ἀπὸ τοῦ ὄχλου ἀνεβόησε, λέγων, Διδάσκαλε, δέομαί σου, ἐπίβλεψον ἐπὶ τὸν υἱόν μου, ὅτι μονογενής ἐστί μοι·

39 καὶ ἰδοὺ, πνεῦμα λαμβάνει αὐτὸν, καὶ ἐξαίφνης κράζει, καὶ σπαράσσει αὐτὸν μετὰ ἀφροῦ, καὶ μόγις ἀποχωρεῖ ἀπ' αὐτοῦ, συντρίβον αὐτόν.

40 Καὶ ἐδεήθην τῶν μαθητῶν σου, ἵνα ἐκβάλλωσιν αὐτὸ, καὶ οὐκ ἠδυνήθησαν.

41 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Ὦ γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε ἔσομαι πρὸς ὑμᾶς, καὶ ἀνέξομαι ὑμῶν; προσάγαγε ὧδε τὸν υἱόν σου.

42 Ἔτι δὲ προσερχομένου αὐτοῦ, ἔῤῥηξεν αὐτὸν τὸ δαιμόνιον καὶ συνεσπάραξεν· ἐπετίμησε δὲ ὁ Ἰησοῦς τῷ πνεύματι τῷ ἀκαθάρτῳ, καὶ ἰάσατο τὸν παῖδα,

28. *ὡσεὶ ἡμέραι ὀκτὼ: ἦσαν understood;* and before *ἐγένετο* understand *τοῦτο*, which will be connected with *καὶ παραλαβὼν*, "there were about eight days," being parenthetical. Others suppose *ἡμέραι* to be the *nom.* to *ἐγένετο*, and quote Herodotus, i., 26, as using similar construction: *ἔστι δὲ μεταξὺ τῆς πόλιος—καὶ τοῦ νηοῦ ἑπτὰ στάδιοι.* St. Matthew says it was "*six* days after;" St. Luke, "about *eight* days:" the latter includes the days, one at the beginning, the other at the end of his enumeration. See Matt., xvii., 1, *et seqq.*

31. *ἔξοδον*, "his death." See 2 Pet., i., 15. *Comp.* Latin *exitus* and *excessus, scil. e vita.* There may be allusion intended to the Exodus from Egypt, as typifying the deliverance from the bondage of sin effected by the death of Christ. See Heb., xi., 22; John, xiii., 1.

32. *Conf.* Dan., viii., 18; x., 9.

33. *καὶ ποιήσωμεν*, "let us then, or therefore, make," &c.

37. *ἑξῆς*, for *καθ' ἑξῆς*; often written as one word, *καθεξῆς*.

41. *διεστραμμένη, perf. pass. partic.* of *διαστρέφω.—πρὸς ὑμᾶς, apud vos.*

*καὶ ἀπέδωκεν αὐτὸν τῷ πατρὶ αὐτοῦ.*

43 Ἐξεπλήσσοντο δὲ πάντες ἐπὶ τῇ μεγαλειότητι τοῦ Θεοῦ. Πάντων δὲ θαυμαζόντων ἐπὶ πᾶσιν οἷς ἐποίησεν ὁ Ἰησοῦς, εἶπε πρὸς τοὺς μαθητὰς αὐτοῦ,

44 Θέσθε ὑμεῖς εἰς τὰ ὦτα ὑμῶν τοὺς λόγους τούτους· ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς χεῖρας ἀνθρώπων.

45 Οἱ δὲ ἠγνόουν τὸ ῥῆμα τοῦτο, καὶ ἦν παρακεκαλυμμένον ἀπ' αὐτῶν, ἵνα μὴ αἴσθωνται αὐτό· καὶ ἐφοβοῦντο ἐρωτῆσαι αὐτὸν περὶ τοῦ ῥήματος τούτου.

46 Εἰσῆλθε δὲ διαλογισμὸς ἐν αὐτοῖς, τὸ, τίς ἂν εἴη μείζων αὐτῶν.

47 Ὁ δὲ Ἰησοῦς ἰδὼν τὸν διαλογισμὸν τῆς καρδίας αὐτῶν, ἐπιλαβόμενος παιδίου, ἔστησεν αὐτὸ παρ' ἑαυτῷ,

48 καὶ εἶπεν αὐτοῖς, Ὃς ἐὰν δέξηται τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὃς ἐὰν ἐμὲ δέξηται, δέχεται τὸν ἀποστείλαντά με. Ὁ γὰρ μικρότερος ἐν πᾶσιν ὑμῖν ὑπάρχων, οὗτος ἔσται μέγας.

49 ἈΠΟΚΡΙΘΕΙΣ δὲ ὁ Ἰωάννης εἶπεν, Ἐπιστάτα, εἴδομέν τινα ἐπὶ τῷ ὀνόματί σου ἐκβάλλοντα τὰ δαιμόνια· καὶ ἐκωλύσαμεν αὐτὸν, ὅτι οὐκ ἀκολουθεῖ μεθ' ἡμῶν.

50 Καὶ εἶπε πρὸς αὐτὸν ὁ Ἰησοῦς, Μὴ κωλύετε· ὃς γὰρ οὐκ ἔστι καθ' ἡμῶν, ὑπὲρ ἡμῶν ἐστιν.

51 ἘΓΕΝΕΤΟ δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήψεως αὐτοῦ, καὶ αὐτὸς τὸ πρόσωπον αὐτοῦ ἐστήριξε τοῦ πορεύεσθαι εἰς Ἱερουσαλήμ.

52 Καὶ ἀπέστειλεν ἀγγέλους πρὸ προσώπου αὐτοῦ· καὶ πορευθέντες εἰσῆλθον εἰς κώμην Σαμαρειτῶν, ὥστε ἑτοιμάσαι αὐτῷ.

53 Καὶ οὐκ ἐδέξαντο αὐτὸν, ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἱερουσαλήμ.

54 Ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ Ἰάκωβος καὶ Ἰωάννης εἶπον, Κύριε, θέλεις εἴπωμεν πῦρ καταβῆναι ἀπὸ τοῦ οὐρανοῦ, καὶ ἀναλῶσαι αὐτοὺς, ὡς καὶ Ἠλίας ἐποίησε;

55 Στραφεὶς δὲ ἐπετίμησεν αὐτοῖς, καὶ εἶπεν, Οὐκ οἴδατε οἵου πνεύματός ἐστε ὑμεῖς·

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44. *ὑμεῖς*, emphatic. "Do *you*, my disciples, mark well what I now say to you."

45. *ἠγνόουν* (*ἀγνοέω*)—*ἵνα μή*. See note, Matthew, i., 22.

46. *τὸ, τίς ἂν εἴη*. See, respecting the use of *τὸ*, note, ch. i., 62.

48. *μέγας*: this and *μείζων* (verse 46) are for *μέγιστος*.

49, 50. See note, Mark, ix., 38.

51. *συμπληροῦσθαι*, used to signify a portion of time *fully come*. Here the verb relates to a period *very near at hand*.—*ἀναλήψεως*, "the being received up (into heaven)," which not long after took place. Campbell translates, by "removal." Hammond supposes it to refer to the Saviour's being lifted up on the cross. The verb *ἀναλαμβάνειν* is frequently used with reference to the Ascension. Mark, xvi., 19; Acts, i., 2, 11, 22; 1 Tim., iii., 16.—*ἐστήριξε*, an expression denoting firm, fixed resolve.

52. *ἀγγέλους*, probably James and John. *Comp.* verse 54.—*ἑτοιμάσαι*, *scil. ξενίαν*. The Samaritans would not receive him, because he plainly showed a preference for Jerusalem as the place where God was to be worshiped. It is generally agreed that this was our Lord's last journey to Jerusalem.

54. See 2 Kings, i., 10.—*ἀναλῶσαι* (from *ἀναλίσκω*).

55. *οὐκ οἴδατε*, either affirmatively or interrogatively. On *πνεῦμα*, see note, Matt., i., 18. Here it relates to the temper and disposition of mind which their question displayed.

56 ὁ γὰρ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε ψυχὰς ἀνθρώπων ἀπολέσαι, ἀλλὰ σῶσαι. Καὶ ἐπορεύθησαν εἰς ἑτέραν κώμην.

57 ΕΓΕΝΕΤΟ δὲ πορευομένων αὐτῶν ἐν τῇ ὁδῷ, εἶπέ τις πρὸς αὐτὸν, Ἀκολουθήσω σοι ὅπου ἂν ἀπέρχῃ, κύριε.

58 Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς, Αἱ ἀλώπεκες φωλεοὺς ἔχουσι, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις· ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ.

59 Εἶπε δὲ πρὸς ἕτερον, Ἀκολούθει μοι. Ὁ δὲ εἶπε, Κύριε, ἐπίτρεψόν μοι ἀπελθόντι πρῶτον θάψαι τὸν πατέρα μου.

60 Εἶπε δὲ αὐτῷ ὁ Ἰησοῦς, Ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς· σὺ δὲ ἀπελθὼν διάγγελλε τὴν βασιλείαν τοῦ Θεοῦ.

61 Εἶπε δὲ καὶ ἕτερος, Ἀκολουθήσω σοι, κύριε· πρῶτον δὲ ἐπίτρεψόν μοι ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου.

62 Εἶπε δὲ πρὸς αὐτὸν ὁ Ἰησοῦς, Οὐδεὶς ἐπιβαλὼν τὴν χεῖρα αὐτοῦ ἐπ' ἄροτρον, καὶ βλέπων εἰς τὰ ὀπίσω, εὔθετός ἐστιν εἰς τὴν βασιλείαν τοῦ Θεοῦ.

## ΚΕΦ. ι΄. 10.

1 ΜΕΤΑ δὲ ταῦτα ἀνέδειξεν ὁ κύριος καὶ ἑτέρους ἑβδομήκοντα, καὶ ἀπέστειλεν αὐτοὺς ἀνὰ δύο πρὸ προσώπου αὐτοῦ, εἰς πᾶσαν πόλιν καὶ τόπον οὗ ἔμελλεν αὐτὸς ἔρχεσθαι.

2 Ἔλεγεν οὖν πρὸς αὐτοὺς, Ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι· δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ, ὅπως ἐκβάλλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ.

3 Ὑπάγετε· ἰδοὺ, ἐγὼ ἀποστέλλω ὑμᾶς ὡς ἄρνας ἐν μέσῳ λύκων.

4 Μὴ βαστάζετε βαλάντιον, μὴ πήραν, μηδὲ ὑποδήματα· καὶ μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε.

5 Εἰς ἣν δ' ἂν οἰκίαν εἰσέρχησθε, πρῶτον λέγετε, Εἰρήνη τῷ οἴκῳ τούτῳ.

6 Καὶ ἐὰν μὲν ᾖ ἐκεῖ ὁ υἱὸς εἰρήνης, ἐπαναπαύσεται ἐπ' αὐτὸν ἡ εἰρήνη ὑμῶν· εἰ δὲ μήγε, ἐφ' ὑμᾶς ἀνακάμψει.

7 Ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε,

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57. *τις*, one of the scribes. Matt., viii., 19.

60. *ἄφες—νεκρούς*: note that *νεκρούς* is used here in both literal and figurative sense. "Let the dead (in trespasses and sins) bury the (naturally) dead."—*ἄφες* (*ἀφίημι*).

61. *ἀποτάξασθαι*, to take leave, bid farewell. Doddridge refers it to the settling his affairs, &c.

62. A proverbial expression.

Chap. X., ver., 1. *ἀνέδειξεν*, "appointed," set forth, pointed out plainly, &c.—*ἑτέρους ἑβδομήκοντα*, "seventy others," besides the twelve Apostles. St. Luke alone notices the appointment of the seventy. It is thought by many that he himself was one of these. Some critics make the number to be seventy-two, to agree with the number of the Sanhedrim. See note, Matt., v., 22. *Comp.* Numb., xi., 11–30.—*ἀνὰ δύο*. See note, Mark, vi., 7. The twelve, also, were sent out in pairs.

2. *οὖν*, *porro*, "moreover."—*ἐκβάλλῃ*, *extrudat*. (Erasm.) See Matt., ix., 38, indicating some degree of compulsion. Some read *ἐκβάλῃ*.

4. *ἀσπάσησθε*, let not matters of mere compliment or ceremony detain you. Salutations in the East were very long and ceremonious. See 2 Kings, iv., 29.

6. *υἱὸς εἰρήνης*. See note, Matt., xxiii., 15. *Conf.* 1 Thess., v., 5.

4–16. Compare notes on Matt., x.

ἐσθίοντες καὶ πίνοντες τὰ παρ' αὐτῶν· ἄξιος γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ ἐστι. μὴ μεταβαίνετε ἐξ οἰκίας εἰς οἰκίαν.

8 Καὶ εἰς ἣν δ' ἂν πόλιν εἰσέρχησθε, καὶ δέχωνται ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα ὑμῖν,

9 καὶ θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς, καὶ λέγετε αὐτοῖς, Ἤγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ.

10 Εἰς ἣν δ' ἂν πόλιν εἰσέρχησθε, καὶ μὴ δέχωνται ὑμᾶς, ἐξελθόντες εἰς τὰς πλατείας αὐτῆς, εἴπατε,

11 Καὶ τὸν κονιορτὸν τὸν κολληθέντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν ἀπομασσόμεθα ὑμῖν· πλὴν τοῦτο γινώσκετε, ὅτι ἤγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ.

12 Λέγω δὲ ὑμῖν, ὅτι Σοδόμοις ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνεκτότερον ἔσται, ἢ τῇ πόλει ἐκείνῃ.

13 Οὐαί σοι, Χοραζὶν, οὐαί σοι, Βηθσαϊδά· ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ καθήμεναι μετενόησαν.

14 Πλὴν Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν τῇ κρίσει, ἢ ὑμῖν.

15 Καὶ σὺ, Καπερναοὺμ, ἡ ἕως τοῦ οὐρανοῦ ὑψωθεῖσα, ἕως ᾅδου καταβιβασθήσῃ.

16 Ὁ ἀκούων ὑμῶν, ἐμοῦ ἀκούει· καὶ ὁ ἀθετῶν ὑμᾶς, ἐμὲ ἀθετεῖ· ὁ δὲ ἐμὲ ἀθετῶν, ἀθετεῖ τὸν ἀποστείλαντά με.

17 ΥΠΕΣΤΡΕΨΑΝ δὲ οἱ ἑβδομήκοντα μετὰ χαρᾶς, λέγοντες, Κύριε, καὶ τὰ δαιμόνια ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματί σου.

18 Εἶπε δὲ αὐτοῖς, Ἐθεώρουν τὸν Σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ πεσόντα.

19 Ἰδοὺ, δίδωμι ὑμῖν τὴν ἐξουσίαν τοῦ πατεῖν ἐπάνω ὄφεων καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ· καὶ οὐδὲν ὑμᾶς οὐ μὴ ἀδικήσῃ.

20 Πλὴν ἐν τούτῳ μὴ χαίρετε, ὅτι τὰ πνεύματα ὑμῖν ὑποτάσσεται· χαίρετε δὲ μᾶλλον ὅτι τὰ

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12. Σοδόμοις (Σόδομα, ων, τὰ), one of the four cities of the Vale of Siddim, destroyed by fire from heaven, and covered by the Dead Sea. See Gen., xviii., 17, &c. *Conf.* Matt., x., 15.

13. Respecting Chorazin, Bethsaida, Tyre, and Sidon, see note, Matt., xi., 21.—*μετενόησαν* (*μετανοέω*).

15. Καπερναοὺμ. See Matt., iv., 13. The strong hyperbolical expressions here used denote the highest exaltation and the lowest depression. Similar figures are used by classic writers. *Conf.* Is., xiv., 13, 14, 15; lvii., 9.

17. Some considerable time must have elapsed between verse 16 and 17. The place to which they returned is entirely uncertain.—*ἐν τῷ ὀνόματί σου*, "through thy name;" the Saviour always wrought miracles by his own power and in his own name.

18. *ἐθεώρουν*. "I beheld Satan, the prince of the power of the air, the chief of the evil spirits, fall with the rapidity of lightning, in consequence of the powerful success of your preaching." See Jno., xii., 31; 2 Cor., iv., 4; Eph., vi., 12; and *comp.* Is., xiv., 12; Rev., xii., 7, *seqq.*

19. *Comp.* note, Mark, xvi., 17. Observe the accumulation of negative to increase the signification.

20. *τὰ ὀνόματα*, "rejoice that your names are enrolled in heaven" in the Book of Life; remembering always, however, that as a citizen may lose his rights of citizenship by bad conduct, and so have his name stricken out of the register, in the same way you may lose your privileges and your names be blotted out of the Lamb's Book of Life. *Conf.* Heb., xii., 23; Deut., xix., 14; xxix., 20; 2 Kings, xix., 27; Ps. lxix., 28; cix., 13; Is., iv., 3; Dan., xii., 4; Phil., iv., 3; Rev., xiii., 8; xxi., 27, &c.

*ὀνόματα ὑμῶν ἐγράφη ἐν τοῖς οὐρανοῖς.*

21 Ἐν *αὐτῇ τῇ ὥρᾳ ἠγαλλιάσατο τῷ πνεύματι ὁ* Ἰησοῦς *καὶ εἶπεν,* Ἐξομολογοῦμαί *σοι, πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις· ναὶ, ὁ πατὴρ, ὅτι οὕτως ἐγένετο εὐδοκία ἔμπροσθέν σου.* Καὶ *στραφεὶς πρὸς τοὺς μαθητὰς εἶπε,*

22 Πάντα *παρεδόθη μοι ὑπὸ τοῦ πατρός μου· καὶ οὐδεὶς γινώσκει τίς ἐστιν ὁ υἱὸς, εἰ μὴ ὁ πατὴρ, καὶ τίς ἐστιν ὁ πατὴρ, εἰ μὴ ὁ υἱὸς, καὶ ᾧ ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι.*

23 Καὶ *στραφεὶς πρὸς τοὺς μαθητὰς κατ' ἰδίαν εἶπε,* Μα*κάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε.*

24 *Λέγω γὰρ ὑμῖν, ὅτι πολλοὶ προφῆται καὶ βασιλεῖς ἠθέλησαν ἰδεῖν ἃ ὑμεῖς βλέπετε, καὶ οὐκ εἶδον· καὶ ἀκοῦσαι ἃ ἀκούετε, καὶ οὐκ ἤκουσαν.*

25 ΚΑΙ *ἰδοὺ, νομικός τις ἀνέστη, ἐκπειράζων αὐτὸν, καὶ λέγων,* Διδάσκαλε, *τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;*

26 Ὁ *δὲ εἶπε πρὸς αὐτὸν,* Ἐν *τῷ νόμῳ τί γέγραπται; πῶς ἀναγινώσκεις;*

27 Ὁ *δὲ ἀποκριθεὶς εἶπεν,* Ἀγαπήσεις Κύριον τὸν Θεόν σου, *ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου, καὶ ἐξ ὅλης τῆς διανοίας σου· καὶ τὸν πλησίον σου ὡς σεαυτόν.*

28 Εἶπε *δὲ αὐτῷ,* Ὀρθῶς *ἀπεκρίθης· τοῦτο ποίει, καὶ ζήσῃ.*

29 Ὁ *δὲ θέλων δικαιοῦν ἑαυτὸν, εἶπε πρὸς τὸν* Ἰησοῦν, Καὶ *τίς ἐστί μου πλησίον;*

30 Ὑπολαβὼν *δὲ ὁ* Ἰησοῦς *εἶπεν,* Ἄνθρωπός *τις κατέβαινεν ἀπὸ* Ἱερουσαλὴμ *εἰς* Ἱεριχὼ, *καὶ λῃσταῖς περιέπεσεν, οἳ καὶ ἐκδύσαντες αὐτὸν, καὶ πληγὰς ἐπιθέντες ἀπῆλθον, ἀφέντες ἡμιθανῆ τυγχάνοντα.*

31 Κατὰ *συγκυρίαν δὲ ἱερεύς τις κατέβαινεν ἐν τῇ ὁδῷ ἐκείνῃ, καὶ ἰδὼν αὐτὸν, ἀντιπαρῆλθεν.*

32 Ὁμοίως *δὲ καὶ* Λευΐτης, *γενόμενος κατὰ τὸν τόπον, ἐλθὼν καὶ ἰδὼν ἀντιπαρῆλθεν.*

33 Σαμαρείτης *δέ τις ὁδεύων*

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21. See note, Matt., xi., 25, 27.

25. *ἐκπειράζων*, possibly with no bad intent.

26. *πῶς ἀναγινώσκεις*; the sentence following was read every morning and evening in the synagogues. (Vitringa.)

29. *θέλων δικαιοῦν*, wishing to prove himself blameless or righteous, *i. e.*, to show that he had performed his duty to his neighbor, in the sense in which the Jews understood this relation. Tacitus declares (*Hist.*, v., 4, 5), "apud ipsos (Judæos) misericordia in promptu; sed adversus omnes alios hostile odium." They held no one to be a neighbor except he were a Jew.

30. *ὑπολαβὼν*, *scil. τὸν λόγον*: the ellipsis is often unsupplied. "Jesus, taking up the subject, said in return,' &c. The road between Jerusalem and Jericho was infested with robbers; and Jerome declares that it was called *the bloody way*.—Ἱεριχὼ, a large city about twenty miles east of Jerusalem and five from the Jordan. It was the place of residence of several thousand priests in our Saviour's days.—*πληγὰς ἐπιθέντες*, a phrase found in Acts, xvi., 23, but never in classic writers. It is supposed to be a Latinism, formed from the phrase *imponere plagas*.

31. "Accidentally, a priest going that way and seeing him, passed by on the further side." (Campbell.)

33. *Σαμαρείτης*. The Samaritans

ἦλθε κατ' αὐτὸν, καὶ ἰδὼν αὐτὸν, ἐσπλαγχνίσθη·

34 καὶ προσελθὼν κατέδησε τὰ τραύματα αὐτοῦ, ἐπιχέων ἔλαιον καὶ οἶνον· ἐπιβιβάσας δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτῆνος, ἤγαγεν αὐτὸν εἰς πανδοχεῖον, καὶ ἐπεμελήθη αὐτοῦ.

35 Καὶ ἐπὶ τὴν αὔριον ἐξελθὼν, ἐκβαλὼν δύο δηνάρια ἔδωκε τῷ πανδοχεῖ, καὶ εἶπεν αὐτῷ, Ἐπιμελήθητι αὐτοῦ· καὶ ὅ τι ἂν προσδαπανήσῃς, ἐγὼ ἐν τῷ ἐπανέρχεσθαί με ἀποδώσω σοι.

36 Τίς οὖν τούτων τῶν τριῶν δοκεῖ σοι πλησίον γεγονέναι τοῦ ἐμπεσόντος εἰς τοὺς λῃστάς;

37 Ὁ δὲ εἶπεν, Ὁ ποιήσας τὸ ἔλεος μετ' αὐτοῦ. Εἶπεν οὖν αὐτῷ ὁ Ἰησοῦς, Πορεύου, καὶ σὺ ποίει ὁμοίως.

38 ἘΓΕΝΕΤΟ δὲ ἐν τῷ πορεύεσθαι αὐτοὺς, καὶ αὐτὸς εἰσῆλθεν εἰς κώμην τινά· γυνὴ δέ τις ὀνόματι Μάρθα ὑπεδέξατο αὐτὸν εἰς τὸν οἶκον αὐτῆς.

39 Καὶ τῇδε ἦν ἀδελφὴ καλουμένη Μαρία, ἢ καὶ παρακαθίσασα παρὰ τοὺς πόδας τοῦ Ἰησοῦ ἤκουε τὸν λόγον αὐτοῦ.

40 Ἡ δὲ Μάρθα περιεσπᾶτο περὶ πολλὴν διακονίαν· ἐπιστᾶσα δὲ εἶπε, Κύριε, οὐ μέλει σοι ὅτι ἡ ἀδελφή μου μόνην με κατέλιπε διακονεῖν; εἰπὲ οὖν αὐτῇ ἵνα μοι συναντιλάβηται.

41 Ἀποκριθεὶς δὲ εἶπεν αὐτῇ ὁ Ἰησοῦς, Μάρθα, Μάρθα, μεριμνᾷς καὶ τυρβάζῃ περὶ πολλά.

42 ἑνὸς δέ ἐστι χρεία. Μαρία δὲ τὴν ἀγαθὴν μερίδα ἐξελέξατο, ἥτις οὐκ ἀφαιρεθήσεται ἀπ' αὐτῆς.

ΚΕΦ. ια΄. 11.

1 ΚΑΙ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσευχόμενον, ὡς ἐπαύσατο, εἶπέ τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτὸν, Κύριε, δίδαξον ἡμᾶς προσεύχεσθαι, καθὼς καὶ Ἰωάννης ἐδίδαξε τοὺς μαθητὰς αὐτοῦ.

2 Εἶπε δὲ αὐτοῖς, Ὅταν προσεύχησθε, λέγετε, Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου· ἐλθέτω ἡ βασιλεία σου· γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς.

3 τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν·

4 καὶ ἄφες ἡμῖν τὰς ἁμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ ἀφίεμεν

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were the descendants of the mingled Jews and heathen colonists sent into the country by Shalmanezer (2 Kings, xvii., 24). They erected a temple on Mount Gerizim, in opposition to that at Jerusalem, and claimed for it precedence. From this and other causes, there was great variance between the Jews and Samaritans, and intercourse was avoided. See Jno., iv., 9; viii., 48.—*ἐσπλαγχνίσθη*, Matt., ix., 36.

34. *ἔλαιον καὶ οἶνον*, this was a mixture used by the ancients.—*πανδοχεῖον*, answering to the *khan* of the present day, where rooms or shelter simply are provided. The Samaritan gave the wounded man out of his own stores.—*ἤγαγεν* (*ἄγω*).

35. *δύο δηνάρια*. See note, Matt., xviii., 28. A sum not unimportant in those days. *Comp.* Matt., xx., 2.

38. *κώμην*, *i. e.*, Bethany. Jno., xi., 1, 18; xii., 1.

39. It was customary for disciples to sit at the feet of their instructors. Acts, xxii., 3.

40. *περιεσπᾶτο*, was distracted and perplexed in providing the entertainment.—*ἐπιστᾶσα* (*ἐφίστημι*).

41. *μεριμνᾷς*. See note, Matt., vi., 25. The different character of the two sisters is also shown in John, xi., 20; xii., 2, 3.

Chap. XI., ver. 2. See notes, Matt., vi., 9, *et seqq.*

παντὶ ὀφείλοντι ἡμῖν· καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμὸν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

5 Καὶ εἶπε πρὸς αὐτοὺς, Τίς ἐξ ὑμῶν ἕξει φίλον, καὶ πορεύσεται πρὸς αὐτὸν μεσονυκτίου, καὶ εἴπῃ αὐτῷ, Φίλε, χρῆσόν μοι τρεῖς ἄρτους,

6 ἐπειδὴ φίλος μου παρεγένετο ἐξ ὁδοῦ πρός με, καὶ οὐκ ἔχω ὃ παραθήσω αὐτῷ·

7 κἀκεῖνος ἔσωθεν ἀποκριθεὶς εἴπῃ, Μή μοι κόπους πάρεχε· ἤδη ἡ θύρα κέκλεισται, καὶ τὰ παιδία μου μετ' ἐμοῦ εἰς τὴν κοίτην εἰσίν· οὐ δύναμαι ἀναστὰς δοῦναί σοι.

8 Λέγω ὑμῖν, εἰ καὶ οὐ δώσει αὐτῷ ἀναστὰς, διὰ τὸ εἶναι αὐτοῦ φίλον, διά γε τὴν ἀναίδειαν αὐτοῦ, ἐγερθεὶς δώσει αὐτῷ ὅσων χρήζει.

9 Κἀγὼ ὑμῖν λέγω, Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὑρήσετε· κρούετε, καὶ ἀνοιγήσεται ὑμῖν.

10 Πᾶς γὰρ ὁ αἰτῶν λαμβάνει· καὶ ὁ ζητῶν εὑρίσκει· καὶ τῷ κρούοντι ἀνοιγήσεται.

11 Τίνα δὲ ὑμῶν τὸν πατέρα αἰτήσει ὁ υἱὸς ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; εἰ καὶ ἰχθὺν, μὴ ἀντὶ ἰχθύος ὄφιν ἐπιδώσει αὐτῷ;

12 ἢ καὶ ἐὰν αἰτήσῃ ᾠὸν, μὴ ἐπιδώσει αὐτῷ σκορπίον;

13 Εἰ οὖν ὑμεῖς πονηροὶ ὑπάρχοντες οἴδατε ἀγαθὰ δόματα διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὁ ἐξ οὐρανοῦ δώσει πνεῦμα ἅγιον τοῖς αἰτοῦσιν αὐτόν;

14 ΚΑΙ ἦν ἐκβάλλων δαιμόνιον, καὶ αὐτὸ ἦν κωφόν· ἐγένετο δὲ, τοῦ δαιμονίου ἐξελθόντος, ἐλάλησεν ὁ κωφός· καὶ ἐθαύμασαν οἱ ὄχλοι.

15 Τινὲς δὲ ἐξ αὐτῶν εἶπον, Ἐν Βεελζεβοὺλ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.

16 Ἕτεροι δὲ πειράζοντες σημεῖον παρ' αὐτοῦ ἐζήτουν ἐξ οὐρανοῦ.

17 Αὐτὸς δὲ εἰδὼς αὐτῶν τὰ διανοήματα, εἶπεν αὐτοῖς, Πᾶσα βασιλεία ἐφ' ἑαυτὴν διαμερισθεῖσα ἐρημοῦται· καὶ οἶκος ἐπὶ οἶκον, πίπτει.

18 Εἰ δὲ καὶ ὁ Σατανᾶς ἐφ' ἑαυτὸν διεμερίσθη, πῶς σταθήσεται ἡ βασιλεία αὐτοῦ; ὅτι λέγετε, ἐν Βεελζεβοὺλ ἐκβάλλειν με τὰ δαιμόνια.

19 Εἰ δὲ ἐγὼ ἐν Βεελζεβοὺλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσι; διὰ τοῦτο κριταὶ ὑμῶν αὐτοὶ ἔσονται.

20 Εἰ δὲ ἐν δακτύλῳ Θεοῦ ἐκ-

7. *εἰς τὴν κοίτην*, answering to the English "abed." "I and my children are abed."—*ἀναστὰς* (*ἀνίστημι*).

8. *εἰ καὶ*, "although."—*ἀναίδειαν*, "importunity," not to be repressed by shame or refusal. Our Lord here and ch. xviii., 1, shows most aptly the need of earnest and unceasing prayer, which will surely draw down God's blessing upon us.

12. *σκορπίον*. The scorpion in Judea is about the size of an egg, and resembles it in shape and (often) in color. The head is scarcely to be distinguished.

14–26. Compare Matt., xii., 22–45, and notes.

15. *Βεελζεβοὺλ*. See note, Matt., x., 25.

16. *σημεῖον*, *i. e.*, a palpable proof that his miracles were wrought by heavenly and not diabolical agency.

17. *οἶκος ἐπὶ οἶκον*, *scil.* *διαμερισθείς*, as in English version. Campbell renders, "one family falls after another." But better the other way, since there would seem to be a parallelism in the verse.

20. *δακτύλῳ Θεοῦ*. In St. Matthew (ch. xii., 28) it is *πνεύματι Θεοῦ*.—*ἄρα*

βάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ.

21 Ὅταν ὁ ἰσχυρὸς καθωπλισμένος φυλάσσῃ τὴν ἑαυτοῦ αὐλὴν, ἐν εἰρήνῃ ἐστὶ τὰ ὑπάρχοντα αὐτοῦ·

22 ἐπὰν δὲ ὁ ἰσχυρότερος αὐτοῦ ἐπελθὼν νικήσῃ αὐτὸν, τὴν πανοπλίαν αὐτοῦ αἴρει, ἐφ' ᾗ ἐπεποίθει, καὶ τὰ σκῦλα αὐτοῦ διαδίδωσιν.

23 Ὁ μὴ ὢν μετ' ἐμοῦ, κατ' ἐμοῦ ἐστι· καὶ ὁ μὴ συνάγων μετ' ἐμοῦ, σκορπίζει.

24 Ὅταν τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων τόπων, ζητοῦν ἀνάπαυσιν· καὶ μὴ εὑρίσκον, λέγει, Ὑποστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον·

25 καὶ ἐλθὸν εὑρίσκει σεσαρωμένον καὶ κεκοσμημένον.

26 Τότε πορεύεται καὶ παραλαμβάνει ἑπτὰ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων.

27 ἘΓΕΝΕΤΟ δὲ ἐν τῷ λέγειν αὐτὸν ταῦτα, ἐπάρασά τις γυνὴ φωνὴν ἐκ τοῦ ὄχλου, εἶπεν αὐτῷ, Μακαρία ἡ κοιλία ἡ βαστάσασά σε, καὶ μαστοὶ οὓς ἐθήλασας.

28 Αὐτὸς δὲ εἶπε, Μενοῦνγε μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ Θεοῦ καὶ φυλάσσοντες αὐτόν.

29 Τῶν δὲ ὄχλων ἐπαθροιζομένων ἤρξατο λέγειν, Ἡ γενεὰ αὕτη πονηρά ἐστι· σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου.

30 Καθὼς γὰρ ἐγένετο Ἰωνᾶς σημεῖον τοῖς Νινευΐταις, οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ.

31 Βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῶν ἀνδρῶν τῆς γενεᾶς ταύτης, καὶ κατακρινεῖ αὐτούς· ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶντος, καὶ ἰδοὺ, πλεῖον Σολομῶντος ὧδε.

32 Ἄνδρες Νινευῒ ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινοῦσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ, καὶ ἰδοὺ, πλεῖον Ἰωνᾶ ὧδε.

33 ΟΥΔΕΙΣ δὲ λύχνον ἅψας, εἰς κρυπτὸν τίθησιν, οὐδὲ ὑπὸ τὸν μόδιον, ἀλλ' ἐπὶ τὴν λυχνίαν, ἵνα οἱ εἰσπορευόμενοι τὸ φέγγος βλέπωσιν.

34 Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός· ὅταν οὖν ὁ ὀφθαλμός σου ἁπλοῦς ᾖ, καὶ ὅλον τὸ σῶμά σου φωτεινόν ἐστιν·

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*ἔφθασεν*, "then the kingdom of God hath overtaken you, or come unexpectedly upon you."

22. *ἐπεποίθει*, 2d *pluperf. act.* of *πείθω*.—*τὰ σκῦλα*, "his goods made a spoil of."

26. *ἑπτὰ ἕτερα.* See note, Matt., xii., 45.

29. *Ἰωνᾶ* (B.C. 856—B.C. 784). As Jonah's prophetic office was confirmed to the Ninevites by his miraculous deliverance on the third day from the belly of the fish; so the divine authority of our Saviour should be confirmed to the Jews by his resurrection on the third day.

31. *βασίλισσα νότου*, the Queen of Sheba or Sabæa, in Arabia Felix, to the southeast of Palestine. See 1 Kings, x., 1.

32. *Νινευῒ*, Nineveh, the ancient capital of the Assyrian Empire, was situated on the eastern bank of th Tigris, opposite the modern *Mosul*.

33. *οὐδεὶς δὲ.* *Comp.* Matt., v., 15 vi., 22.

ἐπὰν δὲ πονηρὸς ᾖ, καὶ τὸ σῶμά σου σκοτεινόν.

35 Σκόπει οὖν μὴ τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν.

36 Εἰ οὖν τὸ σῶμά σου ὅλον φωτεινὸν, μὴ ἔχον τὶ μέρος σκοτεινὸν, ἔσται φωτεινὸν ὅλον, ὡς ὅταν ὁ λύχνος τῇ ἀστραπῇ φωτίζῃ σε.

37 ʼΕΝ δὲ τῷ λαλῆσαι, ἠρώτα αὐτὸν Φαρισαῖός τις, ὅπως ἀριστήσῃ παρ' αὐτῷ· εἰσελθὼν δὲ ἀνέπεσεν.

38 ῾Ο δὲ Φαρισαῖος ἰδὼν ἐθαύμασεν ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου.

39 Εἶπε δὲ ὁ Κύριος πρὸς αὐτὸν, Νῦν ὑμεῖς οἱ Φαρισαῖοι τὸ ἔξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε· τὸ δὲ ἔσωθεν ὑμῶν γέμει ἁρπαγῆς καὶ πονηρίας.

40 Ἄφρονες, οὐχ ὁ ποιήσας τὸ ἔξωθεν, καὶ τὸ ἔσωθεν ἐποίησε;

41 Πλὴν τὰ ἐνόντα δότε ἐλεημοσύνην· καὶ ἰδοὺ, πάντα καθαρὰ ὑμῖν ἐστιν.

42 ʼΑλλ' οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ πήγανον καὶ πᾶν λάχανον, καὶ παρέρχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ Θεοῦ· ταῦτα ἔδει ποιῆσαι, κἀκεῖνα μὴ ἀφιέναι.

43 Οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς, καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς.

44 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταὶ, ὅτι ἐστὲ ὡς τὰ μνημεῖα τὰ ἄδηλα, καὶ οἱ ἄνθρωποι οἱ περιπατοῦντες ἐπάνω οὐκ οἴδασιν.

45 ʼΑποκριθεὶς δέ τις τῶν νομικῶν λέγει αὐτῷ, Διδάσκαλε, ταῦτα λεγων καὶ ἡμᾶς ὑβρίζεις.

46 ῾Ο δὲ εἶπε, Καὶ ὑμῖν τοῖς νομικοῖς οὐαὶ, ὅτι φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα, καὶ αὐτοὶ ἑνὶ τῶν δακτύλων ὑμῶν οὐ προσψαύετε τοῖς φορτίοις.

47 Οὐαὶ ὑμῖν, ὅτι οἰκοδομεῖτε τὰ μνημεῖα τῶν προφητῶν, οἱ δὲ πατέρες ὑμῶν ἀπέκτειναν αὐτούς.

48 Ἄρα μαρτυρεῖτε καὶ συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν· ὅτι αὐτοὶ μὲν ἀπέκτειναν αὐτοὺς, ὑμεῖς δὲ οἰκοδομεῖτε αὐτῶν τὰ μνημεῖα.

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36. *ἀστραπῇ*, bright flame, or light.

37. *ἀριστήσῃ*. The Jews made but two meals in the day: the *ἄριστον* was but a slight meal, and taken about twelve o'clock on the Sabbath, perhaps earlier on other days; the *δεῖπνον*, or supper, was taken after the heat of the day was over, and was among the Jews, as well as the Greeks and Romans, the principal meal. See note, Matt., xxii., 4.

38. *ἐβαπτίσθη*. *Conf.* Matt., xv., 2; Mark, vii., 3, 4, &c. "This word can not here be applied to immersion of the whole body; and this, perhaps, is the only place in the New Testament where it signifies a sprinkling or partial washing." (Dr. Burton.)

39. *Comp.* Matt., xxiii., 25, *et seqq.*—*ἁρπαγῆς*, "rapacity."

40. Elsner takes *ποιεῖν* in sense of *cleansing* (see 2 Samuel, xix., 25, *Septuag.*): the ordinary sense is better: "did not God, who made the outside, make the inside also?" ought not, therefore, inward purity to be as carefully sought for as outward cleanliness?

41. *πλὴν τὰ ἐνόντα*, *scil.* *κατὰ* before *ἐνόντα*. Others understand *τῷ ποτηρίῳ*, as in Matt., xxiii., 26 (*τὸ ἐντὸς τοῦ ποτηρίου*). "Only give in alms what ye have, or according to your ability." The Pharisees were peculiarly negligent in this duty, which is here put for Christian duties in general.

42. *πήγανον*, "rue," a plant, the *ruta graveolens* of Linnæus. *Conf.* Matt., xxiii., 23.—*λάχανον*, *i. e.*, edible herbs, for such only paid tithes.

49 Διὰ τοῦτο καὶ ἡ σοφία τοῦ Θεοῦ εἶπεν, Ἀποστελῶ εἰς αὐτοὺς προφήτας καὶ ἀποστόλους, καὶ ἐξ αὐτῶν ἀποκτενοῦσι καὶ ἐκδιώξουσιν·

50 ἵνα ἐκζητηθῇ τὸ αἷμα πάντων τῶν προφητῶν, τὸ ἐκχυνόμενον ἀπὸ καταβολῆς κόσμου, ἀπὸ τῆς γενεᾶς ταύτης,

51 ἀπὸ τοῦ αἵματος Ἄβελ ἕως τοῦ αἵματος Ζαχαρίου, τοῦ ἀπολομένου μεταξὺ τοῦ θυσιαστηρίου καὶ τοῦ οἴκου. ναὶ, λέγω ὑμῖν, ἐκζητηθήσεται ἀπὸ τῆς γενεᾶς ταύτης.

52 Οὐαὶ ὑμῖν τοῖς νομικοῖς, ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως· αὐτοὶ οὐκ εἰσήλθετε, καὶ τοὺς εἰσερχομένους ἐκωλύσατε.

53 Λέγοντος δὲ αὐτοῦ ταῦτα πρὸς αὐτοὺς, ἤρξαντο οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι δεινῶς ἐνέχειν, καὶ ἀποστοματίζειν αὐτὸν περὶ πλειόνων,

54 ἐνεδρεύοντες αὐτὸν, καὶ ζητοῦντες θηρεῦσαί τι ἐκ τοῦ στόματος αὐτοῦ, ἵνα κατηγορήσωσιν αὐτοῦ.

## ΚΕΦ. ιβ΄. 12.

1 ἘΝ οἷς ἐπισυναχθεισῶν τῶν μυριάδων τοῦ ὄχλου, ὥστε καταπατεῖν ἀλλήλους, ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ πρῶτον, Προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης τῶν Φαρισαίων, ἥτις ἐστὶν ὑπόκρισις.

2 Οὐδὲν δὲ συγκεκαλυμμένον ἐστὶν, ὃ οὐκ ἀποκαλυφθήσεται· καὶ κρυπτὸν, ὃ οὐ γνωσθήσεται·

3 ἀνθ' ὧν ὅσα ἐν τῇ σκοτίᾳ εἴπατε, ἐν τῷ φωτὶ ἀκουσθήσεται· καὶ ὃ πρὸς τὸ οὖς ἐλαλήσατε ἐν τοῖς ταμείοις, κηρυχθήσεται ἐπὶ τῶν δωμάτων.

4 Λέγω δὲ ὑμῖν τοῖς φίλοις μου, Μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα, καὶ μετὰ ταῦτα μὴ ἐχόντων περισσότερόν τι ποιῆσαι.

5 Ὑποδείξω δὲ ὑμῖν τίνα φοβηθῆτε· φοβήθητε τὸν μετὰ τὸ ἀποκτεῖναι ἐξουσίαν ἔχοντα ἐμβαλεῖν εἰς τὴν γέενναν· ναὶ, λέγω ὑμῖν, τοῦτον φοβήθητε.

6 Οὐχὶ πέντε στρουθία πωλεῖται ἀσσαρίων δύο; καὶ ἓν ἐξ αὐτῶν οὐκ ἔστιν ἐπιλελησμένον ἐνώπιον τοῦ Θεοῦ·

7 ἀλλὰ καὶ αἱ τρίχες τῆς κεφαλῆς ὑμῶν πᾶσαι ἠρίθμηνται. μὴ οὖν φοβεῖσθε· πολλῶν στρουθίων διαφέρετε.

8 Λέγω δὲ ὑμῖν, Πᾶς ὃς ἂν ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσει ἐν αὐτῷ ἔμπροσθεν τῶν ἀγγέλων τοῦ Θεοῦ·

9 ὁ δὲ ἀρνησάμενός με ἐνώπιον τῶν ἀνθρώπων, ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ Θεοῦ.

10 Καὶ πᾶς ὃς ἐρεῖ λόγον εἰς

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53. *δεινῶς ἐνέχειν*, "vehemently to press upon, or fiercely to fasten upon him," as dogs do upon the prey, which they hold down with their teeth. *Comp.* Mark, vi., 19.—*ἀποστοματίζειν*, *lit.*, "to repeat from the mouth or memory." Here, "to ensnare or harass with questions by demanding an answer off-hand," &c.

Chap. XII., ver. 1. *ἐν οἷς*, *scil.* *χρόνοις*, "meanwhile."—*μυριάδων*, properly *μυριάς*, means "ten thousand." Here it is put for an extremely large number. See Gen., xxiv., 60; Acts, xxi., 20; xxvi., 26; Heb., xii., 22, &c.—*ἤρξατο*. See *infra* on verse 45.

1–9. *Comp.* notes, Matt., x., 26–33.

3. *ἀνθ' ὧν*. See note, ch. i., 20.

6. *ἀσσαρίων*. See note, Matt., x., 29.—*ἐπιλελησμένον* (*ἐπιλανθάνω*).

10. See note, Matt., xii., 31, 32.

τὸν υἱὸν τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· τῷ δὲ εἰς τὸ ἅγιον πνεῦμα βλασφημήσαντι οὐκ ἀφεθήσεται.

11 Ὅταν δὲ προσφέρωσιν ὑμᾶς ἐπὶ τὰς συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας, μὴ μεριμνᾶτε πῶς ἢ τί ἀπολογήσησθε, ἢ τί εἴπητε·

12 τὸ γὰρ ἅγιον πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ, ἃ δεῖ εἰπεῖν.

13 ΕΙΠΕ δέ τις αὐτῷ ἐκ τοῦ ὄχλου, Διδάσκαλε, εἰπὲ τῷ ἀδελφῷ μου μερίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν.

14 Ὁ δὲ εἶπεν αὐτῷ, Ἄνθρωπε, τίς με κατέστησε δικαστὴν ἢ μεριστὴν ἐφ' ὑμᾶς;

15 Εἶπε δὲ πρὸς αὐτούς, Ὁρᾶτε καὶ φυλάσσεσθε ἀπὸ τῆς πλεονεξίας· ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ ἡ ζωὴ αὐτοῦ ἐστιν ἐκ τῶν ὑπαρχόντων αὐτοῦ.

16 Εἶπε δὲ παραβολὴν πρὸς αὐτούς, λέγων, Ἀνθρώπου τινὸς πλουσίου εὐφόρησεν ἡ χώρα·

17 καὶ διελογίζετο ἐν ἑαυτῷ, λέγων, Τί ποιήσω, ὅτι οὐκ ἔχω ποῦ συνάξω τοὺς καρπούς μου;

18 Καὶ εἶπε, Τοῦτο ποιήσω· καθελῶ μου τὰς ἀποθήκας, καὶ μείζονας οἰκοδομήσω, καὶ συνάξω ἐκεῖ πάντα τὰ γεννήματά μου καὶ τὰ ἀγαθά μου,

19 καὶ ἐρῶ τῇ ψυχῇ μου, Ψυχή, ἔχεις πολλὰ ἀγαθὰ κείμενα εἰς ἔτη πολλά· ἀναπαύου, φάγε, πίε, εὐφραίνου.

20 Εἶπε δὲ αὐτῷ ὁ Θεός, Ἄφρων, ταύτῃ τῇ νυκτὶ τὴν ψυχήν σου ἀπαιτοῦσιν ἀπὸ σοῦ· ἃ δὲ ἡτοίμασας, τίνι ἔσται;

21 Οὕτως ὁ θησαυρίζων ἑαυτῷ, καὶ μὴ εἰς Θεὸν πλουτῶν.

22 ΕΙΠΕ δὲ πρὸς τοὺς μαθητὰς αὐτοῦ, Διὰ τοῦτο ὑμῖν λέγω, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν, τί φάγητε· μηδὲ τῷ σώματι, τί ἐνδύσησθε.

23 Ἡ ψυχὴ πλεῖόν ἐστι τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύματος.

24 Κατανοήσατε τοὺς κόρακας, ὅτι οὐ σπείρουσιν, οὐδὲ θερίζουσιν· οἷς οὐκ ἔστι ταμεῖον οὐδὲ ἀποθήκη, καὶ ὁ Θεὸς τρέφει αὐτούς· πόσῳ μᾶλλον ὑμεῖς διαφέρετε τῶν πετεινῶν;

25 Τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἕνα;

26 Εἰ οὖν οὔτε ἐλάχιστον δύνασθε, τί περὶ τῶν λοιπῶν μεριμνᾶτε;

27 Κατανοήσατε τὰ κρίνα, πῶς αὐξάνει· οὐ κοπιᾷ, οὐδὲ νήθει· λέγω δὲ ὑμῖν, οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἓν τούτων.

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11, 12. *Comp.* Matt., x., 19, 20, note.

11. ἀρχὰς—ἐξουσίας, rulers and magistrates.

13. μερίσασθαι. According to Jewish law, the children divided the inheritance of their father among them, the eldest having a double portion, and the rest equal portions. See Deut., xxi., 17, and *comp.* Luke, xv., 12. In cases of dispute, the council of three judges was the appointed arbitrators. Our Lord declines entirely meddling with such questions, which formed no part of his mission.

15. ὅτι οὐκ ἐν τῷ περισσεύειν, "for not even when a man has abundance does his life consist in his possessions"

18. γεννήματα, *scil.* τῆς χώρας.

20. ἀπαιτοῦσιν, *personal* for *impers.*, as in verse 48, *infra*, and elsewhere.

21. εἰς Θεὸν πλουτῶν, "rich toward God," *i. e.*, to his glory, or in a manner agreeable to him. So Lucian, *Epist. Saturnal.*, 24.—ἐς τὸ κοινὸν πλουτεῖν, "to be rich for the benefit of the community."

22–32. *Comp.* Matt., vi., 25–33, and notes.—ἐνδύσησθε (ἐνδύω).

28 Εἰ δὲ τὸν χόρτον ἐν τῷ ἀγρῷ σήμερον ὄντα, καὶ αὔριον εἰς κλίβανον βαλλόμενον, ὁ Θεὸς οὕτως ἀμφιέννυσι, πόσῳ μᾶλλον ὑμᾶς, ὀλιγόπιστοι;

29 Καὶ ὑμεῖς μὴ ζητεῖτε τί φάγητε, ἢ τί πίητε· καὶ μὴ μετεωρίζεσθε.

30 Ταῦτα γὰρ πάντα τὰ ἔθνη τοῦ κόσμου ἐπιζητεῖ· ὑμῶν δὲ ὁ πατὴρ οἶδεν ὅτι χρῄζετε τούτων.

31 Πλὴν ζητεῖτε τὴν βασιλείαν τοῦ Θεοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν.

32 Μὴ φοβοῦ, τὸ μικρὸν ποίμνιον· ὅτι εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν.

33 Πωλήσατε τὰ ὑπάρχοντα ὑμῶν, καὶ δότε ἐλεημοσύνην. ποιήσατε ἑαυτοῖς βαλάντια μὴ παλαιούμενα, θησαυρὸν ἀνέκλειπτον, ἐν τοῖς οὐρανοῖς, ὅπου κλέπτης οὐκ ἐγγίζει, οὐδὲ σὴς διαφθείρει.

34 Ὅπου γάρ ἐστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ καρδία ὑμῶν ἔσται.

35 Ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμέναι, καὶ οἱ λύχνοι καιόμενοι·

36 καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις τὸν κύριον ἑαυτῶν, πότε ἀναλύσει ἐκ τῶν γάμων, ἵνα, ἐλθόντος καὶ κρούσαντος, εὐθέως ἀνοίξωσιν αὐτῷ.

37 Μακάριοι οἱ δοῦλοι ἐκεῖνοι, οὓς ἐλθὼν ὁ κύριος εὑρήσει γρηγοροῦντας. ἀμὴν λέγω ὑμῖν, ὅτι περιζώσεται καὶ ἀνακλινεῖ αὐτούς, καὶ παρελθὼν διακονήσει αὐτοῖς.

38 Καὶ ἐὰν ἔλθῃ ἐν τῇ δευτέρᾳ φυλακῇ, καὶ ἐν τῇ τρίτῃ φυλακῇ ἔλθῃ, καὶ εὕρῃ οὕτω, μακάριοί εἰσιν οἱ δοῦλοι ἐκεῖνοι.

39 Τοῦτο δὲ γινώσκετε, ὅτι εἰ ᾔδει ὁ οἰκοδεσπότης ποίᾳ ὥρᾳ ὁ κλέπτης ἔρχεται, ἐγρηγόρησεν ἄν, καὶ οὐκ ἂν ἀφῆκε διορυγῆναι τὸν οἶκον αὐτοῦ.

40 Καὶ ὑμεῖς οὖν γίνεσθε ἕτοιμοι· ὅτι ᾗ ὥρᾳ οὐ δοκεῖτε, ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.

41 Εἶπε δὲ αὐτῷ ὁ Πέτρος, Κύριε, πρὸς ἡμᾶς τὴν παραβολὴν ταύτην λέγεις, ἢ καὶ πρὸς πάντας;

42 Εἶπε δὲ ὁ Κύριος, Τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος καὶ φρόνιμος, ὃν καταστήσει ὁ κύριος ἐπὶ τῆς θεραπείας αὐτοῦ, τοῦ διδόναι ἐν καιρῷ τὸ σιτομέτριον;

43 Μακάριος ὁ δοῦλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὑρήσει ποιοῦντα οὕτως.

44 Ἀληθῶς λέγω ὑμῖν, ὅτι ἐπὶ πᾶσι τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν.

45 Ἐὰν δὲ εἴπῃ ὁ δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ, Χρονίζει

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29. *μετεωρίζεσθε*, "live not in anxious suspense:" the metaphor is taken from ships at sea which are tossed to and fro by the waves. *Conf.* Thucyd., i., 8; *ἡ Ἑλλὰς πᾶσα μετέωρος ἦν*, "all Greece was in suspense touching the events of the war." Cic., *Ep. Att.*, xv., 14: "Ita sum *μετέωρος*, et magnis cogitationibus impeditus."

32. *μικρὸν ποίμνιον*, "my little flock:" diminutives of this kind are peculiarly emphatic.

35. *περιεζωσμέναι*: as the Eastern garments are loose and flowing, it is necessary to gird them about the loins as preparatory to active exertion. Hence, *εὔζωνος* signifies *active*; and, on the other hand, *discinctus* implies *idle*, *inactive*, *careless*, &c.

36. *Comp.* Matt., xxv., 1, *et seqq.*

37. Sometimes, on particular occasions, the host would himself wait upon his guests.—*παρελθὼν*, redundant.

40–46. *Comp.* Matt., xxiv., 44–51; Mark, xiii., 33, *seqq.*

45. *ἄρξηται*, *not* redundant, according to Winer (*Gram. New Testament*, p. 451).

ὁ κύριός μου ἔρχεσθαι· καὶ ἄρξηται τύπτειν τοὺς παῖδας καὶ τὰς παιδίσκας, ἐσθίειν τε καὶ πίνειν καὶ μεθύσκεσθαι,

46 ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ᾗ οὐ προσδοκᾷ, καὶ ἐν ὥρᾳ ᾗ οὐ γινώσκει, καὶ διχοτομήσει αὐτὸν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει.

47 Ἐκεῖνος δὲ ὁ δοῦλος ὁ γνοὺς τὸ θέλημα τοῦ κυρίου ἑαυτοῦ, καὶ μὴ ἑτοιμάσας, μηδὲ ποιήσας πρὸς τὸ θέλημα αὐτοῦ, δαρήσεται πολλάς·

48 ὁ δὲ μὴ γνοὺς, ποιήσας δὲ ἄξια πληγῶν, δαρήσεται ὀλίγας. παντὶ δὲ ᾧ ἐδόθη πολὺ, πολὺ ζητηθήσεται παρ' αὐτοῦ· καὶ ᾧ παρέθεντο πολὺ, περισσότερον αἰτήσουσιν αὐτόν.

49 Πῦρ ἦλθον βαλεῖν εἰς τὴν γῆν· καὶ τί θέλω, εἰ ἤδη ἀνήφθη;

50 Βάπτισμα δὲ ἔχω βαπτισθῆναι, καὶ πῶς συνέχομαι ἕως οὗ τελεσθῇ;

51 Δοκεῖτε ὅτι εἰρήνην παρεγενόμην δοῦναι ἐν τῇ γῇ; οὐχὶ, λέγω ὑμῖν, ἀλλ' ἢ διαμερισμόν.

52 Ἔσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν οἴκῳ ἑνὶ διαμεμερισμένοι, τρεῖς ἐπὶ δυσὶ, καὶ δύο ἐπὶ τρισί.

53 Διαμερισθήσεται πατὴρ ἐφ' υἱῷ, καὶ υἱὸς ἐπὶ πατρί· μήτηρ ἐπὶ θυγατρὶ, καὶ θυγάτηρ ἐπὶ μητρί· πενθερὰ ἐπὶ τὴν νύμφην αὐτῆς, καὶ νύμφη ἐπὶ τὴν πενθερὰν αὐτῆς.

54 ἜΛΕΓΕ δὲ καὶ τοῖς ὄχλοις, Ὅταν ἴδητε τὴν νεφέλην ἀνατέλλουσαν ἀπὸ δυσμῶν, εὐθέως λέγετε, Ὄμβρος ἔρχεται· καὶ γίνεται οὕτω.

55 Καὶ ὅταν νότον πνέοντα, λέγετε, Ὅτι καύσων ἔσται· καὶ γίνεται.

56 Ὑποκριταὶ, τὸ πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ οἴδατε δοκιμάζειν· τὸν δὲ καιρὸν τοῦτον πῶς οὐ δοκιμάζετε;

57 Τί δὲ καὶ ἀφ' ἑαυτῶν οὐ κρίνετε τὸ δίκαιον;

58 ὡς γὰρ ὑπάγεις μετὰ τοῦ ἀντιδίκου σου ἐπ' ἄρχοντα, ἐν τῇ ὁδῷ δὸς ἐργασίαν ἀπηλλάχθαι ἀπ' αὐτοῦ· μήποτε κατασύρῃ σε πρὸς τὸν κριτὴν, καὶ ὁ κριτής σε παραδῷ τῷ πράκτορι, καὶ ὁ πράκτωρ σε βάλλῃ εἰς φυλακήν.

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47. *δαρήσεται πολλάς*, for *κατὰ πολλὰς πληγάς*: the ellipsis is frequent in classical writers. The allusion is to Deut., xxv., 2. Forty stripes were allowed by the law: not to exceed, the Jews gave thirty-nine, that is, thirteen strokes with a scourge of three cords. It was allowable, however, for a master to inflict any number on his slave.

49. *πῦρ ἦλθον*, "I am come to throw fire," &c., *i. e.*, such will be the effect of my coming, through the wickedness of men.—*εἰ ἤδη ἀνήφθη*, "O that it were kindled!" So Origen, and others among the moderns. Better, perhaps, "what do I wish but that it were kindled?" (*nisi ut accendatur*). Our Lord's meaning is, that, as persecution and suffering would be the effect of preaching the Gospel, he could wish that they were already begun, so that the glorious end might the sooner be accomplished.

50. *συνέχομαι*, "pained, harassed, perplexed." See ch. viii., 37; Acts, xviii., 5; Phil., i., 23. He means that he wishes the time of his death was come.—*τελεσθῇ* (*τελέω*).

56. *τὸν καιρὸν τοῦτον*, "how is it that you can not judge and perceive that this is the time predicted for the coming of the Messiah?" *Conf.* Matt., xvi., 2, *et seqq.*

58. *δὸς ἐργασίαν*, equivalent to *da operam*, from which idiom it seems to be formed.—*πράκτορι*. See ch. iii., 13.—*ἀπηλλάχθαι* (*ἀπαλλάσσω*).

59 Λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως οὗ καὶ τὸ ἔσχατον λεπτὸν ἀποδῷς.

ΚΕΦ. ιγ΄. 13.

1 ΠΑΡΗΣΑΝ δέ τινες ἐν αὐτῷ τῷ καίρῷ ἀπαγγέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων, ὧν τὸ αἷμα Πιλάτος ἔμιξε μετὰ τῶν θυσιῶν αὐτῶν.

2 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Δοκεῖτε ὅτι οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ παρὰ πάντας τοὺς Γαλιλαίους ἐγένοντο, ὅτι τοιαῦτα πεπόνθασιν; 3 οὐχὶ, λέγω ὑμῖν· ἀλλ' ἐὰν μὴ μετανοῆτε, πάντες ὡσαύτως ἀπολεῖσθε.

4 Ἢ ἐκεῖνοι οἱ δέκα καὶ ὀκτὼ, ἐφ' οὓς ἔπεσεν ὁ πύργος ἐν τῷ Σιλωὰμ, καὶ ἀπέκτεινεν αὐτοὺς, δοκεῖτε ὅτι οὗτοι ὀφειλέται ἐγένοντο παρὰ πάντας ἀνθρώπους τοὺς κατοικοῦντας ἐν Ἱερουσαλήμ; 5 Οὐχὶ, λέγω ὑμῖν· ἀλλ' ἐὰν μὴ μετανοῆτε, πάντες ὁμοίως ἀπολεῖσθε.

6 Ἔλεγε δὲ ταύτην τὴν παραβολὴν, Συκῆν εἶχέ τις ἐν τῷ ἀμπελῶνι αὐτοῦ πεφυτευμένην· καὶ ἦλθε καρπὸν ζητῶν ἐν αὐτῇ, καὶ οὐχ εὗρεν.

7 Εἶπε δὲ πρὸς τὸν ἀμπελουργὸν, Ἰδοὺ, τρία ἔτη ἔρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ, καὶ οὐχ εὑρίσκω· ἔκκοψον αὐτὴν, ἱνατί καὶ τὴν γῆν καταργεῖ; 8 Ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ, Κύριε, ἄφες αὐτὴν καὶ τοῦτο τὸ ἔτος, ἕως ὅτου σκάψω περὶ αὐτὴν, καὶ βάλω κοπρίαν·

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59. *λεπτὸν*. See note, Mark, xii., 42.

Chap. XIII., ver. 1. *τῶν Γαλιλαίων.* It is supposed that these Galileans were followers of Judas of Galilee (Acts, v., 37), who appeared about A.D. 14, and taught that it was unlawful to pay tribute to Cæsar. Josephus (*Ant.*, xviii., 5) speaks of a similar massacre committed by Pilate upon some Samaritans, but does not mention the one recorded in the text.—*τῶν θυσιῶν*: understand *τοῦ αἵματος* before *θυσιῶν*. *Comp.* Horat., *Od.*, i., 1, 23: "lituo tubæ permistus sonus," for *sono litui.*

2. *πεπόνθασιν*, *perf.* from *πάσχω*.

3. *ὡσαύτως*. The prediction in this verse and the similar one in verse 5 were literally accomplished at the siege of Jerusalem, when the temple was frequently the scene of slaughter, and the blood of the priests was mingled with that of the sacrifices; and where multitudes were buried under the ruins of the walls, houses, and temple. See Josephus, *Bell. Jud.*, vi., 1, 5, 6.—*ἀπολεῖσθε* (*ἀπόλλυμι*).

4. *πύργος*. This was a tower, or turret, of the city walls adjoining to the fountain of Siloam, or to the stream flowing from it. See Jno., ix., 7; Nehem., iii., 15.—*Σιλωὰμ* (*Heb.* שִׁלֹחַ, "*sent*"), a fountain or pool on the southeastern part of Jerusalem, near the foot of Mount Zion. The water is soft, of a sweetish taste, and pleasant.—*ὀφειλέται*, "sinners," literally, *debtors*. A Chaldee idiom, by which debts and sins and debtors and sinners are interchanged. *Comp.* Matt., vi., 12, 14; Luke, xi., 4. Dr. Burton surmises that the tower above spoken of may have been a prison for *debtors*.

6. *συκῆν*. See note, Matt., xxi., 19. Fig-trees, if they bear at all, generally begin to do so within three years after they are planted. The parable illustrates the patience and long-suffering of God toward the Jews in particular, and toward sinners in general.

7. *καταργεῖ*, for *ἀργὸν ποιεῖ*, as in Ezra, iv., 21, *Septuag.* *Comp.* Aristot., *Œcon.*, 2; *χώρας ἀργοῦ γενομένης*. The verb thus applied means, *to render useless*; hence, to *abolish*, to *destroy*, in which and cognate senses it is frequently used by St. Paul. See Rom., iii., 31; vi., 6; 1 Cor., vi., 13; xiii., 8, &c.

8. The *ἀμπελουργὸς* who thus inter-

9 κἂν μὲν ποιήσῃ καρπόν· εἰ δὲ μήγε, εἰς τὸ μέλλον ἐκκόψεις αὐτήν.

10 ἮΝ δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάββασι·

11 καὶ ἰδοὺ, γυνὴ ἦν πνεῦμα ἔχουσα ἀσθενείας ἔτη δέκα καὶ ὀκτὼ, καὶ ἦν συγκύπτουσα, καὶ μὴ δυναμένη ἀνακύψαι εἰς τὸ παντελές.

12 Ἰδὼν δὲ αὐτὴν ὁ Ἰησοῦς προσεφώνησε καὶ εἶπεν αὐτῇ, Γύναι, ἀπολέλυσαι τῆς ἀσθενείας σου.

13 Καὶ ἐπέθηκεν αὐτῇ τὰς χεῖρας· καὶ παραχρῆμα ἀνωρθώθη, καὶ ἐδόξαζε τὸν Θεόν.

14 Ἀποκριθεὶς δὲ ὁ ἀρχισυνάγωγος, ἀγανακτῶν ὅτι τῷ σαββάτῳ ἐθεράπευσεν ὁ Ἰησοῦς, ἔλεγε τῷ ὄχλῳ, Ἓξ ἡμέραι εἰσὶν, ἐν αἷς δεῖ ἐργάζεσθαι· ἐν ταύταις οὖν ἐρχόμενοι θεραπεύεσθε, καὶ μὴ τῇ ἡμέρᾳ τοῦ σαββάτου.

15 Ἀπεκρίθη οὖν αὐτῷ ὁ Κύριος, καὶ εἶπεν, Ὑποκριτὰ, ἕκαστος ὑμῶν τῷ σαββάτῳ οὐ λύει τὸν βοῦν αὐτοῦ ἢ τὸν ὄνον ἀπὸ τῆς φάτνης, καὶ ἀπαγαγὼν ποτίζει;

16 ταύτην δὲ, θυγατέρα Ἀβραὰμ οὖσαν, ἣν ἔδησεν ὁ Σατανᾶς, ἰδοὺ, δέκα καὶ ὀκτὼ ἔτη, οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου τῇ ἡμέρᾳ τοῦ σαββάτου;

17 Καὶ ταῦτα λέγοντος αὐτοῦ, κατῃσχύνοντο πάντες οἱ ἀντικείμενοι αὐτῷ· καὶ πᾶς ὁ ὄχλος ἔχαιρεν ἐπὶ πᾶσι τοῖς ἐνδόξοις τοῖς γινομένοις ὑπ' αὐτοῦ.

18 ἜΛΕΓΕ δὲ, Τίνι ὁμοία ἐστὶν ἡ βασιλεία τοῦ Θεοῦ; καὶ τίνι ὁμοιώσω αὐτήν;

19 Ὁμοία ἐστὶ κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔβαλεν εἰς κῆπον ἑαυτοῦ· καὶ ηὔξησε, καὶ ἐγένετο εἰς δένδρον μέγα, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσεν ἐν τοῖς κλάδοις αὐτοῦ.

20 Καὶ πάλιν εἶπε, Τίνι ὁμοιώσω τὴν βασιλείαν τοῦ Θεοῦ;

21 Ὁμοία ἐστὶ ζύμῃ, ἣν λαβοῦσα γυνὴ ἐνέκρυψεν εἰς ἀλεύρου σάτα τρία, ἕως οὗ ἐζυμώθη ὅλον.

22 ΚΑΙ διεπορεύετο κατα πόλεις καὶ κώμας, διδάσκων, καὶ πορείαν ποιούμενος εἰς Ἱερουσαλήμ.

23 Εἶπε δέ τις αὐτῷ, Κύριε, εἰ ὀλίγοι οἱ σωζόμενοι; Ὁ δὲ εἶπε πρὸς αὐτοὺς,

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cedes for the fig-tree represents our Saviour and his Apostles, who still gave the Jews another opening for repentance by preaching to them the Gospel.—*ἕως ὅτου*. See note, ch. xv., 8.—*ἄφες* (*ἀφίημι*).

9. *κἂν μὲν ποιήσῃ καρπόν*. The ellipsis is variously supplied. Bos says, *εὖ* or *καλῶς ἔχει*. Hoogeveen supplies it by *μὴ ἐκκόψῃς*. Similar instances of ellipsis frequently occur in the best Greek authors.

11. *πνεῦμα—ἀσθενείας*, an infirmity inflicted by an evil spirit, *i. e.*, Satan. See verse 16.—*ἦν συγκύπτουσα*, for *σύγκυφος*.—*εἰς τὸ παντελές*, for *παντελῶς*, as in Heb., vii., 25.

14. *ἀποκριθεὶς*. See Matt., xi., 25.—*ἀρχισυνάγωγος*. See Acts, xiii., 15.

15. *Comp.* Matt., xii., 11, 12, note.

16. *θυγατέρα Ἀβραάμ*. *Comp.* note, Matt., iii., 9.—*Σατανᾶς*. See on Matt., iv., 1.—*ἔδησεν* (*δέω*, *δήσω*).

18–21. *Comp.* notes, Matt., xiii., 31–33.—*ηὔξησε* (*αὐξάνω*).

21. *σάτα* (*σάτον*), a Hebrew measure for things dry, equal to about one half peck English.

22. Archbishop Newcome thinks that our Saviour was now going to the feast of the dedication mentioned in Jno., x., 22.

23. This question was often discussed in the Jewish schools, though the general sentiment was that all the sons of Abraham would be saved (*Comp.* Matt., iii., 9, note.) Hence the inquiry may not have been prompt

24 Ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς πύλης· ὅτι πολλοὶ, λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν, καὶ οὐκ ἰσχύσουσιν.

25 Ἀφ' οὗ ἂν ἐγερθῇ ὁ οἰκοδεσπότης, καὶ ἀποκλείσῃ τὴν θύραν, καὶ ἄρξησθε ἔξω ἑστᾶναι καὶ κρούειν τὴν θύραν, λέγοντες, Κύριε, Κύριε, ἄνοιξον ἡμῖν· καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν, Οὐκ οἶδα ὑμᾶς, πόθεν ἐστέ·

26 τότε ἄρξεσθε λέγειν, Ἐφάγομεν ἐνώπιόν σου καὶ ἐπίομεν, καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας·

27 καὶ ἐρεῖ, Λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς, πόθεν ἐστέ· ἀπόστητε ἀπ' ἐμοῦ πάντες οἱ ἐργάται τῆς ἀδικίας.

28 Ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων, ὅταν ὄψησθε Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ καὶ πάντας τοὺς προφήτας ἐν τῇ βασιλείᾳ τοῦ Θεοῦ, ὑμᾶς δὲ ἐκβαλλομένους ἔξω·

29 καὶ ἥξουσιν ἀπὸ ἀνατολῶν καὶ δυσμῶν, καὶ ἀπὸ βοῤῥᾶ καὶ νότου, καὶ ἀνακλιθήσονται ἐν τῇ βασιλείᾳ τοῦ Θεοῦ.

30 Καὶ ἰδοὺ, εἰσὶν ἔσχατοι οἳ ἔσονται πρῶτοι, καί εἰσι πρῶτοι οἳ ἔσονται ἔσχατοι.

31 ἘΝ αὐτῇ τῇ ἡμέρᾳ προσῆλθόν τινες Φαρισαῖοι, λέγοντες αὐτῷ, Ἔξελθε καὶ πορεύου ἐντεῦθεν, ὅτι Ἡρώδης θέλει σε ἀποκτεῖναι.

32 Καὶ εἶπεν αὐτοῖς, Πορευθέντες εἴπατε τῇ ἀλώπεκι ταύτῃ, Ἰδοὺ, ἐκβάλλω δαιμόνια καὶ ἰάσεις ἐπιτελῶ σήμερον καὶ αὔριον, καὶ τῇ τρίτῃ τελειοῦμαι.

33 Πλὴν δεῖ με σήμερον καὶ αὔριον καὶ τῇ ἐχομένῃ πορεύεσθαι· ὅτι οὐκ ἐνδέχεται προφήτην ἀπολέσθαι ἔξω Ἱερουσαλήμ.

34 Ἱερουσαλὴμ, Ἱερουσαλὴμ, ἡ ἀποκτείνουσα τοὺς προφήτας, καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτὴν, ποσάκις ἠθέλησα ἐπισυνάξαι τὰ τέκνα σου, ὃν τρόπον ὄρνις τὴν ἑαυτῆς νοσσιὰν ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε;

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[illegible]d by bad motives; our Lord's answer, however, shows clearly that it [illegible]s one of mere curiosity. See note, Matt., vii., 13.

25. *ἀφ' οὗ*, supply *χρόνου*.—*οὐκ οἶδα ὑμᾶς*, *i. e.*, I wish to have nothing to do with you, no more than with an entire stranger.

29. *ἥξουσιν*, "men shall come," *i. e.*, the Gentiles shall be admitted to the privileges of Christ's kingdom, the Jews having rejected and despised them.

32. *ἀλώπεκι.* Herod seems to have wished to frighten our Lord away out of his dominions, and perhaps sent these Pharisees for this purpose. He was notorious for cunning and similar qualities.—*σήμερον καὶ αὔριον, καὶ τῇ τρίτῃ, scil. ἡμέρᾳ*: by this is denoted any short interval of time. *Comp.* Hos., vi., 6. Some have supposed that the Saviour here alludes to the three years of his ministry.—*τελειοῦμαι*, an *enallage* to express, "My course shall be completed or perfected;" see Acts, xx., 24; Phil., iii., 12. Our Lord's answer is equivalent to this: "Tell Herod that I shall be employed some time longer in the work of my ministry; after which I shall be put to death; but my ministry will not be interrupted by Herod: I shall finish it notwithstanding his opposition; and, after all, shall not be put to death in Galilee, but in Jerusalem."

33. *οὐκ ἐνδέχεται*, "it can not be," *i. e.*, it can rarely happen. Some of the prophets, though few, had perished out of Jerusalem: John the Baptist was one.—*ἐνδέχομαι*, to *take upon one's self, admit*, &c.; hence, *impers. ἐνδέχεται*, "it is admissible, *i. e.*, it is possible."

34. See note, Matt., xxiii., 37, *et seqq.*

35 ἰδοὺ, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος· ἀμὴν δὲ λέγω ὑμῖν, ὅτι οὐ μή με ἴδητε ἕως ἂν ἥξῃ ὅτε εἴπητε, Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.

ΚΕΦ. ιδ.′ 14.

1 ΚΑΙ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἶκόν τινος τῶν ἀρχόντων τῶν Φαρισαίων σαββάτῳ φαγεῖν ἄρτον, καὶ αὐτοὶ ἦσαν παρατηρούμενοι αὐτόν.

2 Καὶ ἰδοὺ, ἄνθρωπός τις ἦν ὑδρωπικὸς ἔμπροσθεν αὐτοῦ·

3 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς τοὺς νομικοὺς καὶ Φαρισαίους, λέγων, Εἰ ἔξεστι τῷ σαββάτῳ θεραπεύειν;

4 Οἱ δὲ ἡσύχασαν. καὶ ἐπιλαβόμενος ἰάσατο αὐτὸν, καὶ ἀπέλυσε.

5 Καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπε, Τίνος ὑμῶν ὄνος ἢ βοῦς εἰς φρέαρ ἐμπεσεῖται, καὶ οὐκ εὐθέως ἀνασπάσει αὐτὸν ἐν τῇ ἡμέρᾳ τοῦ σαββάτου;

6 Καὶ οὐκ ἴσχυσαν ἀνταποκριθῆναι αὐτῷ πρὸς ταῦτα.

7 ἜΛΕΓΕ δὲ πρὸς τοὺς κεκλημένους παραβολὴν, ἐπέχων πῶς τὰς πρωτοκλισίας ἐξελέγοντο, λέγων πρὸς αὐτοὺς,

8 Ὅταν κληθῇς ὑπό τινος εἰς γάμους, μὴ κατακλιθῇς εἰς τὴν πρωτοκλισίαν· μήποτε ἐντιμότερός σου ᾖ κεκλημένος ὑπ' αὐτοῦ,

9 καὶ ἐλθὼν ὁ σὲ καὶ αὐτὸν καλέσας ἐρεῖ σοι, Δὸς τούτῳ τόπον· καὶ τότε ἄρξῃ μετ' αἰσχύνης τὸν ἔσχατον τόπον κατέχειν.

10 Ἀλλ' ὅταν κληθῇς, πορευθεὶς ἀνάπεσον εἰς τὸν ἔσχατον τόπον· ἵνα ὅταν ἔλθῃ ὁ κεκληκώς σε, εἴπῃ σοι, Φίλε, προσανάβηθι ἀνώτερον· τότε ἔσται σοι δόξα ἐνώπιων τῶν συνανακειμένων σοί.

11 Ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται· καὶ ὁ ταπεινῶν ἑαυτὸν, ὑψωθήσεται.

12 ἜΛΕΓΕ δὲ καὶ τῷ κεκληκότι αὐτὸν, Ὅταν ποιῇς ἄριστον ἢ δεῖπνον, μὴ φώνει τοὺς φίλους σου, μηδὲ τοὺς ἀδελφούς σου, μηδὲ τοὺς συγγενεῖς σου, μηδὲ γείτονας πλουσίους· μήποτε καὶ αὐτοί σε ἀντικαλέσωσι, καὶ γένηται σοι ἀνταπόδομα.

13 Ἀλλ' ὅταν ποιῇς δοχὴν κάλει πτωχοὺς, ἀναπήρους, χωλοὺς, τυφλούς·

14 καὶ μακάριος ἔσῃ, ὅτι οὐκ ἔχουσιν ἀνταποδοῦναί σοι· ἀνταποδοθήσεται γάρ σοι ἐν τῇ ἀναστάσει τῶν δικαίων.

15 ἈΚΟΥΣΑΣ δέ τις τῶν συνανακειμένων ταῦτα, εἶπεν αὐτῷ Μακάριος, ὃς φάγεται ἄρτον ἐν τῇ βασιλείᾳ τοῦ Θεοῦ.

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Chap. XIV., ver. 1. *τῶν ἀρχόντων τῶν Φαρισαίων*, "of the rulers who were Pharisees." In general, the Sadducees held the highest rank. These seem to have been judges of the consistories or synagogues.—*ἄρχων* sometimes signifies "a ruler of the synagogue" (Matt., ix., 18); sometimes "a member of the Sanhedrim" (Luke, xxiii., 13); sometimes "a magistrate" (Luke, xii., 58).

3. *ἀποκριθεὶς*. See above, ch. xiii., 14. On this and the three following verses, *comp*. Matt., xii., 11, 12.

7. *παραβολὴν*, "injunction, admonition, saying," as in Matt., xv., 15.—*ἐπέχων*, *scil.* *τὸν νοῦν* or *τὴν διάνοια* (as in Plato, *De Legib.*, ii.). *Comp* Acts, iii., 5; 1 Tim., iv., 16. Other understand *τοὺς ὀφθαλμούς* (Bos).—*πρωτοκλισίας*. See note, Matt., xxiii 6.—*ἐξελέγοντο* (*ἐκλέγω*).

9. *δὸς—τόπον*, a Latinism from *lo cum da*.

12. *ἄριστον ἢ δεῖπνον*. See note ch. xi., 37.—*μὴ φώνει*, *i. e.*, invite no your friends alone. This sense of th verb *φωνέω* is rare.

16 Ὁ δὲ εἶπεν αὐτῷ, Ἄνθρω-πός τις ἐποίησε δεῖπνον μέγα, καὶ ἐκάλεσε πολλούς·

17 καὶ ἀπέστειλε τὸν δοῦλον αὐτοῦ τῇ ὥρᾳ τοῦ δείπνου, εἰπεῖν τοῖς κεκλημένοις, Ἔρχεσθε, ὅτι ἤδη ἕτοιμά ἐστι πάντα.

18 Καὶ ἤρξαντο ἀπὸ μιᾶς παραιτεῖσθαι πάντες. ὁ πρῶτος εἶπεν αὐτῷ, Ἀγρὸν ἠγόρασα, καὶ ἔχω ἀνάγκην ἐξελθεῖν καὶ ἰδεῖν αὐτόν· ἐρωτῶ σε, ἔχε με παρῃτημένον.

19 Καὶ ἕτερος εἶπε, Ζεύγη βοῶν ἠγόρασα πέντε, καὶ πορεύομαι δοκιμάσαι αὐτά· ἐρωτῶ σε, ἔχε με παρῃτημένον.

20 Καὶ ἕτερος εἶπε, Γυναῖκα ἔγημα, καὶ διὰ τοῦτο οὐ δύναμαι ἐλθεῖν.

21 Καὶ παραγενόμενος ὁ δοῦλος ἐκεῖνος ἀπήγγειλε τῷ κυρίῳ αὐτοῦ ταῦτα. Τότε ὀργισθεὶς ὁ οἰκοδεσπότης εἶπε τῷ δούλῳ αὐτοῦ, Ἔξελθε ταχέως εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως, καὶ τοὺς πτωχοὺς καὶ ἀναπήρους καὶ χωλοὺς καὶ τυφλοὺς εἰσάγαγε ὧδε.

22 Καὶ εἶπεν ὁ δοῦλος, Κύριε, γέγονεν ὡς ἐπέταξας, καὶ ἔτι τόπος ἐστί.

23 Καὶ εἶπεν ὁ κύριος πρὸς τὸν δοῦλον, Ἔξελθε εἰς τὰς ὁδοὺς καὶ φραγμοὺς, καὶ ἀνάγκασον εἰσελθεῖν, ἵνα γεμισθῇ ὁ οἶκός μου.

24 Λέγω γὰρ ὑμῖν, ὅτι οὐδεὶς τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων γεύσεταί μου τοῦ δείπνου.

25 ΣΥΝΕΠΟΡΕΥΟΝΤΟ δὲ αὐτῷ ὄχλοι πολλοί· καὶ στραφεὶς εἶπε πρὸς αὐτοὺς,

26 Εἴ τις ἔρχεται πρός με, καὶ οὐ μισεῖ τὸν πατέρα ἑαυτοῦ, καὶ τὴν μητέρα, καὶ τὴν γυναῖκα, καὶ τὰ τέκνα, καὶ τοὺς ἀδελφοὺς, καὶ τὰς ἀδελφὰς, ἔτι δὲ καὶ τὴν ἑαυτοῦ ψυχὴν, οὐ δύναταί μου μαθητὴς εἶναι.

27 Καὶ ὅστις οὐ βαστάζει τὸν σταυρὸν αὐτοῦ, καὶ ἔρχεται ὀπίσω μου, οὐ δύναταί μου εἶναι μαθητής.

28 Τίς γὰρ ἐξ ὑμῶν, θέλων πύργον οἰκοδομῆσαι, οὐχὶ πρῶτον καθίσας ψηφίζει τὴν δαπάνην, εἰ ἔχει τὰ πρὸς ἀπαρτισμόν;

29 ἵνα μήποτε θέντος αὐτοῦ θεμέλιον, καὶ μὴ ἰσχύοντος ἐκτελέσαι, πάντες οἱ θεωροῦντες ἄρξωνται ἐμπαίζειν αὐτῷ,

30 λέγοντες, Ὅτι οὗτος ὁ ἄνθρωπος ἤρξατο οἰκοδομεῖν, καὶ οὐκ ἴσχυσεν ἐκτελέσαι.

31 Ἢ τίς βασιλεὺς πορευόμενος συμβαλεῖν ἑτέρῳ βασιλεῖ εἰς πόλεμον, οὐχὶ καθίσας πρῶτον βουλεύεται, εἰ δυνατός ἐστιν ἐν

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16. With this parable *comp.* Matt., xxii., 2, *et seqq.*

18. ἀπὸ μιᾶς, *scil.* γνώμης.—ἔχω ἀνάγκην, like the Latin *opus habeo.*—ἔχε με παρῃτημένον, a Latinism. Thus Martial, *Ep.*, ii., 80: "Excusatum habeas me rogo; cœno domi."

18–20. Compare with these verses, Deut., xx., 5–7.

23. ὁδοὺς καὶ φραγμοὺς, "the roads and inclosures."—ἀνάγκασον, "*compel* them," *i. e.*, by urgent entreaties and persuasions, not in the ordinary sense of compulsion. See Matt., xiv., 22; Mark, vi., 45; Gal., ii., 14, &c. *Conf.* Horace, *Epist.*, i., 9, 2, "rogat et prece cogit."

26. οὐ μισεῖ τὸν πατέρα. *Comp.* Matt., x., 38, which explains this verse. See, also, note, Matt., vi., 24

28. πύργον. See note, Matt., xxi., 33. Here it would seem to mean a turreted mansion or dwelling.—ψηφίζει, "calculates," from ψῆφος, *calculus*, a small stone, or pebble, used by the ancients in computation. Herodotus (ii., 36) says that the Greeks and Egyptians λογίζονται ψήφοισι. At τὰ supply ἀνήκοντα, or something similar

31. συμβαλεῖν, *scil.* ὅπλα.

*δέκα χιλιάσιν ἀπαντῆσαι τῷ μετὰ εἴκοσι χιλιάδων ἐρχομένῳ ἐπ' αὐτόν ;*

32 Εἰ *δὲ μήγε, ἔτι αὐτοῦ πόῤῥω ὄντος, πρεσβείαν ἀποστείλας ἐρωτᾷ τὰ πρὸς εἰρήνην.*

33 Οὕτως *οὖν πᾶς ἐξ ὑμῶν, ὃς οὐκ ἀποτάσσεται πᾶσι τοῖς ἑαυτοῦ ὑπάρχουσιν, οὐ δύναταί μου εἶναι μαθητής.*

34 Καλὸν *τὸ ἅλας· ἐὰν δὲ τὸ ἅλας μωρανθῇ, ἐν τίνι ἀρτυθήσεται ;*

35 Οὔτε *εἰς γῆν, οὔτε εἰς κοπρίαν εὔθετόν ἐστιν· ἔξω βάλλουσιν αὐτό. ὁ ἔχων ὦτα ἀκούειν, ἀκουέτω.*

ΚΕΦ. *ιε΄.* 15.

1 ἮΣΑΝ *δὲ ἐγγίζοντες αὐτῷ πάντες οἱ τελῶναι καὶ οἱ ἁμαρτωλοὶ, ἀκούειν αὐτοῦ.*

2 Καὶ *διεγόγγυζον οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς, λέγοντες, Ὅτι οὗτος ἁμαρτωλοὺς προσδέχεται, καὶ συνεσθίει αὐτοῖς.*

3 Εἶπε *δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην, λέγων,*

4 Τίς *ἄνθρωπος ἐξ ὑμῶν ἔχων ἑκατὸν πρόβατα, καὶ ἀπολέσας ἓν ἐξ αὐτῶν, οὐ καταλείπει τὰ ἐννενηκονταεννέα ἐν τῇ ἐρήμῳ, καὶ πορεύεται ἐπὶ τὸ ἀπολωλὸς ἕως εὕρῃ αὐτό ;*

5 Καὶ *εὑρὼν ἐπιτίθησιν ἐπὶ τοὺς ὤμους ἑαυτοῦ χαίρων,*

6 *καὶ ἐλθὼν εἰς τὸν οἶκον συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας, λέγων αὐτοῖς, Συγχάρητέ μοι, ὅτι εὗρον τὸ πρόβατό μου τὸ ἀπολωλός.*

7 Λέγω *ὑμῖν, ὅτι οὕτω χαρὰ ἔσται ἐν τῷ οὐρανῷ ἐπὶ ἑνὶ ἁμαρτωλῷ μετανοοῦντι, ἢ ἐπὶ ἐννενηκονταεννέα δικαίοις, οἵτινες οὐ χρείαν ἔχουσι μετανοίας.*

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33. It must not be inferred from the Saviour's language that it is optional whether or not to embrace the Gospel. The point which he means to impress upon the mind is the need of care and circumspection, and settled resolution to do what God requires: the similitude must not be pressed too closely. *Comp.* note, Matt., xiii., 3.

34. *καλὸν τὸ ἅλας.* See note, Matt., v., 13. *Conf.* Mark, ix., 50. "The religion which I have taught you is sufficient to support you in these trials; but if the religion itself give way, it is of no use whatever." (Dr. Burton.)—*ἀρτύω*, properly, *to prepare food, i. e.*, by *seasoning* it with salt, &c.

Chap. XV., ver. 1. *πάντες*, "all," *i. e.*, probably, persons of all sorts.—*τελῶναι.* See note, Matt., v., 46.—*ἁμαρτωλοὶ.* See note, Matt., ix., 10.

2. *προσδέχεται, καὶ συνεσθίει, i. e.*, admits such characters as these to his acquaintance and intimacy.

4. *ἐν τῇ ἐρήμῳ.* St. Matthew (ch. xviii., 13) has it *ἐπὶ τὰ ὄρη.*—*ἐπὶ τὸ ἀπολωλὸς*, "in quest of that which is lost." So Diog. Laert., i., 10, *πεμ[illegible] θεὶς παρὰ τοῦ πατρὸς εἰς ἀγρὸν ἐπὶ πρ[illegible] βατον.* With this parable and the ci[illegible] cumstance that gave rise to it, *com[illegible]* Matt., ix., 10, 13; xviii., 12.

6. *ἀπολωλός*, 2 *per. part.* of *ἀπόλλυμ[illegible]*

7. *ἢ*, for *μᾶλλον ἢ*, an ellipsis fr[illegible] quent in the best writers. See Mat[illegible] xviii., 13, where it is inserted.—[illegible] *χρείαν ἔχουσι μετανοίας*, "need no re[illegible] ormation" or entire change, havi[illegible] always lived consistently and uprig[illegible] ly in the fear of God. Of course, t[illegible] expressions here used, as respec[illegible] God, are to be understood as spok[illegible] after the manner of men; *we* natur[illegible] ly experience transports of joy wh[illegible] an erring child is brought back to h[illegible] home and to repentance before Go[illegible] and we feel more keenly in his ca[illegible] than in that of one who has alwa[illegible] been with us and never strayed o[illegible] of the way: so our gracious Lo[illegible] and the holy angels are represent[illegible] as taking the deepest interest in t[illegible] return of penitent sinners, and rejo[illegible] ing over them as a father over h[illegible] recovered child.

8 Ἢ τίς γυνὴ δραχμὰς ἔχουσα δέκα, ἐὰν ἀπολέσῃ δραχμὴν μίαν, οὐχὶ ἅπτει λύχνον, καὶ σαροῖ τὴν οἰκίαν, καὶ ζητεῖ ἐπιμελῶς, ἕως ὅτου εὕρῃ;

9 καὶ εὑροῦσα συγκαλεῖται τὰς φίλας καὶ τὰς γείτονας, λέγουσα, Συγχάρητέ μοι, ὅτι εὗρον τὴν δραχμὴν ἣν ἀπώλεσα.

10 Οὕτω, λέγω ὑμῖν, χαρὰ γίνεται ἐνώπιον τῶν ἀγγέλων τοῦ Θεοῦ ἐπὶ ἑνὶ ἁμαρτωλῷ μετανοοῦντι.

11 ΕΙΠΕ δὲ, Ἄνθρωπός τις εἶχε δύο υἱούς·

12 καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρὶ, Πάτερ, δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας. καὶ διεῖλεν αὐτοῖς τὸν βίον.

13 Καὶ μετ' οὐ πολλὰς ἡμέρας συναγαγὼν ἅπαντα ὁ νεώτερος υἱὸς ἀπεδήμησεν εἰς χώραν μακρὰν, καὶ ἐκεῖ διεσκόρπισε τὴν οὐσίαν αὐτοῦ, ζῶν ἀσώτως.

14 Δαπανήσαντος δὲ αὐτοῦ πάντα, ἐγένετο λιμὸς ἰσχυρὸς κατὰ τὴν χώραν ἐκείνην, καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι.

15 Καὶ πορευθεὶς ἐκολλήθη ἑνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης· καὶ ἔπεμψεν αὐτὸν εἰς τοὺς ἀγροὺς αὐτοῦ βόσκειν χοίρους.

16 Καὶ ἐπεθύμει γεμίσαι τὴν κοιλίαν αὐτοῦ ἀπὸ τῶν κερατίων ὧν ἤσθιον οἱ χοῖροι· καὶ οὐδεὶς ἐδίδου αὐτῷ.

17 Εἰς ἑαυτὸν δὲ ἐλθὼν εἶπε, Πόσοι μίσθιοι τοῦ πατρός μου πε-

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8. *δραχμὰς*, a silver coin in use among the Greeks, and afterward among the Jews and Romans, equal to about 18 cts.: it usually passed current as equal to the denarius. See note, Matt., xviii., 28.—*ἕως ὅτου*, *i. e.*, *ἕως τοῦ χρόνου, ᾧ εὕρῃ*: *ὅτου*, Attic for *οὕτινος*.

11. *δύο υἱούς*. It is supposed by Dr. Whitby and others that the elder son represents the Jewish nation, who murmured against the admission of the Gentiles, and the younger the Gentiles, who were afar off. (Eph., ii., 13.) The parable admits of, and requires a much more general application.

12. *τὸ ἐπιβάλλον μέρος*, "the portion which falls to my share." See note, ch. xii., 13. The father had not the *entire* disposal of his property: it was entailed on the children, the eldest having a double portion (ch. xii., 13). Sometimes indulgent parents divided their estates among their children while they were living, simply reserving for themselves a competent support. Such seems to have been the case here spoken of, the younger son asking for and obtaining what would have been his portion of the inheritance after his father's death.—*διεῖλεν* (*διαιρέω*).

13. *συναγαγὼν ἅπαντα*. Bloomfield renders, "having converted the whole into money." The usual version is, "having gathered every thing together."—*ἀσώτως*. *ἄσωτος* originally denoted "one who can not be saved," but was afterward used in an *active* or reciprocal sense, to denote one who can not save (himself), a *prodigal*, a dissolute person.

15. *ἐκολλήθη*. See note, Matt., xix., 5.—*καὶ*, equivalent to "who," as often in Scripture.—*βόσκειν χοίρους*: this was regarded as one of the lowest of occupations among the Jews.

16. *ἐπεθύμει γεμίσαι*, "he would gladly have filled his belly," &c.—*κερατίων*: these are thought to be the fruit of the *carob-tree*, which has long, slender, *horn* (*κέρας*) *shaped* pods, containing a sweetish pulp, which is eaten by the poorer classes in the East, and is commonly given to swine. Others suppose the *husks* of peas or leguminous vegetables is meant. Doddridge inclines to the opinion that the fruit of a tree of the wild chestnut kind is referred to.—*ἐδίδου*: supply *τὶ*, namely, of such food as is eaten by men.

17. *εἰς ἑαυτὸν—ἐλθών*, a formula of recovery from insanity or any mental delusion. *Comp.* *γένεσθαι ἐν ἑαυτῷ*, Acts, xii., 11.

*ρισσεύουσιν ἄρτων, ἐγὼ δὲ λιμῷ ἀπόλλυμαι;*

18 *Ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου, καὶ ἐρῶ αὐτῷ, Πάτερ, ἥμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου·*

19 *καὶ οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου· ποίησόν με ὡς ἕνα τῶν μισθίων σου.*

20 *Καὶ ἀναστὰς ἦλθε πρὸς τὸν πατέρα ἑαυτοῦ. Ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντος, εἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ, καὶ ἐσπλαγχνίσθη, καὶ δραμὼν ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ, καὶ κατεφίλησεν αὐτόν.*

21 *Εἶπε δὲ αὐτῷ ὁ υἱὸς, Πάτερ, ἥμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, καὶ οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου.*

22 *Εἶπε δὲ ὁ πατὴρ πρὸς τοὺς δούλους αὐτοῦ, Ἐξενέγκατε τὴν στολὴν τὴν πρώτην, καὶ ἐνδύσατε αὐτὸν, καὶ δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ, καὶ ὑποδήματα εἰς τοὺς πόδας·*

23 *καὶ ἐνέγκαντες τὸν μόσχον τὸν σιτευτὸν θύσατε, καὶ φαγόντες εὐφρανθῶμεν·*

24 *ὅτι οὗτος ὁ υἱός μου νεκρὸς ἦν, καὶ ἀνέζησε· καὶ ἀπολωλὼς ἦν, καὶ εὑρέθη. Καὶ ἤρξαντο εὐφραίνεσθαι.*

25 *Ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ· καὶ ὡς ἐρχόμενος ἤγγισε τῇ οἰκίᾳ, ἤκουσε συμφωνίας καὶ χορῶν·*

26 *καὶ προσκαλεσάμενος ἕνα τῶν παίδων αὐτοῦ, ἐπυνθάνετο τί εἴη ταῦτα;*

27 *Ὁ δὲ εἶπεν αὐτῷ, Ὅτι ὁ ἀδελφός σου ἥκει· καὶ ἔθυσεν ὁ πατήρ σου τὸν μόσχον τὸν σιτευτὸν, ὅτι ὑγιαίνοντα αὐτὸν ἀπέλαβεν.*

28 *Ὠργίσθη δὲ, καὶ οὐκ ἤθελεν εἰσελθεῖν. ὁ οὖν πατὴρ αὐτοῦ ἐξελθὼν παρεκάλει αὐτόν.*

29 *Ὁ δὲ ἀποκριθεὶς εἶπε τῷ πατρὶ, Ἰδοὺ, τοσαῦτα ἔτη δουλεύω σοι, καὶ οὐδέποτε ἐντολήν σου παρῆλθον, καὶ ἐμοὶ οὐδέποτε ἔδωκας ἔριφον, ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ.*

30 *Ὅτε δὲ ὁ υἱός σου οὗτος, ὁ καταφαγών σου τὸν βίον μετὰ πορνῶν, ἦλθεν, ἔθυσας αὐτῷ τὸν μόσχον τὸν σιτευτόν.*

31 *Ὁ δὲ εἶπεν αὐτῷ, Τέκνον, σὺ πάντοτε μετ' ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ σά ἐστιν.*

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18. *ἥμαρτον* (*ἁμαρτάνω*). — *οὐρανὸν*, i. e., the *God* of heaven.

20. *ἐσπλαγχνίσθη*. See note, Matt., ix., 36.—*δραμὼν* (2*d aor.* of *τρέχω*).

22. *πρώτην*, "the best;" so Ezek., xxvii., 22; Rom., iii., 2; x., 19; 1 Tim., i., 15. The various articles here mentioned were brought forth as marks of distinction. See Gen., xli., 43; Jam., ii., 2.

23. *θύσατε*. See note, Matt., xxii., 4.

24. *νεκρὸς ἦν*, "was dead" in trespasses and sins. *Comp.* ch. ix., 60. He was as one of the dead.—*καὶ*, "but" is alive again.

26. *παίδων*. See note, Matthew, viii., 6.—*εἴη* (*optat.* of *εἰμί*).

27. *ὑγιαίνοντα*, including the idea of moral soundness, equivalent to our expression "safe and sound."

29. *οὐδέποτε*. Of course, this expression, referring to the Jews in the person of the elder son, can only be comparative; it must not be pressed too closely. As Tertullian well says (*De Pudicit.*): "Posuit Christus ergo illos in parabola, esse, non quales erant, sed quales esse debuerant." The jealousy and unwillingness of the Jews to admit the Gentiles to the privileges of the Messiah's kingdom are in this parable strikingly exhibited.

30. *καταφαγών*, a metaphor to denote prodigality: it is common in the classical writers from Homer downward.

32 Εὐφρανθῆναι δὲ καὶ χαρῆναι ἔδει, ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν, καὶ ἀνέζησε· καὶ ἀπολωλὼς ἦν, καὶ εὑρέθη.

ΚΕΦ. ις΄. 16.

1 ἜΛΕΓΕ δὲ καὶ πρὸς τοὺς μαθητὰς αὐτοῦ, Ἄνθρωπός τις ἦν πλούσιος, ὃς εἶχεν οἰκονόμον· καὶ οὗτος διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ. 2 Καὶ φωνήσας αὐτὸν εἶπεν αὐτῷ, Τί τοῦτο ἀκούω περὶ σοῦ; ἀπόδος τὸν λόγον τῆς οἰκονομίας σου· οὐ γὰρ δυνήσῃ ἔτι οἰκονομεῖν. 3 Εἶπε δὲ ἐν ἑαυτῷ ὁ οἰκονόμος, Τί ποιήσω, ὅτι ὁ κύριός μου ἀφαιρεῖται τὴν οἰκονομίαν ἀπ' ἐμοῦ; σκάπτειν οὐκ ἰσχύω, ἐπαιτεῖν αἰσχύνομαι. 4 Ἔγνων τί ποιήσω, ἵνα ὅταν μετασταθῶ τῆς οἰκονομίας, δέξωνταί με εἰς τοὺς οἴκους αὐτῶν. 5 Καὶ προσκαλεσάμενος ἕνα ἕκαστον τῶν χρεωφειλετῶν τοῦ κυρίου ἑαυτοῦ, ἔλεγε τῷ πρώτῳ, Πόσον ὀφείλεις τῷ κυρίῳ μου; 6 Ὁ δὲ εἶπεν, Ἑκατὸν βάτους ἐλαίου. Καὶ εἶπεν αὐτῷ, Δέξαι σου τὸ γράμμα, καὶ καθίσας ταχέως γράψον πεντήκοντα. 7 Ἔπειτα ἑτέρῳ εἶπε, Σὺ δὲ πόσον ὀφείλεις; Ὁ δὲ εἶπεν, Ἑκατὸν κόρους σίτου. Καὶ λέγει αὐτῷ, Δέξαι σου τὸ γράμμα, καὶ γράψον ὀγδοήκοντα. 8 Καὶ ἐπῄνεσεν ὁ κύριος τὸν οἰκονόμον τῆς ἀδικίας, ὅτι φρονίμως ἐποίησεν· ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτὸς εἰς τὴν γενεὰν τὴν ἑαυτῶν εἰσι.

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Chap. XVI., ver. 1. Our Lord having rebuked the Pharisees for their uncharitableness and envious tempers, now speaks to his disciples, and, by means of a parable, instructs them in the true use of riches and worldly enjoyments. It must be noted that the point of the parable consists in commending the *prudence* and *sagacity* of the steward, while his *injustice* and wickedness are deservedly to be reprobated. The Saviour's object is, to induce his followers to show an equal degree of forethought and care in respect to the interests of their souls with that manifested by men in general where their worldly interests are concerned.—*διεβλήθη* (*διαβάλλω*): this verb (from which *διάβολος* comes) usually refers to *false* accusation. Occasionally, in the *Septuag.* and later Greek writers, it has the sense of *true* accusation.

3. *σκάπτειν οὐκ ἰσχύω.* "I am not able, have not strength enough to dig," *i. e.*, to cultivate the ground, digging being a principal part of ancient husbandry. *Conf.* Aristoph., *Avib.*, 1432: *γὰρ πάθω; σκάπτειν γὰρ οὐκ ἐπίσταμαι.*

4. *δέξωνταί*, *personal* for *impers.*; so, too, in verse 9. See ch. xii., 20.

5. *χρεωφειλετῶν.* These were the *tenants* who paid their yearly rent in wheat, oil, and other products of the land.

6. *βάτους*, *baths*, a Jewish measure for wine and oil: it was the tenth part of an *homer*, and, according to Dr. Hammond, contained about ten gallons; others say about seven and a half.—*γράμμα*: this seems to refer to the contract or agreement by which the tenant held possession, and according to the terms of which he paid his rent.

7. *κόρους* (כֹּר, *cor*, or *homer*), equal to ten baths or ephas (Ezek., xlv., 14), and also to ten Attic *medimni.* According to Dr. Robinson, the cor contained about fourteen and a half bushels: others say about eight and a half. See Josephus, *Ant.*, viii., 2; xv., 9.

8. *ὁ κύριος*, *scil.* *τοῦ οἰκονόμου.* His master commended his dexterity and skill, not the fraud which he committed.—*οἰκονόμον τῆς ἀδικίας*, Hebraistic for *οἰκονόμον ἄδικον.* So, too, in next verse, and frequently in Scripture, the genitive of a noun following

9 Κἀγὼ ὑμῖν λέγω, ποιήσατε ἑαυτοῖς φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, ἵνα ὅταν ἐκλίπητε, δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς.

10 Ὁ πιστὸς ἐν ἐλαχίστῳ, καὶ ἐν πολλῷ πιστός ἐστι. καὶ ὁ ἐν ἐλαχίστῳ ἄδικος, καὶ ἐν πολλῷ ἄδικός ἐστιν.

11 Εἰ οὖν ἐν τῷ ἀδίκῳ μαμωνᾷ πιστοὶ οὐκ ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει;

12 καὶ εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ ὑμέτερον τίς ὑμῖν δώσει;

13 Οὐδεὶς οἰκέτης δύναται δυσὶ κυρίοις δουλεύειν· ἢ γὰρ τὸν ἕνα μισήσει, καὶ τὸν ἕτερον ἀγαπήσει· ἢ ἑνὸς ἀνθέξεται, καὶ τοῦ ἑτέρου καταφρονήσει. οὐ δύνασθε Θεῷ δουλεύειν καὶ μαμωνᾷ.

14 ἨΚΟΥΟΝ δὲ ταῦτα πάντα καὶ οἱ Φαρισαῖοι φιλάργυροι ὑπάρχοντες, καὶ ἐξεμυκτήριζον αὐτόν.

15 Καὶ εἶπεν αὐτοῖς, Ὑμεῖς ἐστε οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων, ὁ δὲ Θεὸς γινώσκει τὰς καρδίας ὑμῶν· ὅτι τὸ ἐν ἀνθρώποις ὑψηλὸν, βδέλυγμα ἐνώπιον τοῦ Θεοῦ ἐστιν.

16 Ὁ νόμος καὶ οἱ προφῆται ἕως Ἰωάννου· ἀπὸ τότε ἡ βασιλεία τοῦ Θεοῦ εὐαγγελίζεται, καὶ πᾶς εἰς αὐτὴν βιάζεται.

17 Εὐκοπώτερον δέ ἐστι τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν, ἢ τοῦ νόμου μίαν κεραίαν πεσεῖν.

18 Πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἑτέραν, μοιχεύει· καὶ πᾶς ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς γαμῶν, μοιχεύει.

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is put for the adjective. The adjective is used in verse 11. See Rom., i., 26; Col., ii., 20; Heb., xi., 9; Jam., i., 25, &c.—*οἱ υἱοὶ*, "the children of this world," *i. e.*, those whose views and wishes are wholly worldly: "the children of light," *i. e.*, those who have been enlightened by the Gospel of truth.

9. *ποιήσατε—φίλους ἐκ τοῦ μαμωνᾶ*, "make or acquire friends by means of the false and perishable mammon:" *false* as opposed to *true*, verse 11. Our Lord would have us make such use of our worldly goods as may procure for us friends both in earth and heaven, especially the latter, so that when we die God may, for Christ's sake, receive us into heaven.—*μαμωνᾶ.* See note, Matt., vi., 24.—*ἐκλίπητε* (*ἐκλείπω*), *scil. τὸν βίον.* See Gen., xxv., 8; Jer., xlii., 17, 22.—*δέξωνται*, see on verse 4.

10. *ἐλαχίστῳ.* The expression is proverbial, and refers to what is *generally* true. If a man is a faithful steward of worldly wealth (*ἐλάχιστος*), he will have committed to him hereafter a much greater treasure (*πολύς*). So, too, if a man employs his wealth improperly, he will not be deemed worthy of the greater treasure. *Comp.* Matt., xxv., 21; Luke, xix., 17.

12. *ἀλλοτρίῳ*, "another's." Riches are not really our own: we are *stewards* of what God has lent to us.—*τὸ ὑμέτερον* implies that the heavenly treasure bestowed upon us in the world to come, as the reward of our faith and obedience, will be our own forever.

13. See note, Matt., vi., 24.

14. *ἐξεμυκτήριζον*, "sneered at him" (from *μυκτὴρ*, *nasus*, "turned up the nose," implying the greatest contempt and insult); the verb occurs also in ch. xxiii., 35, but nowhere else in the New Testament. Horace (*Sat.*, i., 6, 5) says, *naso suspendis adunco.*

15. *δικαιοῦντες ἑαυτοὺς*, "claiming, boasting to be righteous" in the sight of men. See ch. x., 29.

16–18. The connection of these verses with what precedes is not very obvious: it seems to be this, "You affect great sanctity, but your hypocrisy is known and abhorred of God; not that the law, which you make a show of observing, is abrogated by the Gospel, but is rather perfected therein; as, for instance, in its more rigid enforcement of the seventh command-

19 Ἄνθρωπος δέ τις ἦν πλούσιος, καὶ ἐνεδιδύσκετο πορφύραν καὶ βύσσον, εὐφραινόμενος καθ' ἡμέραν λαμπρῶς.

20 Πτωχὸς δέ τις ἦν ὀνόματι Λάζαρος, ὃς ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ ἡλκωμένος,

21 καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν ψιχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου· ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἀπέλειχον τὰ ἕλκη αὐτοῦ.

22 Ἐγένετο δὲ ἀποθανεῖν τὸν πτωχὸν, καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον τοῦ Ἀβραάμ· ἀπέθανε δὲ καὶ ὁ πλούσιος, καὶ ἐτάφη.

23 Καὶ ἐν τῷ ᾅδῃ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασάνοις, ὁρᾷ τὸν Ἀβραὰμ ἀπὸ μακρόθεν, καὶ Λάζαρον ἐν τοῖς κόλποις αὐτοῦ·

24 καὶ αὐτὸς φωνήσας εἶπε, Πάτερ Ἀβραὰμ, ἐλέησόν με, καὶ πέμψον Λάζαρον, ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος, καὶ καταψύξῃ τὴν γλῶσσάν μου· ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ.

25 Εἶπε δὲ Ἀβραὰμ, Τέκνον, μνήσθητι ὅτι ἀπέλαβες σὺ τὰ ἀγαθά σου ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ κακά· νῦν δὲ ὅδε παρακαλεῖται, σὺ δὲ ὀδυνᾶσαι.

26 Καὶ ἐπὶ πᾶσι τούτοις μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται, ὅπως οἱ θέλοντες διαβῆναι ἐντεῦθεν πρὸς ὑμᾶς, μὴ δύνωνται, μηδὲ οἱ ἐκεῖθεν πρὸς ἡμᾶς διαπερῶσιν.

27 Εἶπε δὲ, Ἐρωτῶ οὖν σε, πάτερ, ἵνα πέμψῃς αὐτὸν εἰς τὸν οἶκον τοῦ πατρός μου,

28 ἔχω γὰρ πέντε ἀδελφούς· ὅπως διαμαρτύρηται αὐτοῖς, ἵνα

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ment." *Comp.* Matt., v., 18, 32; xi., 12, 13.—*κεραίαν.* See Matt., v., 18.

19. Some of the fathers thought this parable referred to Herod and John the Baptist in their respective conditions in the future world; but there seems to be no warrant for the supposition. The parable is an additional warning against the abuse or misuse of riches. —*πορφύραν.* See note, Matt., xxvii., 28.—*βύσσον*, a species of fine cotton or linen highly prized by the ancients. It was used for wrapping around embalmed bodies, and was of various colors. *Conf.* Rev., xviii., 12; xix., 8, 14; Luke, xviii., 12.

20. *ἡλκωμένος* (*ἑλκόω*), "afflicted with ulcers," and glad to be fed with the fragments or scraps which fell from the rich man's table, and were given to the poor.

21. *ἀλλὰ καὶ*: not only was he so poor and destitute, *but, also*, &c.

22. The Jews had three modes of expression for the state of the good after death. They were conveyed to Paradise; under the throne of glory; or into Abraham's bosom. (Consult Lightfoot, who is very full on this subject.) It was the prevailing opinion that angels conducted the righteous souls into bliss. Being in or on the bosom of Abraham refers to the custom of reclining at the feasts. See note, Jno., xiii., 23; Matt., viii., 11.

23. *ᾅδῃ.* See note, Matt., xvi., 18 —*βασάνοις*, "in torments;" this is added to indicate where he was. Lazarus was in Hades as well as the rich man, but the one was in bliss, the other in misery; both awaiting the judgment-day, when they should receive their eternal award.

24. *βάψῃ—ὕδατος*: supply *ἐπὶ* before *ὕδατος*, which is equivalent to *εἰς ὕδωρ*.

25. *ὀδυνᾶσαι*, Doric for *ὀδυνᾷ*, 2d *per. sing.* of *ὀδυνάομαι*.

26. This seems clearly to show that it is the same place in general, but divided into two portions. The chasm, or separation, moreover, is immutable, which will hardly favor the popish tenet of purgatory, but exactly the reverse.

28. *διαμαρτύρηται*, an emphatic word, "that he may solemnly warn them, and testify to them the misery of sin."—*ἔλθωσιν* (*ἔρχομαι*).

*μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον τοῦτον τῆς βασάνου.*

29 Λέγει αὐτῷ Ἀβραὰμ, Ἔχουσι Μωσέα *καὶ τοὺς προφήτας· ἀκουσάτωσαν αὐτῶν.*

30 Ὁ *δὲ εἶπεν*, Οὐχὶ, *πάτερ* Ἀβραάμ· *ἀλλ' ἐάν τις ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτοὺς, μετανοήσουσιν.*

31 Εἶπε *δὲ αὐτῷ*, Εἰ Μωσέως *καὶ τῶν προφητῶν οὐκ ἀκούουσιν, οὐδὲ ἐάν τις ἐκ νεκρῶν ἀναστῇ, πεισθήσονται.*

## ΚΕΦ. ιζ'. 17.

1 ΕΙΠΕ *δὲ πρὸς τοὺς μαθητὰς*, Ἀνένδεκτόν *ἐστι μὴ ἐλθεῖν τὰ σκάνδαλα· οὐαὶ δὲ δι' οὗ ἔρχεται.*

2 *Λυσιτελεῖ αὐτῷ εἰ μύλος ὀνικὸς περίκειται περὶ τὸν τράχηλον αὐτοῦ, καὶ ἔῤῥιπται εἰς τὴν θάλασσαν, ἢ ἵνα σκανδαλίσῃ ἕνα τῶν μικρῶν τούτων.*

3 *προσέχετε ἑαυτοῖς. ἐὰν δὲ ἁμάρτῃ εἰς σὲ ὁ ἀδελφός σου, ἐπιτίμησον αὐτῷ· καὶ ἐὰν μετανοήσῃ, ἄφες αὐτῷ.*

4 Καὶ *ἐὰν ἑπτάκις τῆς ἡμέρας ἁμάρτῃ εἰς σὲ, καὶ ἑπτάκις τῆς ἡμέρας ἐπιστρέψῃ ἐπὶ σε, λέγων*, Μετανοῶ, *ἀφήσεις αὐτῷ.*

5 ΚΑΙ *εἶπον οἱ ἀπόστολοι τῷ* Κυρίῳ, Πρόσθες *ἡμῖν πίστιν.*

6 Εἶπε *δὲ ὁ* Κύριος, Εἰ *εἴχετε πίστιν, ὡς κόκκον σινάπεως, ἐλέγετε ἂν τῇ συκαμίνῳ ταύτῃ*, Ἐκριζώθητι, *καὶ φυτεύθητι ἐν τῇ θαλάσσῃ· καὶ ὑπήκουσεν ἂν ὑμῖν.*

7 Τίς *δὲ ἐξ ὑμῶν δοῦλον ἔχων ἀροτριῶντα ἢ ποιμαίνοντα, ὃς εἰσελθόντι ἐκ τοῦ ἀγροῦ ἐρεῖ*, Εὐθέως *παρελθὼν ἀνάπεσαι·*

8 *ἀλλ' οὐχὶ ἐρεῖ αὐτῷ*, Ἑτοίμασον *τί δειπνήσω, καὶ περιζωσάμενος διακόνει μοι, ἕως φάγω καὶ πίω· καὶ μετὰ ταῦτα φάγεσαι καὶ πίεσαι σύ;*

9 Μὴ *χάριν ἔχει τῷ δούλῳ ἐκείνῳ, ὅτι ἐποίησε τὰ διαταχθέντα αὐτῷ; οὐ δοκῶ.*

10 Οὕτω *καὶ ὑμεῖς, ὅταν ποιή*

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29. Moses and the prophets were read in the synagogues every Sabbath day. *Conf.* Jno., v., 39, 45–7.

30. *οὐχὶ*, "O no, Father Abraham, I am sure they will not hear them; *but*," &c.

31. These words were strikingly exemplified by the obstinate unbelief of the Jews, even when our Lord himself rose from the dead.

Chap. XVII., ver. 1. *ἀνένδεκτόν ἐστι.* St. Matthew (ch. xviii., 7) has *ἀνάγκη γάρ ἐστιν.* *Conf.* note, ch. xiii., 33 With this and the next verses compare Matt., xviii., 6, 7, 15, 21.—*σκάνδαλα.* See note, Matt., xiii., 41.

2. *σκανδαλίσῃ.* See Matt., v. 29.

5 It seems probable that St. Luke has recorded a number of our Saviour's precepts without strict regard to the order of time or place. Possibly this verse may be connected with what precedes. Dr. Hammond surmises that the request was made in consequence of the rebuke they ha[d] received, Matt., xvii., 20.

6. *συκαμίνῳ*, "sycamine," or mul[berry]. It is disputed whether it b[e] the same with the sycamore, ch. xix. 4; probably not, the latter being [a] kind of fig-tree.

7. Take *εὐθέως* with *παρελθὼν*, bet[ter] than with *ἐρεῖ*, as in the Englis[h] version. "Come immediately an[d] recline at table with me."

8. *περιζωσάμενος.* See note, c[h]. xii., 35 —*φάγεσαι*—*πίεσαι*, *2d sing. fut. mid.* for *φάγῃ* and *πίῃ*, accordin[g] to the early usage, which continued i[n] the common dialect to a late perio[d] whereby *φάγομαι* and *πίομαι* were use[d] for *φαγοῦμαι* and *πιοῦμαι.*

9. *οὐ δοκῶ*, "I think he will not."

10. It is entirely manifest that w[e] can never do *more* than our *duty*, an[d] so, of course, can claim nothing o[n] the score of merit. All future reward[s] are of free gift and goodness on God['s] part, for Christ's sake.

σητε πάντα τὰ διαταχθέντα ὑμῖν, λέγετε, Ὅτι δοῦλοι ἀχρεῖοί ἐσμεν· ὅτι ὃ ὠφείλομεν ποιῆσαι, πεποιήκαμεν.

11 ΚΑΙ ἐγένετο ἐν τῷ πορεύεσθαι αὐτὸν εἰς Ἱερουσαλὴμ, καὶ αὐτὸς διήρχετο διὰ μέσου Σαμαρείας καὶ Γαλιλαίας.

12 Καὶ εἰσερχομένου αὐτοῦ εἴς τινα κώμην, ἀπήντησαν αὐτῷ δέκα λεπροὶ ἄνδρες, οἳ ἔστησαν πόῤῥωθεν·

13 καὶ αὐτοὶ ἦραν φωνὴν λέγοντες, Ἰησοῦ, ἐπιστάτα, ἐλέησον ἡμᾶς.

14 Καὶ ἰδὼν εἶπεν αὐτοῖς, Πορευθέντες ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσι. Καὶ ἐγένετο ἐν τῷ ὑπάγειν αὐτοὺς, ἐκαθαρίσθησαν.

15 Εἷς δὲ ἐξ αὐτῶν, ἰδὼν ὅτι ἰάθη, ὑπέστρεψε, μετὰ φωνῆς μεγάλης δοξάζων τὸν Θεόν·

16 καὶ ἔπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας αὐτοῦ, εὐχαριστῶν αὐτῷ· καὶ αὐτὸς ἦν Σαμαρείτης.

17 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Οὐχὶ οἱ δέκα ἐκαθαρίσθησαν; οἱ δὲ ἐννέα ποῦ;

18 Οὐχ εὑρέθησαν ὑποστρέψαντες δοῦναι δόξαν τῷ Θεῷ, εἰ μὴ ὁ ἀλλογενὴς οὗτος.

19 Καὶ εἶπεν αὐτῷ, Ἀναστὰς πορεύου· ἡ πίστις σου σέσωκέ σε.

20 ἘΠΕΡΩΤΗΘΕΙΣ δὲ ὑπὸ τῶν Φαρισαίων, πότε ἔρχεται ἡ βασιλεία τοῦ Θεοῦ, ἀπεκρίθη αὐτοῖς καὶ εἶπεν, Οὐκ ἔρχεται ἡ βασιλεία τοῦ Θεοῦ μετὰ παρατηρήσεως·

21 οὐδὲ ἐροῦσιν, Ἰδοὺ ὧδε, ἢ ἰδοὺ ἐκεῖ. ἰδοὺ γὰρ, ἡ βασιλεία τοῦ Θεοῦ ἐντὸς ὑμῶν ἐστίν.

22 Εἶπε δὲ πρὸς τοὺς μαθητὰς, Ἐλεύσονται ἡμέραι, ὅτε ἐπιθυμήσετε μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου ἰδεῖν, καὶ οὐκ ὄψεσθε.

23 Καὶ ἐροῦσιν ὑμῖν, Ἰδοὺ ὧδε, ἢ ἰδοὺ ἐκεῖ· μὴ ἀπέλθητε, μηδὲ διώξητε.

24 Ὥσπερ γὰρ ἡ ἀστραπὴ ἡ ἀστράπτουσα ἐκ τῆς ὑπ' οὐρανὸν εἰς τὴν ὑπ' οὐρανὸν λάμπει· οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ ἡμέρᾳ αὐτοῦ.

25 Πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης.

26 Καὶ καθὼς ἐγένετο ἐν ταῖς

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12. *πόῤῥωθεν.* They were not allowed to come near those who were sound, for fear of infecting them. See Levit., xiii., 46; Numb., v., 2; 2 Kings, xv., 5. *Conf.* note, ch. v., 12.

14. *ἱερεῦσι.* *Conf.* Matt., viii., 4.

16. *ἔπεσεν*, 2*d aor.* of *πίπτω*.

18. *ἀλλογενὴς οὗτος.* Some point with interrogation after *οὗτος*. Josephus says that the Samaritans were *ἀλλοεθνεῖς*. See note, ch. x., 33. It was a question among the rabbis whether they were Gentiles or not. The Jews call them *Cuthites* to this day.

20. *παρατηρήσεως*, "with observation," *i. e.*, with circumstances of outward show or splendor. The Jews generally entertained the notion that the Messiah was to be a great temporal prince, and that they were to be exalted above all nations in pomp and glory.

21. *ἐντὸς ὑμῶν*, *i. e.*, "among you," in your presence, alluding to his own presence in their midst. The words can hardly refer to the spiritual influence of the Gospel in the heart, since the majority of the Pharisees had none of that, most certainly.

22. By-and-by they would wish for the privileges which they now despised.

23, 24. *Conf.* Matt., xxiv., 23, 27. —*ἐκ τῆς*, *scil.* *χώρας*.

25. *ἀποδοκιμασθῆναι.* See note Mark, viii., 31.

26, 27. *Conf.* Matt., xxiv., 37, 38.

ἡμέραις τοῦ Νῶε, οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου.

27 Ἤσθιον, ἔπινον, ἐγάμουν, ἐξεγαμίζοντο, ἄχρι ἧς ἡμέρας εἰσῆλθε Νῶε εἰς τὴν κιβωτὸν, καὶ ἦλθεν ὁ κατακλυσμὸς, καὶ ἀπώλεσεν ἅπαντας.

28 Ὁμοίως καὶ ὡς ἐγένετο ἐν ταῖς ἡμέραις Λώτ· ἤσθιον, ἔπινον, ἠγόραζον, ἐπώλουν, ἐφύτευον, ᾠκοδόμουν·

29 ᾗ δὲ ἡμέρᾳ ἐξῆλθε Λὼτ ἀπὸ Σοδόμων, ἔβρεξε πῦρ καὶ θεῖον ἀπ' οὐρανοῦ, καὶ ἀπώλεσεν ἅπαντας·

30 κατὰ ταῦτα ἔσται ᾗ ἡμέρᾳ ὁ υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται.

31 Ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὃς ἔσται ἐπὶ τοῦ δώματος, καὶ τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβάτω ἆραι αὐτά· καὶ ὁ ἐν τῷ ἀγρῷ ὁμοίως μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω.

32 Μνημονεύετε τῆς γυναικὸς Λώτ.

33 Ὃς ἐὰν ζητήσῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· καὶ ὃς ἐὰν ἀπολέσῃ αὐτὴν, ζωογονήσει αὐτήν.

34 Λέγω ὑμῖν, ταύτῃ τῇ νυκτὶ ἔσονται δύο ἐπὶ κλίνης μιᾶς· ὁ εἷς παραληφθήσεται, καὶ ὁ ἕτερος ἀφεθήσεται.

35 Δύο ἔσονται ἀλήθουσαι ἐπὶ τὸ αὐτό· ἡ μία παραληφθήσεται, καὶ ἡ ἑτέρα ἀφεθήσεται.

36 Καὶ ἀποκριθέντες λέγουσιν αὐτῷ, Ποῦ, κύριε; Ὁ δὲ εἶπεν αὐτοῖς, Ὅπου τὸ σῶμα, ἐκεῖ συναχθήσονται οἱ ἀετοί.

## ΚΕΦ. ιη΄. 18.

1 ἜΛΕΓΕ δὲ καὶ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι, καὶ μὴ ἐκκακεῖν,

2 λέγων, Κριτής τις ἦν ἔν τινι πόλει, τὸν Θεὸν μὴ φοβούμενος, καὶ ἄνθρωπον μὴ ἐντρεπόμενος.

3 Χήρα δὲ ἦν ἐν τῇ πόλει ἐκείνῃ, καὶ ἤρχετο πρὸς αὐτὸν, λέγουσα, Ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου.

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29. *ἔβρεξε, scil.* Θεός. *Comp.* Gen., xix., 24; *κύριος ἔβρεξεν ἐπὶ Σόδομα, κ. τ. λ.—θεῖον,* "brimstone or sulphur."

31. This verse seems plainly to refer to the destruction of Jerusalem. As noted on St. Matthew (ch. xxiv.), the second advent of our Lord to judgment is mentioned in the same connection with his coming at the destruction of Jerusalem.

32. *γυναικὸς Λώτ.* See Gen., xix., 26. Beware of attempting to save your life by abjuring the truth, lest in that way you lose the life eternal. *Comp.* Matt., x., 39.

33. *ζωογονήσει,* "shall preserve," a sense found only in the Hellenistic writers.—*ἀφεθήσεται (ἀφίημι).*

34. *παραληφθήσεται (παραλαμβάνω).*

35. *ἀλήθουσαι.* See Matt., xxiv., 41.

Chap. XVIII., ver. 1. *πρὸς τὸ δεῖν,* "on the subject of the duty of," &c. —*πάντοτε. Conf.* ch. ii., 37. They ought to persevere in prayer and not grow weary: similar expressions on this subject frequently occur. See Eph., vi., 18; 1 Tim., v., 5, &c. This chapter is closely connected with the preceding one, since the consolations of prayer would be most effectual under the approaching trials and troubles arising out of the siege and destruction of Jerusalem. *Comp.*, on the subject of the parable, note, ch. xi., 8.—*ἐκκακεῖν, defatigari, segnescere*

2. *τὸν Θεὸν μὴ φοβούμενος,* a proverbial saying expressive of the most obstinate wickedness.

3. *ἐκδίκησόν με,* "do me justice upon mine adversary," equivalent in sense to the old English "avenge," used in our translation. *Conf.* Rom., xii., 19.

4 Καὶ οὐκ ἠθέλησεν ἐπὶ χρόνον· μετὰ δὲ ταῦτα εἶπεν ἐν ἑαυτῷ, Εἰ καὶ τὸν Θεὸν οὐ φοβοῦμαι, καὶ ἄνθρωπον οὐκ ἐντρέπομαι·

5 διά γε τὸ παρέχειν μοι κόπον τὴν χήραν ταύτην, ἐκδικήσω αὐτὴν, ἵνα μὴ εἰς τέλος ἐρχομένη ὑπωπιάζῃ με.

6 Εἶπε δὲ ὁ Κύριος, Ἀκούσατε τί ὁ κριτὴς τῆς ἀδικίας λέγει·

7 ὁ δὲ Θεὸς οὐ μὴ ποιήσει τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ, τῶν βοώντων πρὸς αὐτὸν ἡμέρας καὶ νυκτὸς, καὶ μακροθυμῶν ἐπ' αὐτοῖς;

8 Λέγω ὑμῖν, ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει. πλὴν ὁ Υἱὸς τοῦ ἀνθρώπου ἐλθὼν ἆρα εὑρήσει τὴν πίστιν ἐπὶ τῆς γῆς;

9 ΕΙΠΕ δὲ καὶ πρός τινας τοὺς πεποιθότας ἐφ' ἑαυτοῖς ὅτι εἰσὶ δίκαιοι, καὶ ἐξουθενοῦντας τοὺς λοιποὺς, τὴν παραβολὴν ταύτην·

10 Ἄνθρωποι δύο ἀνέβησαν εἰς τὸ ἱερὸν προσεύξασθαι· ὁ εἷς Φαρισαῖος, καὶ ὁ ἕτερος τελώνης.

11 Ὁ Φαρισαῖος σταθεὶς πρὸς ἑαυτὸν ταῦτα προσηύχετο, Ὁ Θεὸς, εὐχαριστῶ σοι, ὅτι οὐκ εἰμὶ ὥσπερ οἱ λοιποὶ τῶν ἀνθρώπων, ἅρπαγες, ἄδικοι, μοιχοὶ, ἢ καὶ ὡς οὗτος ὁ τελώνης.

12 Νηστεύω δὶς τοῦ σαββάτου, ἀποδεκατῶ πάντα ὅσα κτῶμαι.

13 Καὶ ὁ τελώνης μακρόθεν ἑστὼς οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς εἰς τὸν οὐρανὸν ἐπᾶραι. ἀλλ' ἔτυπτεν εἰς τὸ στῆθος αὐτοῦ, λέγων, Ὁ Θεὸς, ἱλάσθητί μοι τῷ ἁμαρτωλῷ.

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4. *ἐπὶ χρόνον*, "for a time," a phrase usual in St. Luke. See Acts, xv., 33; xix., 22.

5. *εἰς τέλος*, generally construed with *ἐρχομένη*. Some take it with *ὑπωπιάζῃ*. The classical phrase is *διὰ τέλους*. The verb *ὑπωπιάζειν* signifies, properly, to *bruise under the eye* (*ὑπώπιον*, the part of the face under the eye). Hence, metaphorically, to *weary*, *annoy*, *plague*, &c., a frequent sense of the Latin *obtundere*.

6. *κριτὴς τῆς ἀδικίας*, for *κριτὴς ἄδικος*. See note, ch. xvi., 8.

7. *ἐκλεκτῶν*. See note, Matt., xx., 16.—*καὶ μακροθυμῶν*. Critics differ as to the meaning of these words. It may be rendered "though he linger (or delay punishing) on their account," *i. e.*, the elect; or, "though he bear long with them," *i. e.*, with those who afflict the righteous: the former rendering is to be preferred.—*ἐν τάχει*, in the next verse, is entirely consistent with the sense adopted above; for, though God in his mercy delays punishing the ungodly, and does not see fit to answer the prayers of his elect immediately, yet his vengeance at the last is *swift* and *sudden*, as it was at the destruction of Jerusalem.

8. The Saviour's advent here spoken of may refer, as it probably does, to his coming to destroy Jerusalem and his final coming to judgment.—*πίστιν*, "faith" in Jesus, the Messiah. —*γῆς*, "land," *i. e.*, of Judea.

10. *ἱερὸν*. See note, Matt., xxi., 12.—*Φαρισαῖος*. See note, Matt., iii., 7.—*τελώνης*. See note, Matt., v., 46.

11. *πρὸς ἑαυτὸν*, may be taken with *σταθεὶς* or *προσηύχετο*: better with the latter. The "standing" refers to the Jewish posture of prayer.

12. *νηστεύω*. See note, Matt., vi., 16.—*σαββάτου*, "week." See Mark, xvi., 9. It is usually found in the plural when it means thus. *Conf.* Matt., xxviii., 1; Luke, xxiv., 1; Jno., xx., 1, 19; Acts, xx., 7; 1 Cor., xvi., 2.—*ἀποδεκατῶ*. See Matt., xxiii., 23.

13. *μακρόθεν*, "afar off," in the court of the Gentiles, if he were a heathen; or, if a Jew, a considerable distance from the self-righteous Pharisee.—*τῷ ἁμαρτωλῷ*, "the (miserable) sinner" that I am. See Bishop Middleton, *on the Article*, p 180.

14 Λέγω ὑμῖν, κατέβη οὗτος δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ, ἢ ἐκεῖνος. ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν, ταπεινωθήσεται· ὁ δὲ ταπεινῶν ἑαυτὸν, ὑψωθήσεται.

15 ΠΡΟΣΕΦΕΡΟΝ δὲ αὐτῷ καὶ τὰ βρέφη, ἵνα αὐτῶν ἅπτηται· ἰδόντες δὲ οἱ μαθηταὶ ἐπετίμησαν αὐτοῖς.

16 Ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτὰ, εἶπεν, Ἄφετε τὰ παιδία ἔρχεσθαι πρός με, καὶ μὴ κωλύετε αὐτά· τῶν γὰρ τοιούτων ἐστιν ἡ βασιλεία τοῦ Θεοῦ.

17 Ἀμὴν λέγω ὑμῖν, ὃς ἐὰν μὴ δέξηται τὴν βασιλείαν τοῦ Θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.

18 ΚΑΙ ἐπηρώτησέ τις αὐτὸν ἄρχων, λέγων, Διδάσκαλε ἀγαθὲ, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;

19 Εἶπε δὲ αὐτῷ ὁ Ἰησοῦς, Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς, εἰ μὴ εἷς ὁ Θεός.

20 Τὰς ἐντολὰς οἶδας, Μὴ μοιχεύσῃς· μὴ φονεύσῃς· μὴ κλέψῃς· μὴ ψευδομαρτυρήσῃς· τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου.

21 Ὁ δὲ εἶπε, Ταῦτα πάντα ἐφυλαξάμην ἐκ νεότητός μου.

22 Ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς εἶπεν αὐτῷ, Ἔτι ἕν σοι λείπει· πάντα ὅσα ἔχεις, πώλησον, καὶ διάδος πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο ἀκολούθει μοι.

23 Ὁ δὲ ἀκούσας ταῦτα, περίλυπος ἐγένετο· ἦν γὰρ πλούσιος σφόδρα.

24 Ἰδὼν δὲ αὐτὸν ὁ Ἰησοῦς περίλυπον γενόμενον, εἶπε, Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰσελεύσονται εἰς τὴν βασιλείαν τοῦ Θεοῦ.

25 Εὐκοπώτερον γάρ ἐστι, κάμηλον διὰ τρυμαλιᾶς ῥαφίδος εἰσελθεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν.

26 Εἶπον δὲ οἱ ἀκούσαντες, Καὶ τίς δύναται σωθῆναι;

27 Ὁ δὲ εἶπε, Τὰ ἀδύνατα παρὰ ἀνθρώποις, δυνατά ἐστι παρὰ τῷ Θεῷ.

28 Εἶπε δὲ ὁ Πέτρος, Ἰδοὺ, ἡμεῖς ἀφήκαμεν πάντα, καὶ ἠκολουθήσαμέν σοι.

29 Ὁ δὲ εἶπεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ὅτι οὐδείς ἐστιν ὃς ἀφῆκεν οἰκίαν, ἢ γονεῖς ἢ ἀδελφοὺς, ἢ γυναῖκα, ἢ τέκνα, ἕνεκεν τῆς βασιλείας τοῦ Θεοῦ,

30 ὃς οὐ μὴ ἀπολάβῃ πολλαπλασίονα ἐν τῷ καιρῷ τούτῳ, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον.

31 ΠΑΡΑΛΑΒΩΝ δὲ τοὺς δώδεκα, εἶπε πρὸς αὐτοὺς, Ἰδοὺ, ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ τελεσθήσεται πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν τῷ υἱῷ τοῦ ἀνθρώπου.

32 Παραδοθήσεται γὰρ τοῖς ἔθνεσι, καὶ ἐμπαιχθήσεται, καὶ ὑβρισθήσεται, καὶ ἐμπτυσθήσεται,

33 καὶ μαστιγώσαντες ἀποκ-

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14. *δεδικαιωμένος—ἢ ἐκεῖνος.* There is here an ellipsis of *μᾶλλον.* "This one (the publican) returned to his house pardoned (or acquitted of guilt), rather than the other," *i. e.*, the publican was forgiven, because he truly repented and confessed his sins; the Pharisee was *not* forgiven, because he boasted of his goodness and made a merit of his religious observances while his heart was full of pride and conceit.

15. See note, Matt., xix., 13, 14.—*τὰ βρέφη*, "the, *i. e.*, their children."

18–30. *Comp.* Matt., xix, 16–28, and Mark, x., 17–30, and notes.

31–33. See note, Matt., xvi., 21, *et seqq.*, and Mark, x., 16.

τενοῦσιν αὐτόν· καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται.

34 Καὶ αὐτοὶ οὐδὲν τούτων συνῆκαν· καὶ ἦν τὸ ῥῆμα τοῦτο κεκρυμμένον ἀπ' αὐτῶν, καὶ οὐκ ἐγίνωσκον τὰ λεγόμενα.

35 'ΕΓΕΝΕΤΟ δὲ ἐν τῷ ἐγγίζειν αὐτὸν εἰς Ἱεριχὼ, τυφλός τις ἐκάθητο παρὰ τὴν ὁδὸν προσαιτῶν·

36 ἀκούσας δὲ ὄχλου διαπορευομένου, ἐπυνθάνετο τί εἴη τοῦτο.

37 Ἀπήγγειλαν δὲ αὐτῷ, ὅτι Ἰησοῦς ὁ Ναζωραῖος παρέρχεται·

38 καὶ ἐβόησε λέγων, Ἰησοῦ, υἱὲ Δαβὶδ, ἐλέησόν με.

39 Καὶ οἱ προάγοντες ἐπετίμων αὐτῷ ἵνα σιωπήσῃ· αὐτὸς δὲ πολλῷ μᾶλλον ἔκραζεν, Υἱὲ Δαβὶδ, ἐλέησόν με.

40 Σταθεὶς δὲ ὁ Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι πρὸς αὐτόν· ἐγγίσαντος δὲ αὐτοῦ, ἐπηρώτησεν αὐτὸν,

41 λέγων, Τί σοι θέλεις ποιήσω; Ὁ δὲ εἶπε, Κύριε, ἵνα ἀναβλέψω.

42 Καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ, Ἀνάβλεψον· ἡ πίστις σου σέσωκέ σε.

43 Καὶ παραχρῆμα ἀνέβλεψε, καὶ ἠκολούθει αὐτῷ δοξάζων τὸν Θεόν· καὶ πᾶς ὁ λαὸς ἰδὼν ἔδωκεν αἶνον τῷ Θεῷ.

ΚΕΦ. ιθ΄. 19.

1 ΚΑΙ εἰσελθὼν διήρχετο τὴν Ἱεριχώ·

2 καὶ ἰδοὺ, ἀνὴρ ὀνόματι καλούμενος Ζακχαῖος, καὶ αὐτὸς ἦν ἀρχιτελώνης, καὶ οὗτος ἦν πλούσιος·

3 καὶ ἐζήτει ἰδεῖν τὸν Ἰησοῦν τίς ἐστι, καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου, ὅτι τῇ ἡλικίᾳ μικρὸς ἦν.

4 Καὶ προδραμὼν ἔμπροσθεν, ἀνέβη ἐπὶ συκομωραίαν, ἵνα ἴδῃ αὐτόν· ὅτι δι' ἐκείνης ἤμελλε διέρχεσθαι.

5 Καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον, ἀναβλέψας ὁ Ἰησοῦς εἶδεν αὐτὸν, καὶ εἶπε πρὸς αὐτὸν, Ζακχαῖε, σπεύσας κατάβηθι· σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ με μεῖναι.

6 Καὶ σπεύσας κατέβη, καὶ ὑπεδέξατο αὐτὸν χαίρων.

7 Καὶ ἰδόντες ἅπαντες διεγόγγυζον, λέγοντες, Ὅτι παρὰ ἁμαρτωλῷ ἀνδρὶ εἰσῆλθε καταλῦσαι.

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34. They could not reconcile these words with their notions of the Messiah as a powerful temporal prince. See ch. xix., 42.

35. On the discrepancy between the evangelists, see note, Matt., xx., 29; Mark, x., 46.

Chap. XIX., ver. 1. Ἱεριχώ. See note, ch. x., 30.—διήρχετο, "was passing through."

2. ἀρχιτελώνης. This appears to have been what may be termed a *receiver-general* of the taxes of a certain district. *Comp.* note, Matt., v. 46.—καὶ οὗτος, "he was, moreover, rich."

3. ἰδεῖν τὸν Ἰησοῦν τίς ἐστι. On this idiom, see Matthiæ's *Greek Gram.*, § 295. *Conf.*, also, note, Mark, i., 25. The use of ἀπὸ before τοῦ ὄχλου is Hellenistic. *Comp.* Matt., xi., 19; Jno., xxi., 6.—ἡλικίᾳ, *staturâ*. *Conf.* note, Matt., vi., 27.

4. συκομωραίαν. See note, ch. xvii., 6.—ἐκείνης. Supply ὁδοῦ. The preposition διά is omitted in most ancient MSS.—ἤμελλε, *Attic* for ἔμελλε, *imperf.* of μέλλω.

5. μεῖναι, "sojourn," *adesse* (Syr.).

7. ἁμαρτωλῷ. Zaccheus seems plainly to have been a Jew; but the Pharisees counted all *publicans*, without distinction, *sinners* or *heathen*. See note, Matt., ix., 10.—ἀνδρὶ is redundant. See Matt., xiii., 45, 52; xviii., 23; Jno., iv., 16, &c.—καταλῦ-

8 Σταθεὶς δὲ Ζακχαῖος εἶπε πρὸς τὸν Κύριον, Ἰδοὺ, τὰ ἡμίση τῶν ὑπαρχόντων μου, Κύριε, δίδωμι τοῖς πτωχοῖς· καὶ εἴ τινός τι ἐσυκοφάντησα, ἀποδίδωμι τετραπλοῦν.

9 Εἶπε δὲ πρὸς αὐτὸν ὁ Ἰησοῦς, Ὅτι σήμερον σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο, καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ ἐστιν.

10 Ἦλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ ἀπολωλός.

11 ἈΚΟΥΟΝΤΩΝ δὲ αὐτῶν ταῦτα, προσθεὶς εἶπε παραβολὴν, διὰ τὸ ἐγγὺς αὐτὸν εἶναι Ἱερουσαλὴμ, καὶ δοκεῖν αὐτοὺς ὅτι παραχρῆμα μέλλει ἡ βασιλεία τοῦ Θεοῦ ἀναφαίνεσθαι·

12 εἶπεν οὖν, Ἄνθρωπός τις εὐγενὴς ἐπορεύθη εἰς χώραν μακρὰν, λαβεῖν ἑαυτῷ βασιλείαν, καὶ ὑποστρέψαι.

13 Καλέσας δὲ δέκα δούλους ἑαυτοῦ, ἔδωκεν αὐτοῖς δέκα μνᾶς, καὶ εἶπε πρὸς αὐτοὺς, Πραγματεύσασθε ἕως ἔρχομαι.

14 Οἱ δὲ πολῖται αὐτοῦ ἐμίσουν αὐτὸν, καὶ ἀπέστειλαν πρεσβείαν ὀπίσω αὐτοῦ, λέγοντες, Οὐ θέλομεν τοῦτον βασιλεῦσαι ἐφ' ἡμᾶς.

15 Καὶ ἐγένετο ἐν τῷ ἐπανελθεῖν αὐτὸν λαβόντα τὴν βασιλείαν, καὶ εἶπε φωνηθῆναι αὐτῷ τοὺς δούλους τούτους, οἷς ἔδωκε τὸ ἀργύριον, ἵνα γνῷ τίς τί διεπραγματεύσατο.

16 Παρεγένετο δὲ ὁ πρῶτος λέγων, Κύριε, ἡ μνᾶ σου προσειργάσατο δέκα μνᾶς.

17 Καὶ εἶπεν αὐτῷ, Εὖ, ἀγαθὲ δοῦλε· ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένου, ἴσθι ἐξουσίαν ἔχων ἐπάνω δέκα πόλεων.

18 Καὶ ἦλθεν ὁ δεύτερος λέ-

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*σαι*, "to be a guest." The figure is derived from the custom of travelers resting on a journey by unloading the beasts and ungirding themselves.

8. *δίδωμι*, "I give," *i. e.*, I am ready or accustomed to give.—*ἐσυκοφάντησα*. See note, ch. iii., 14. "Fourfold" was the utmost the law required in any case: a fifth part more than the principal was the usual requirement. See Lev., vi., 2–5; Numb., v., 7, 8. *Conf.* Exod., xxii., 1.

9. *πρὸς*. Campbell renders "concerning;" the English version "to:" the former is the better sense here. *Conf. supra*, ch. xviii., 9; also ch. xx., 19; Heb., i., 7.—*υἱὸς Ἀβραάμ*, *i. e.*, a Jew.

10. *ἀπολωλός*, *neut. sing. 2d perf. part.* of *ἀπόλλυμι*. See Matt., x., 6.

11. They thought, from our Lord's expression in verse 10, that he would immediately assume his kingdom as the Messiah.

12. It was the usual custom for rulers of provinces to proceed to Rome to be invested with the rights of sovereignty. Josephus informs us that Archelaus, son of Herod the Great, went from Judæa to Rome for this purpose. See note, Matt., ii., 22. On this parable, consult Matt., xxv., 14, *et seqq.*—*λαβεῖν* (*λαμβάνω*).

13. *δέκα δούλους*, "ten of his servants," and not "his ten servants," as though they were all he had.—*μνᾶς*, "minas." The Attic mina was a silver coin estimated by weight, containing one hundred *δραχμαί* (ch. xv., 8), and therefore equal in value to about eighteen dollars. If the mina here mentioned be regarded as containing sixty shekels (Ezek., xlv., 12), its value will be about thirty-four dollars.—*πραγματεύσασθε*, "traffic with these, or improve them in trade." The verb refers to putting out money at interest, or making profit out of it in any lawful way.

14. *πολῖται*, opposed to *δούλους* in previous verse. The Jews are meant, who were the *countrymen* of the Messiah.—*ἐμίσουν* (*μισέω*).

17. *ἴσθι ἐξουσίαν ἔχων*. On this phrase, see Matthiæ, *Greek Grammar*, § 559.—*ἴσθι*, *imperat.* of *εἰμί*, *sum*.

γων, Κύριε, ἡ μνᾶ σου ἐποίησε πέντε μνᾶς.

19 Εἶπε δὲ καὶ τούτῳ, Καὶ σὺ γίνου ἐπάνω πέντε πόλεων.

20 Καὶ ἕτερος ἦλθε λέγων, Κύριε, ἰδοὺ ἡ μνᾶ σου, ἣν εἶχον, ἀποκειμένην ἐν σουδαρίῳ.

21 Ἐφοβούμην γάρ σε, ὅτι ἄνθρωπος αὐστηρὸς εἶ. αἴρεις ὃ οὐκ ἔθηκας, καὶ θερίζεις ὃ οὐκ ἔσπειρας.

22 Λέγει δὲ αὐτῷ, Ἐκ τοῦ στόματός σου κρινῶ σε, πονηρὲ δοῦλε. ᾔδεις ὅτι ἐγὼ ἄνθρωπος αὐστηρός εἰμι, αἴρων ὃ οὐκ ἔθηκα, καὶ θερίζων ὃ οὐκ ἔσπειρα·

23 καὶ διατί οὐκ ἔδωκας τὸ ἀργύριόν μου ἐπὶ τὴν τράπεζαν, καὶ ἐγὼ ἐλθὼν σὺν τόκῳ ἂν ἔπραξα αὐτό;

24 Καὶ τοῖς παρεστῶσιν εἶπεν, Ἄρατε ἀπ' αὐτοῦ τὴν μνᾶν, καὶ δότε τῷ τὰς δέκα μνᾶς ἔχοντι.

25 (Καὶ εἶπον αὐτῷ, Κύριε, ἔχει δέκα μνᾶς.)

26 Λέγω γὰρ ὑμῖν, ὅτι παντὶ τῷ ἔχοντι δοθήσεται· ἀπὸ δὲ τοῦ μὴ ἔχοντος, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.

27 Πλὴν τοὺς ἐχθρούς μου ἐκείνους, τοὺς μὴ θελήσαντάς με βασιλεῦσαι ἐπ' αὐτοὺς, ἀγάγετε ὧδε, καὶ κατασφάξατε ἔμπροσθέν μου.

28 Καὶ εἰπὼν ταῦτα, ἐπορεύετο ἔμπροσθεν, ἀναβαίνων εἰς Ἱεροσόλυμα.

29 ΚΑΙ ἐγένετο ὡς ἤγγισεν εἰς Βηθφαγὴ καὶ Βηθανίαν, πρὸς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν, ἀπέστειλε δύο τῶν μαθητῶν αὐτοῦ,

30 εἰπὼν, Ὑπάγετε εἰς τὴν κατέναντι κώμην· ἐν ᾗ εἰσπορευόμενοι εὑρήσετε πῶλον δεδεμένον, ἐφ' ὃν οὐδεὶς πώποτε ἀνθρώπων ἐκάθισε· λύσαντες αὐτὸν ἀγάγετε.

31 Καὶ ἐάν τις ὑμᾶς ἐρωτᾷ, Διατί λύετε; οὕτως ἐρεῖτε αὐτῷ, Ὅτι ὁ κύριος αὐτοῦ χρείαν ἔχει.

32 Ἀπελθόντες δὲ οἱ ἀπεσταλμένοι εὗρον καθὼς εἶπεν αὐτοῖς·

33 λυόντων δὲ αὐτῶν τὸν πῶλον, εἶπον οἱ κύριοι αὐτοῦ πρὸς αὐτοὺς, Τί λύετε τὸν πῶλον;

34 Οἱ δὲ εἶπον, Ὁ κύριος αὐτοῦ χρείαν ἔχει.

35 Καὶ ἤγαγον αὐτὸν πρὸς τὸν Ἰησοῦν· καὶ ἐπιῤῥίψαντες ἑαυτῶν τὰ ἱμάτια ἐπὶ τὸν πῶλον, ἐπεβίβασαν τὸν Ἰησοῦν.

36 Πορευομένου δὲ αὐτοῦ, ὑπεστρώννυον τὰ ἱμάτια αὐτῶν ἐν τῇ ὁδῷ.

37 Ἐγγίζοντος δὲ αὐτοῦ ἤδη, πρὸς τῇ καταβάσει τοῦ ὄρους τῶν Ἐλαιῶν, ἤρξαντο ἅπαν τὸ πλῆθος τῶν μαθητῶν χαίροντες αἰνεῖν τὸν Θεὸν φωνῇ μεγάλῃ περὶ πασῶν ὧν εἶδον δυνάμεων,

38 λέγοντες, Εὐλογημένος ὁ ἐρχόμενος βασιλεὺς ἐν ὀνόματι Κυρίου· εἰρήνη ἐν οὐρανῷ, καὶ δόξα ἐν ὑψίστοις.

39 Καί τινες τῶν Φαρισαίων

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20. *σουδαρίῳ*, Latin *sudarium*, a handkerchief, or napkin. Money was frequently kept in a napkin, or cloth. See John, xi., 44, &c.

21. *αὐστηρὸς*. St. Matthew (ch. xxv., 24) has *σκληρὸς*, which is equivalent in meaning. *Comp.* the parallel passage in St. Matthew.

22. Campbell renders, "didst thou know that," &c., with an interrogation.

23. *τράπεζαν*, a *table* like our *counter*. —*τόκῳ*, "interest," same in sense with *usury* when English vers. was made.

25. Parenthetical. It is wanting in many MSS.

27. *ἔμπροσθέν μου*. Kings in the East usually have executions performed in their presence.

29–38. See Matt., xxi., 1–9; Mark, xi., 2–10, notes.

ἀπὸ τοῦ ὄχλου εἶπον πρὸς αὐτὸν, Διδάσκαλε, ἐπιτίμησον τοῖς μαθηταῖς σου.

40 Καὶ ἀποκριθεὶς εἶπεν αὐτοῖς, Λέγω ὑμῖν, ὅτι ἐὰν οὗτοι σιωπήσωσιν, οἱ λίθοι κεκράξονται.

41 Καὶ ὡς ἤγγισεν, ἰδὼν τὴν πόλιν, ἔκλαυσεν ἐπ' αὐτῇ,

42 λέγων, Ὅτι εἰ ἔγνως καὶ σὺ, καί γε ἐν τῇ ἡμέρᾳ σου ταύτῃ, τὰ πρὸς εἰρήνην σου· νῦν δὲ ἐκρύβη ἀπὸ ὀφθαλμῶν σου·

43 ὅτι ἥξουσιν ἡμέραι ἐπὶ σὲ, καὶ περιβαλοῦσιν οἱ ἐχθροί σου χάρακά σοι, καὶ περικυκλώσουσί σε, καὶ συνέξουσί σε πάντοθεν,

44 καὶ ἐδαφιοῦσί σε καὶ τὰ τέκνα σου ἐν σοὶ, καὶ οὐκ ἀφήσουσιν ἐν σοὶ λίθον ἐπὶ λίθῳ· ἀνθ' ὧν οὐκ ἔγνως τὸν καιρὸν τῆς ἐπισκοπῆς σου.

45 ΚΑΙ εἰσελθὼν εἰς τὸ ἱερὸν, ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας ἐν αὐτῷ καὶ ἀγοράζοντας,

46 λέγων αὐτοῖς, Γέγραπται, Ὁ οἶκός μου οἶκος προσευχῆς ἐστιν· ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον λῃστῶν.

47 ΚΑΙ ἦν διδάσκων τὸ καθ' ἡμέραν ἐν τῷ ἱερῷ· οἱ δὲ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐζήτουν αὐτὸν ἀπολέσαι, καὶ οἱ πρῶτοι τοῦ λαοῦ·

48 καὶ οὐχ εὕρισκον τὸ τί ποιήσωσιν, ὁ λαὸς γὰρ ἅπας ἐξεκρέματο αὐτοῦ ἀκούων.

## ΚΕΦ. κ'. 20.

1 ΚΑΙ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν ἐκείνων, διδάσκοντος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ καὶ εὐαγγελιζομένου, ἐπέστησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς σὺν τοῖς πρεσβυτέροις,

2 καὶ εἶπον πρὸς αὐτὸν, λέγοντες, Εἰπὲ ἡμῖν, ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς, ἢ τίς ἐστιν ὁ δούς σοι τὴν ἐξουσίαν ταύτην;

3 Ἀποκριθεὶς δὲ εἶπε πρὸς αὐτοὺς, Ἐρωτήσω ὑμᾶς κἀγὼ ἕνα λόγον, καὶ εἴπατέ μοι·

4 Τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἦν, ἢ ἐξ ἀνθρώπων;

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40. *λίθοι*, a proverbial expression to show that it was impossible, but that the kingdom of the Messiah would be glorified. See Matt., iii., 9.

42. *εἰ ἔγνως*: by some *εἰ* is taken for *utinam*, "O that thou hadst known!" See ch. xii., 49: better, perhaps, to regard the expression as elliptical, "if thou hadst known or considered," &c., (then it had been well with thee). There is peculiar emphasis and pathos in the words *καὶ σὺ, καί γε ἐν τῇ ἡμέρᾳ σου ταύτῃ*, &c.—*τῇ ἡμέρᾳ* is for *τῷ καιρῷ, the time*, the opportune time for repentance, the acceptable time, the day of salvation. (See 2 Cor., vi., 2.) *Conf.* verse 44. At *τὰ*, supply *ἀνήκοντα*, or *ὑπάρχοντα*.—*ἐκρύβη*, "hid" by their willful, obstinate blindness.—*ἔγνως* (*γινώσκω*).—*ἐκρύβη* (*κρύπτω*).

43. *χάρακά σοι.* See Is., xxix., 3. Josephus informs us that this prophecy was literally accomplished: Titus, in the fifth year of the war, raised a wall, or rampart, around the whole of Jerusalem (*Bell. Jud.*, v., 12), and soon reduced the city to great extremities. *Conf.* with this verse ch. xxi., 20.—*συνέξουσι* (*συνέχω*).

44. Compare verse 42.—*ἐδαφιοῦσί σε*: this verb signifies, *to level with the ground*, as a city; and *to dash against the ground.*—*ἐδαφιοῦσι*, *Attic. fut.* from *ἐδαφίζω*.—*ἀνθ' ὧν.* See note, ch. i., 20.—*ἔγνως*, *2d aor.* of *γινώσκω*.

45. See note, Matt., xxi., 12, &c.

48. *ἐξεκρέματο*, "hung upon his words," a mode of expression which occurs in most languages, and indicates the deepest reverence and affection.—*ἐξεκρέματο* (*ἐκκρεμάννυμι*).

Chap. XX. On this chapter consult the parallels in Matt., xxi., 23–46 xxii., 15–45; xxiii., 6 and 14; and Mark, xi., 27–33; xii., 2–40, and notes

5 Οἱ δὲ συνελογίσαντο πρὸς ἑαυτοὺς, λέγοντες, Ὅτι ἐὰν εἴπωμεν, Ἐξ οὐρανοῦ· ἐρεῖ, Διατί οὖν οὐκ ἐπιστεύσατε αὐτῷ;
6 ἐὰν δὲ εἴπωμεν, Ἐξ ἀνθρώπων· πᾶς ὁ λαὸς καταλιθάσει ἡμᾶς· πεπεισμένος γάρ ἐστιν Ἰωάννην προφήτην εἶναι.
7 Καὶ ἀπεκρίθησαν μὴ εἰδέναι πόθεν.
8 Καὶ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Οὐδὲ ἐγὼ λέγω ὑμῖν, ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.
9 ἬΡΞΑΤΟ δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην· Ἄνθρωπός τις ἐφύτευσεν ἀμπελῶνα, καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησε χρόνους ἱκανούς.
10 Καὶ ἐν καιρῷ ἀπέστειλε πρὸς τοὺς γεωργοὺς δοῦλον, ἵνα ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος δῶσιν αὐτῷ· οἱ δὲ γεωργοὶ δείραντες αὐτὸν, ἐξαπέστειλαν κενόν.
11 Καὶ προσέθετο πέμψαι ἕτερον δοῦλον· οἱ δὲ κἀκεῖνον δείραντες καὶ ἀτιμάσαντες ἐξαπέστειλαν κενόν.
12 Καὶ προσέθετο πέμψαι τρίτον· οἱ δὲ καὶ τοῦτον τραυματίσαντες ἐξέβαλον.
13 Εἶπε δὲ ὁ κύριος τοῦ ἀμπελῶνος, Τί ποιήσω; πέμψω τὸν υἱόν μου τὸν ἀγαπητόν· ἴσως τοῦτον ἰδόντες ἐντραπήσονται.
14 Ἰδόντες δὲ αὐτὸν οἱ γεωργοὶ, διελογίζοντο πρὸς ἑαυτοὺς, λέγοντες, Οὗτός ἐστιν ὁ κληρονόμος· δεῦτε, ἀποκτείνωμεν αὐτὸν, ἵνα ἡμῶν γένηται ἡ κληρονομία.
15 Καὶ ἐκβαλόντες αὐτὸν ἔξω τοῦ ἀμπελῶνος, ἀπέκτειναν. τί οὖν ποιήσει αὐτοῖς ὁ κύριος τοῦ ἀμπελῶνος;
16 ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς τούτους, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις. Ἀκούσαντες δὲ εἶπον, Μὴ γένοιτο.
17 Ὁ δὲ ἐμβλέψας αὐτοῖς εἶπε, Τί οὖν ἐστι τὸ γεγραμμένον τοῦτο· Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας;
18 Πᾶς ὁ πεσὼν ἐπ' ἐκεῖνον τὸν λίθον, συνθλασθήσεται· ἐφ' ὃν δ' ἂν πέσῃ, λικμήσει αὐτόν.
19 Καὶ ἐζήτησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐπιβαλεῖν ἐπ' αὐτὸν τὰς χεῖρας ἐν αὐτῇ τῇ ὥρᾳ, καὶ ἐφοβήθησαν τὸν λαόν· ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν ταύτην εἶπε.
20 ΚΑΙ παρατηρήσαντες ἀπέστειλαν ἐγκαθέτους, ὑποκρινομένους ἑαυτοὺς δικαίους εἶναι, ἵνα ἐπιλάβωνται αὐτοῦ λόγου, εἰς τὸ παραδοῦναι αὐτὸν τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ἡγεμόνος.
21 Καὶ ἐπηρώτησαν αὐτὸν, λέγοντες, Διδάσκαλε, οἴδαμεν ὅτι ὀρθῶς λέγεις καὶ διδάσκεις, καὶ οὐ λαμβάνεις πρόσωπον, ἀλλ' ἐπ'

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10. *ἐν καιρῷ*, *scil.* *τῶν καρπῶν*, expressed in Matt., xxi., 34.

11. *προσέθετο πέμψαι.* St. Mark (ch. xii., 4) has *πάλιν ἔπεμψε.* The idiom is Hellenistic, and formed on the Hebrew. See Gen., viii., 21; xviii., 29; Job, xix., 1.

20. *ἐγκαθέτους*, "spies," persons suborned or sent by another to lie in ambush.—*δικαίους*, "just," *i. e.*, exact in the observance of the law. The persons sent were to make themselves appear as precise and careful keepers of the law as was possible.

21. *λαμβάνεις πρόσωπον*, a phrase formed from the Hebrew, denoting to show favor to any one. As they had failed in their efforts to convict him of transgressing the law, they now attempt to catch him in something which would enable them to betray him to the governor.

ἀληθείας τὴν ὁδὸν τοῦ Θεοῦ διδάσκεις.

22 Ἔξεστιν ἡμῖν Καίσαρι φόρον δοῦναι, ἢ οὔ;

23 Κατανοήσας δὲ αὐτῶν τὴν πανουργίαν, εἶπε πρὸς αὐτοὺς, Τί με πειράζετε;

24 ἐπιδείξατέ μοι δηνάριον· τίνος ἔχει εἰκόνα καὶ ἐπιγραφήν; Ἀποκριθέντες δὲ εἶπον, Καίσαρος.

25 Ὁ δὲ εἶπεν αὐτοῖς, Ἀπόδοτε τοίνυν τὰ Καίσαρος Καίσαρι, καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ.

26 Καὶ οὐκ ἴσχυσαν ἐπιλαβέσθαι αὐτοῦ ῥήματος ἐναντίον τοῦ λαοῦ· καὶ θαυμάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ, ἐσίγησαν.

27 ΠΡΟΣΕΛΘΟΝΤΕΣ δέ τινες τῶν Σαδδουκαίων, οἱ ἀντιλέγοντες ἀνάστασιν μὴ εἶναι, ἐπηρώτησαν αὐτὸν,

28 λέγοντες, Διδάσκαλε, Μωσῆς ἔγραψεν ἡμῖν, ἐάν τινος ἀδελφὸς ἀποθάνῃ ἔχων γυναῖκα, καὶ οὗτος ἄτεκνος ἀποθάνῃ, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα, καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ.

29 Ἑπτὰ οὖν ἀδελφοὶ ἦσαν, καὶ ὁ πρῶτος λαβὼν γυναῖκα ἀπέθανεν ἄτεκνος·

30 καὶ ἔλαβεν ὁ δεύτερος τὴν γυναῖκα, καὶ οὗτος ἀπέθανεν ἄτεκνος·

31 καὶ ὁ τρίτος ἔλαβεν αὐτὴν, ὡσαύτως δὲ καὶ οἱ ἑπτά· καὶ οὐ κατέλιπον τέκνα, καὶ ἀπέθανον·

32 ὕστερον δὲ πάντων ἀπέθανε καὶ ἡ γυνή.

33 Ἐν τῇ οὖν ἀναστάσει, τίνος αὐτῶν γίνεται γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυναῖκα.

34 Καὶ ἀποκριθεὶς εἶπεν αὐτοῖς ὁ Ἰησοῦς, Οἱ υἱοὶ τοῦ αἰῶνος τούτου γαμοῦσι καὶ ἐκγαμίσκονται·

35 οἱ δὲ καταξιωθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν, οὔτε γαμοῦσιν οὔτε ἐκγαμίσκονται·

36 οὔτε γὰρ ἀποθανεῖν ἔτι δύνανται· ἰσάγγελοι γάρ εἰσι, καὶ υἱοί εἰσι τοῦ Θεοῦ, τῆς ἀναστάσεως υἱοὶ ὄντες.

37 Ὅτι δὲ ἐγείρονται οἱ νεκροὶ, καὶ Μωσῆς ἐμήνυσεν ἐπὶ τῆς βάτου, ὡς λέγει Κύριον τὸν Θεὸν Ἀβραὰμ καὶ τὸν Θεὸν Ἰσαὰκ καὶ τὸν Θεὸν Ἰακώβ·

38 Θεὸς δὲ οὐκ ἔστι νεκρῶν, ἀλλὰ ζώντων. πάντες γὰρ αὐτῷ ζῶσιν.

39 Ἀποκριθέντες δέ τινες τῶν γραμματέων εἶπον, Διδάσκαλε καλῶς εἶπας.

40 Οὐκ ἔτι δὲ ἐτόλμων ἐπερωτᾷν αὐτὸν οὐδέν.

41 ΕΙΠΕ δὲ πρὸς αὐτοὺς, Πῶς λέγουσι τὸν Χριστὸν υἱὸν Δαβὶδ εἶναι;

42 καὶ αὐτὸς Δαβὶδ λέγει ἐν βίβλῳ ψαλμῶν, Εἶπεν ὁ Κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου,

43 ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σοῦ.

44 Δαβὶδ οὖν κύριον αὐτὸν

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22. *φόρον δοῦναι.* See note, Matt., xxii., 17.

27. *ἀντιλέγοντες—μὴ εἶναι*: on the negative *μή*, after verbs of denying, &c., see Matthiæ, *Greek Grammar*, § 533, Obs. 4. *Comp.* ch. xxii., 34; Acts, xxiii., 8. Respecting the Sadducees, see note, Matt., iii., 7.

34. *αἰῶνος.* See Matt., xxiv., 3.

38. *πάντες γὰρ*, "*for* all (thoug[h] dead to us) are alive to him." Thi[s] follows from what the Saviour ha[d] just said, that God is the God of th[e] *living*, not of the *dead*, not of thos[e] who no longer exist. Others thin[k] that the words *πάντες γὰρ αὐτῷ ζῶσι* are simply the assertion of a fac[t] "for all that belong to God are alive.

καλεῖ, καὶ πῶς υἱὸς αὐτοῦ ἐστιν;

45 'ΑΚΟΥΟΝΤΟΣ δὲ παντὸς τοῦ λαοῦ, εἶπε τοῖς μαθηταῖς αὐτοῦ,

46 Προσέχετε ἀπὸ τῶν γραμματέων τῶν θελόντων περιπατεῖν ἐν στολαῖς, καὶ φιλούντων ἀσπασμοὺς ἐν ταῖς ἀγοραῖς, καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, καὶ πρωτοκλισίας ἐν τοῖς δείπνοις·

47 οἳ κατεσθίουσι τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει μακρὰ προσεύχονται. οὗτοι λήψονται περισσότερον κρίμα.

ΚΕΦ. κα΄. 21.

1 'ΑΝΑΒΛΕΨΑΣ δὲ εἶδε τοὺς βάλλοντας τὰ δῶρα αὐτῶν εἰς τὸ γαζοφυλάκιον πλουσίους·

2 εἶδε δὲ καί τινα χήραν πενιχρὰν βάλλουσαν ἐκεῖ δύο λεπτὰ,

3 καὶ εἶπεν, 'Αληθῶς λέγω ὑμῖν, ὅτι ἡ χήρα ἡ πτωχὴ αὕτη πλεῖον πάντων ἔβαλεν·

4 ἅπαντες γὰρ οὗτοι ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον εἰς τὰ δῶρα τοῦ Θεοῦ, αὕτη δὲ ἐκ τοῦ ὑστερήματος αὐτῆς ἅπαντα τὸν βίον ὃν εἶχεν ἔβαλε.

5 ΚΑΙ τινων λεγόντων περὶ τοῦ ἱεροῦ, ὅτι λίθοις καλοῖς καὶ ἀναθήμασι κεκόσμηται, εἶπε,

6 Ταῦτα ἃ θεωρεῖτε, ἐλεύσονται ἡμέραι ἐν αἷς οὐκ ἀφεθήσεται λίθος ἐπὶ λίθῳ, ὃς οὐ καταλυθήσεται.

7 'Επηρώτησαν δὲ αὐτὸν λέγοντες, Διδάσκαλε, πότε οὖν ταῦτα ἔσται; καὶ τί τὸ σημεῖον ὅταν μέλλῃ ταῦτα γίνεσθαι;

8 'Ο ΔΕ εἶπε, Βλέπετε μὴ πλανηθῆτε· πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες, Ὅτι ἐγώ εἰμι, καί, 'Ο καιρὸς ἤγγικε. μὴ οὖν πορευθῆτε ὀπίσω αὐτῶν.

9 Ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκαταστασίας, μὴ πτοηθῆτε· δεῖ γὰρ ταῦτα γενέσθαι πρῶτον, ἀλλ' οὐκ εὐθέως τὸ τέλος.

10 Τότε ἔλεγεν αὐτοῖς, 'Εγερθήσεται ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν·

11 σεισμοί τε μεγάλοι κατὰ τόπους καὶ λιμοὶ καὶ λοιμοὶ ἔσονται, φόβητρά τε καὶ σημεῖα ἀπ' οὐρανοῦ μεγάλα ἔσται.

12 Πρὸ δὲ τούτων ἁπάντων ἐπιβαλοῦσιν ἐφ' ὑμᾶς τὰς χεῖρας αὐτῶν, καὶ διώξουσι, παραδιδόν-

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46. *ἐν στολαῖς.* The *στολαί* were [l]ong flowing robes reaching to the [f]eet, so that no part of the feet might [b]e seen.

Chap. XXI., ver. 1. See notes, [M]ark, xii., 41, *et seqq.*

5–33. Compare notes, Matt., xxiv., [1], *et seqq.*, and Mark, xiii., 1, &c.

5. *ἀναθήμασι,* "consecrated offer[i]ngs." The spoils of victory and [o]ther offerings were suspended or laid [u]p in the temple, in gratitude for past [b]enefits and in hope of meriting future [f]avors. See 2 Macc., v., 16; 3 Macc., [i]i., 17. See, too, Tacitus, *Hist.*, v., [8]. "Hierosolyma genti caput. Illic [i]mmensæ opulentiæ templum."

6. *ταῦτα*: supply *κατά.* See Matthiæ, *Greek Gram.*, § 426, 2. *Conf.* Acts, vii., 40; x., 36; 1 Jno., ii., 27; Rev., ii., 26; vi., 8.

7. It was Peter, James, John, and Andrew who asked the question. See Mark, xiii., 3.

8. *καιρὸς*, *i. e.*, the time of the Messiah's advent.—*ὅτι.* See Matt., vii., 23.

11. See Josephus, *Bell. Jud.*, vi., 5, 3. The signs from heaven were a flaming sword in the air, a comet, a great light between the temple and altar, &c. When the Christians saw and heard of these, they made preparations to depart, knowing that the destruction of Jerusalem was nigh at hand.—*Conf.* Tacitus, *Hist.*, v., 13

*τες εἰς συναγωγὰς καὶ φυλακὰς, ἀγομένους ἐπὶ βασιλεῖς καὶ ἡγεμόνας, ἕνεκεν τοῦ ὀνόματός μου.*

13 *Ἀποβήσεται δὲ ὑμῖν εἰς μαρτύριον.*

14 *Θέσθε οὖν εἰς τὰς καρδίας ὑμῶν, μὴ προμελετᾶν ἀπολογηθῆναι·*

15 *ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν, ᾗ οὐ δυνήσονται ἀντειπεῖν οὐδὲ ἀντιστῆναι πάντες οἱ ἀντικείμενοι ὑμῖν.*

16 *Παραδοθήσεσθε δὲ καὶ ὑπὸ γονέων καὶ ἀδελφῶν καὶ συγγενῶν καὶ φίλων, καὶ θανατώσουσιν ἐξ ὑμῶν·*

17 *καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου·*

18 *καὶ θρὶξ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται.*

19 *Ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν.*

20 *Ὅταν δὲ ἴδητε κυκλουμένην ὑπὸ στρατοπέδων τὴν Ἱερουσαλὴμ, τότε γνῶτε ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς.*

21 *Τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη· καὶ οἱ ἐν μέσῳ αὐτῆς ἐκχωρείτωσαν· καὶ οἱ ἐν ταῖς χώραις μὴ εἰσερχέσθωσαν εἰς αὐτήν.*

22 *Ὅτι ἡμέραι ἐκδικήσεως αὗταί εἰσι, τοῦ πληρωθῆναι πάντα τὰ γεγραμμένα.*

23 *Οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις· ἔσται γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς γῆς, καὶ ὀργὴ ἐν τῷ λαῷ τούτῳ.*

24 *Καὶ πεσοῦνται στόματι μαχαίρας, καὶ αἰχμαλωτισθήσονται εἰς πάντα τὰ ἔθνη· καὶ Ἱερουσαλὴμ ἔσται πατουμένη ὑπὸ ἐθνῶν, ἄχρι πληρωθῶσι καιροὶ ἐθνῶν.*

25 *Καὶ ἔσται σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ ἄστροις, καὶ ἐπὶ τῆς γῆς συνοχὴ ἐθνῶν ἐν ἀπορίᾳ, ἠχούσης θαλάσσης καὶ σάλου,*

26 *ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου καὶ προσδοκίας τῶν ἐπερχομένων τῇ οἰκουμένῃ· αἱ γὰρ δυνάμεις τῶν οὐρανῶν σαλευθήσονται.*

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13. *εἰς μαρτύριον*: for a means of testifying the truth of the Gospel which they preach. *Conf.* Matt., xxiv., 14. With this and the following verses compare Matthew, x., 18, *seqq.*

15. St. Mark (ch. xiii., 11) says that the Holy Ghost should speak for them.

18. A proverbial expression denoting God's providential care of those who (verse 19) in times of affliction and persecution put their trust in his almighty protection. *Conf.* 1 Sam., xiv., 45; 1 Kings, i., 52; Acts, xxvii., 34, &c. See Matt., x., 29, 30.

19. *κτήσασθε*. "Save yourselves by your perseverance." (Campbell.) "You shall have your lives preserved, as the reward of your Christian patience." (Whitby.)

23. *ἀνάγκη*, "distress." St. Matthew (ch. xxiv., 21) has *θλίψις*. The *Septuag.* frequently uses *ἀνάγκη* in this sense. See 1 Cor., vii., 26; 2 Cor., xii., 10; 1 Thess., iii., 7.

24. *αἰχμαλωτισθήσονται.—ἔθνη.* Josephus (*Bell. Jud.*, vi., 9, 3) relates that the number of those taken captives during the war was 97,000; large numbers were sent to Egypt to work in the mines: those under seventeen were sold for slaves, and multitudes were dispersed through the provinces to be destroyed in the theatres by sword and wild beasts.—*πατουμένη*, *i. e.*, grievously oppressed and ignominiously treated.—*πληρωθῶσι*, "until the time when the Gentiles shall become Christians, and the Jews, restored to their land, form with the Gentiles one fold under one shepherd;" or, as others, "until the time of the triumphs and insults of the Gentiles be over, and God have mercy upon his ancient people." *Conf.* Whitby, *in loc.*

27 Καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλῃ μετὰ δυνάμεως καὶ δόξης πολλῆς.

28 'ΑΡΧΟΜΕΝΩΝ δὲ τούτων γίνεσθαι, ἀνακύψατε καὶ ἐπάρατε τὰς κεφαλὰς ὑμῶν· διότι ἐγγίζει ἡ ἀπολύτρωσις ὑμῶν.

29 ΚΑΙ εἶπε παραβολὴν αὐτοῖς, Ἴδετε τὴν συκῆν καὶ πάντα τὰ δένδρα.

30 Ὅταν προβάλωσιν ἤδη, βλέποντες ἀφ' ἑαυτῶν γινώσκετε ὅτι ἤδη ἐγγὺς τὸ θέρος ἐστίν.

31 Οὕτω καὶ ὑμεῖς ὅταν ἴδητε ταῦτα γινόμενα, γινώσκετε ὅτι ἐγγύς ἐστιν ἡ βασιλεία τοῦ Θεοῦ.

32 'Αμὴν λέγω ὑμῖν, ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, ἕως ἂν πάντα γένηται.

33 Ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσι.

34 Προσέχετε δὲ ἑαυτοῖς, μήποτε βαρυνθῶσιν ὑμῶν αἱ καρδίαι ἐν κραιπάλῃ καὶ μέθῃ καὶ μερίμναις βιωτικαῖς, καὶ αἰφνίδιος ἐφ' ὑμᾶς ἐπιστῇ ἡ ἡμέρα ἐκείνη·

35 ὡς παγὶς γὰρ ἐπελεύσεται ἐπὶ πάντας τοὺς καθημένους ἐπὶ πρόσωπον πάσης τῆς γῆς.

36 'Αγρυπνεῖτε οὖν ἐν παντὶ καιρῷ δεόμενοι, ἵνα καταξιωθῆτε ἐκφυγεῖν ταῦτα πάντα τὰ μέλλοντα γίνεσθαι, καὶ σταθῆναι ἔμπροσθεν τοῦ υἱοῦ τοῦ ἀνθρώπου.

37 ἮΝ δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων· τὰς δὲ νύκτας ἐξερχόμενος ηὐλίζετο εἰς τὸ ὄρος τὸ καλούμενον 'Ελαιῶν.

38 Καὶ πᾶς ὁ λαὸς ὤρθριζε πρὸς αὐτὸν ἐν τῷ ἱερῷ ἀκούειν αὐτοῦ.

## ΚΕΦ. κβ'. 22.

1 ἭΓΓΙΖΕ δὲ ἡ ἑορτὴ τῶν ἀζύμων, ἡ λεγομένη πάσχα·

2 καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, τὸ, πῶς ἀνέλωσιν αὐτόν· ἐφοβοῦντο γὰρ τὸν λαόν.

3 ΕΙΣΗΛΘΕ δὲ ὁ Σατανᾶς εἰς 'Ιούδαν τὸν ἐπικαλούμενον 'Ισκαριώτην, ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα·

4 καὶ ἀπελθὼν συνελάλησε τοῖς ἀρχιερεῦσι καὶ τοῖς στρατηγοῖς, τὸ, πῶς αὐτὸν παραδῷ αὐτοῖς.

5 Καὶ ἐχάρησαν, καὶ συνέθεντο αὐτῷ ἀργύριον δοῦναι·

6 καὶ ἐξωμολόγησε, καὶ ἐζήτει

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30. *προβάλωσιν*: supply *φύλλα* from Matt., xxiv., 32.

34. *κραιπάλῃ* denotes the *effect*, as *μέθη* the *act*, of intemperance and excess. *Conf.* Matt., xxiv., 43, *seqq.*

35. *ὡς παγὶς*, as a trap falls upon birds or beasts. See Is., xxiv., 17.

36. *σταθῆναι* (*ἵστημι*), *i. e.*, to stand, acquitted of guilt and freed from punishment, in the presence of the Lord. *Conf.* Ps. i., 6; Mal., iii., 2; Acts, xxvi., 22.

37. *ηὐλίζετο.* See note, Matt., xxi., 17: probably he continued in prayer throughout the night. (Grotius.)

Chap. XXII. ver. 1. *ἤγγιζε.* The passover was in two days. See Matt., xxvi., 2. *Conf.*, also, the parallel ch. in St. Mark, *i. e.*, ch. xiv.

2. *τὸ, πῶς*, &c. See note, ch. i., 62. — *ἀνέλωσιν* (*ἀναιρέω*). — *ἐφοβοῦντο γὰρ.* See note, ch. xi., 18.

4. *στρατηγοῖς.* See note, Acts, iv., 1.—*τὸ.* See verse 2, *supra.*

6. *ἐξωμολόγησε*, "he agreed to it," or accepted the price they offered. See Jer., xliv., 25; Matt., xiv., 7; 1 Tim., vi., 12, 13, &c. The Arabic version has, "he thanked them," as this verb probably means, Matt., xi., 25; Rom., xv., 9, &c.—*ἄτερ*, a word of frequent occurrence in the poets. It is used again in verse 35, but nowhere else in the New Testament.—*ἄτερ ὄχλου*, "without tumult."

*εὐκαιρίαν τοῦ παραδοῦναι αὐτὸν αὐτοῖς ἄτερ ὄχλου.*

7 ἮΛΘΕ *δὲ ἡ ἡμέρα τῶν ἀζύμων, ἐν ᾗ ἔδει θύεσθαι τὸ πάσχα·*

8 *καὶ ἀπέστειλε* Πέτρον *καὶ* Ἰωάννην, *εἰπὼν*, Πορευθέντες *ἑτοιμάσατε ἡμῖν τὸ πάσχα, ἵνα φάγωμεν.*

9 Οἱ *δὲ εἶπον αὐτῷ*, Ποῦ *θέλεις ἑτοιμάσωμεν;*

10 Ὁ *δὲ εἶπεν αὐτοῖς*, Ἰδοὺ, *εἰσελθόντων ὑμῶν εἰς τὴν πόλιν, συναντήσει ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ εἰς τὴν οἰκίαν οὗ εἰσπορεύεται·*

11 *καὶ ἐρεῖτε τῷ οἰκοδεσπότῃ τῆς οἰκίας*, Λέγει *σοι ὁ διδάσκαλος*, Ποῦ *ἐστι τὸ κατάλυμα, ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω;*

12 Κἀκεῖνος *ὑμῖν δείξει ἀνώγεον μέγα ἐστρωμένον· ἐκεῖ ἑτοιμάσατε.*

13 Ἀπελθόντες *δὲ εὗρον καθὼς εἴρηκεν αὐτοῖς· καὶ ἡτοίμασαν τὸ πάσχα.*

14 ΚΑΙ *ὅτε ἐγένετο ἡ ὥρα, ἀνέπεσε, καὶ οἱ δώδεκα ἀπόστολοι σὺν αὐτῷ.*

15 Καὶ *εἶπε πρὸς αὐτοὺς*, Ἐπιθυμίᾳ *ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ' ὑμῶν, πρὸ τοῦ με παθεῖν·*

16 *λέγω γὰρ ὑμῖν, ὅτι οὐκέτι οὐ μὴ φάγω ἐξ αὐτοῦ, ἕως ὅτου πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ* Θεοῦ.

17 Καὶ *δεξάμενος ποτήριον, εὐχαριστήσας εἶπε*, Λάβετε *τοῦτο καὶ διαμερίσατε ἑαυτοῖς·*

18 Λέγω *γὰρ ὑμῖν, ὅτι οὐ μὴ πίω ἀπὸ τοῦ γεννήματος τῆς ἀμπέλου, ἕως ὅτου ἡ βασιλεία τοῦ* Θεοῦ *ἔλθῃ.*

19 Καὶ *λαβὼν ἄρτον, εὐχαριστήσας ἔκλασε, καὶ ἔδωκεν αὐτοῖς, λέγων*, Τοῦτό *ἐστι τὸ σῶμά μου, τὸ ὑπὲρ ὑμῶν διδόμενον· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.*

20 Ὡσαύτως *καὶ τὸ ποτήριον μετὰ τὸ δειπνῆσαι, λέγων*, Τοῦτο *τὸ ποτήριον, ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου, τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον.*

21 Πλὴν *ἰδοὺ ἡ χεὶρ τοῦ παραδιδόντος με μετ' ἐμοῦ ἐπὶ τῆς τραπέζης.*

22 Καὶ *ὁ μὲν υἱὸς τοῦ ἀνθρώπου πορεύεται κατὰ τὸ ὡρισμέ-*

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7. St. Matthew (ch. xxvi., 17) and St. Mark (ch. xiv., 12) call it *ἡ πρώτη τῶν ἀζύμων*.—*ἦλθε* (*ἔρχομαι*).

11. *κατάλυμα*. See note, Mark, xiv., 14. *Conf.* ch. ii., 7.

14. *Comp.* Matt., xxvi., 17.

15. *ἐπιθυμίᾳ ἐπεθύμησα*, Hebraistic idiom, and strongly emphatic. *Comp.* Matt., xiii., 14; Acts, iv., 17; v., 28.

16. *ἕως ὅτου*. Until the time when my death on the cross shall *complete* the sacrifice of which the passover is the type. The phrase "until" does not imply that the Saviour would again eat the passover, but the opposite. *Comp.* 1 Saml., xv., 35.

17. It was customary at the passover for four cups of wine to be drunk by each guest: this was the first; that in verse 20 was the third, or *cup of blessing* (see 1 Cor., x., 16). Buxtorf, however, considered it to be the fourth and last cup. *Comp.* Mark, xiv., 23.

20. *ποτήριον* is put for what it contains, as in Matt., x., 42, and elsewhere.—*ἐκχυνόμενον* agrees with *ποτήριον*, but in Matt., xxvi., 28, and Mark, xiv., 24, with *αἷμα*. Krebsius adduces similar instances of grammatical solecism.

22. *πορεύεται*, "is going away," *i. e.*, is about to die.—*κατὰ τὸ ὡρισμένον* for *προωρισμένον*. See Acts, ii., 42 x., 42; xvii., 26, 31. St. Matthew and St. Mark say *καθὼς γέγραπται περὶ αὐτοῦ*. The reference clearly i to the foreknowledge of God, wh

νου· πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ παραδίδοται.

23 Καὶ αὐτοὶ ἤρξαντο συζητεῖν πρὸς ἑαυτοὺς, τὸ, τίς ἄρα εἴη ἐξ αὐτῶν ὁ τοῦτο μέλλων πράσσειν.

24 Ἐγένετο δὲ καὶ φιλονεικία ἐν αὐτοῖς, τὸ, τίς αὐτῶν δοκεῖ εἶναι μείζων.

25 Ὁ δὲ εἶπεν αὐτοῖς, Οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν, καὶ οἱ ἐξουσιάζοντες αὐτῶν εὐεργέται καλοῦνται.

26 Ὑμεῖς δὲ οὐχ οὕτως· ἀλλ' ὁ μείζων ἐν ὑμῖν, γενέσθω ὡς ὁ νεώτερος· καὶ ὁ ἡγούμενος, ὡς ὁ διακονῶν.

27 Τίς γὰρ μείζων, ὁ ἀνακείμενος ἢ ὁ διακονῶν; οὐχὶ ὁ ἀνακείμενος; ἐγὼ δέ εἰμι ἐν μέσῳ ὑμῶν ὡς ὁ διακονῶν.

28 Ὑμεῖς δέ ἐστε οἱ διαμεμενηκότες μετ' ἐμοῦ ἐν τοῖς πειρασμοῖς μου·

29 κἀγὼ διατίθεμαι ὑμῖν, καθὼς διέθετό μοι ὁ πατήρ μου βασιλείαν,

30 ἵνα ἐσθίητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου, καὶ καθίσησθε ἐπὶ θρόνων, κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραήλ.

31 Εἶπε δὲ ὁ Κύριος, Σίμων, Σίμων, ἰδοὺ, ὁ Σατανᾶς ἐξῃτήσατο ὑμᾶς, τοῦ σινιάσαι ὡς τὸν σῖτον·

32 ἐγὼ δὲ ἐδεήθην περὶ σοῦ, ἵνα μὴ ἐκλείπῃ ἡ πίστις σου· καὶ σὺ ποτὲ ἐπιστρέψας στήριξον τοὺς ἀδελφούς σου.

33 Ὁ δὲ εἶπεν αὐτῷ, Κύριε, μετὰ σοῦ ἕτοιμός εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορεύεσθαι.

34 Ὁ δὲ εἶπε, Λέγω σοι, Πέτρε, οὐ μὴ φωνήσει σήμερον ἀλέκτωρ, πρὶν ἢ τρὶς ἀπαρνήσῃ μὴ εἰδέναι με.

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*ermitted* the wickedness of Judas Isariot, but did not by any absolute ecree *cause* him to commit the crimes f which he was guilty.

24. *ἐγένετο*, "there was," or "there ad been," accordingly as it be rearded as *distinct* from the one reorded by St. Matthew, or the *same*, hough introduced out of its proper rder. Whitby adopts the former renering; Grotius the latter.

25. *εὐεργέται*, a title of honor among he Greeks for *public benefactors*. One f the Ptolemies of Egypt was called *Euergetes*. *Comp.* Herod., iii., 140; iii., 85; Thucyd., i., 129; Xenoph., *Cyrop.*, iii., 3, 4.

26. *νεώτερος*. One in inferior office r station, as opposed to *μείζων*. *Conf.* Acts, v., 6; 1 Tim., v., 1; Heb., xiii., 7. Dr. Lightfoot supposes that reference is here had to age only, and hat, as St. Peter was probably the ldest, there was a dispute between im and James and John as to the preedency.

27. *διακονῶν*. As our Lord lately washed the disciples' feet (John, xiii, 14), there is peculiar emphasis in his words.

28. *πειρασμοῖς*, "afflictions," trials of adversity, &c. Gal., iv., 14; Heb,, ii., 18, &c.

29. *διατίθεμαι*, "I grant or promise unto you," &c. The rewards of eternity are those here promised.

30. *καθίσησθε*. See note, Matthew, xix., 28. *Conf.* 2 Cor., i., 7; 2 Tim., ii., 12.

31. It seems plain from this that Satan's power is limited; he can not tempt *without* or *beyond* the divine permission.—*σινιάσαι* (*σινιάζω*), "to sift you as wheat," *i. e.*, to toss you with temptations, as wheat is shaken in a sieve. This passage gives no countenance to the popish notion of St. Peter's pre-eminence, since it is plain that he was in more danger of falling than the rest.

32. *ἐκλείπῃ*, "fail not" utterly.—*ἐπιστρέψας*, *scil.* *σεαυτόν*, "when thou hast recovered thyself," returned back to thy duty and faith in me, &c.

35 Καὶ εἶπεν αὐτοῖς, Ὅτε ἀπέστειλα ὑμᾶς ἄτερ βαλαντίου καὶ πήρας καὶ ὑποδημάτων, μή τινος ὑστερήσατε; Οἱ δὲ εἶπον, Οὐδενός.

36 Εἶπεν οὖν αὐτοῖς, Ἀλλὰ νῦν ὁ ἔχων βαλάντιον ἀράτω, ὁμοίως καὶ πήραν· καὶ ὁ μὴ ἔχων, πωλησάτω τὸ ἱμάτιον αὐτοῦ, καὶ ἀγορασάτω μάχαιραν.

37 Λέγω γὰρ ὑμῖν, ὅτι ἔτι τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοὶ, τὸ, Καὶ μετὰ ἀνόμων ἐλογίσθη· καὶ γὰρ τὰ περὶ ἐμοῦ τέλος ἔχει.

38 Οἱ δὲ εἶπον, Κύριε, ἰδοὺ, μάχαιραι ὧδε δύο. Ὁ δὲ εἶπεν αὐτοῖς, Ἱκανόν ἐστι.

39 ΚΑΙ ἐξελθὼν ἐπορεύθη κατὰ τὸ ἔθος εἰς τὸ ὄρος τῶν Ἐλαιῶν· ἠκολούθησαν δὲ αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ.

40 Γενόμενος δὲ ἐπὶ τοῦ τόπου, εἶπεν αὐτοῖς, Προσεύχεσθε μὴ εἰσελθεῖν εἰς πειρασμόν.

41 Καὶ αὐτὸς ἀπεσπάσθη ἀπ' αὐτῶν ὡσεὶ λίθου βολὴν, καὶ θεὶς τὰ γόνατα προσηύχετο,

42 λέγων, Πάτερ, εἰ βούλει παρενεγκεῖν τὸ ποτήριον τοῦτο ἀπ' ἐμοῦ· πλὴν μὴ τὸ θέλημά μου, ἀλλὰ τὸ σὸν γενέσθω.

43 Ὤφθη δὲ αὐτῷ ἄγγελος ἀπ' οὐρανοῦ ἐνισχύων αὐτόν.

44 Καὶ γενόμενος ἐν ἀγωνίᾳ, ἐκτενέστερον προσηύχετο. ἐγένετο δὲ ὁ ἱδρὼς αὐτοῦ ὡσεὶ θρόμβοι αἵματος καταβαίνοντες ἐπὶ τὴν γῆν.

45 Καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς, ἐλθὼν πρὸς τοὺς μαθητὰς αὐτοῦ, εὗρεν αὐτοὺς κοιμωμένους ἀπὸ τῆς λύπης,

46 καὶ εἶπεν αὐτοῖς, Τί καθεύδετε; ἀναστάντες προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν.

47 ἜΤΙ δὲ αὐτοῦ λαλοῦντος, ἰδοὺ, ὄχλος, καὶ ὁ λεγόμενος Ἰούδας, εἷς τῶν δώδεκα, προήρχετο αὐτῶν, καὶ ἤγγισε τῷ Ἰησοῦ φιλῆσαι αὐτόν.

48 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Ἰούδα, φιλήματι τὸν υἱὸν τοῦ ἀνθρώπου παραδίδως;

49 Ἰδόντες δὲ οἱ περὶ αὐτὸν τὸ ἐσόμενον, εἶπον αὐτῷ, Κύριε, εἰ πατάξομεν ἐν μαχαίρᾳ;

50 Καὶ ἐπάταξεν εἷς τις ἐξ αὐτῶν τὸν δοῦλον τοῦ ἀρχιερέ

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36. *πωλησάτω—μάχαιραν*, proverbial forms of expression, indicating the approach of perilous times, during which men usually adopt such measures for their defense. See 1 Kings, xxii., 11; Is., xx., 22, &c.

37. The quotation is from Is., liii., 12. *Conf.* Mark, xv., 28.

38. *ἱκανόν ἐστι*, "it is enough," *i. e.*, we need no more; or better, "it is sufficient," nothing further need be said on this point, *satis de his dictum*. See 1 Kings, xii., 28.

39. All the disciples except Judas. See Jno., xiii., 30.

41. *θεὶς τὰ γόνατα.* The usual posture was standing (ch. xviii., 11) · this showed the depth and earnestness of his supplication.

42. After *ἀπ' ἐμοῦ*, supply *παρένεγκε* "suffer it to pass by me." Others render *εἰ* as *utinam*, "O that thou wouldst!" See note, ch. xii., 49.

44. *ὡσεὶ θρόμβοι αἵματος.* There is some difference of opinion as to the exact meaning of these words: probably they signify that the exceeding agony of soul and body under which he was laboring at this awful hour when on him was laid the sins of the whole world, caused the blood to be forced through the pores and to mingle with the sweat which ran down from his face.

49. *εἰ πατάξομεν.* The *εἰ* is here rendered *an*, or *num?* See Mark viii., 23; Matt., xix., 3; Luke, vi., 7 &c.—*ἰδόντες*, *2d aor. part.* of *εἴδω*.

ως, καὶ ἀφεῖλεν αὐτοῦ τὸ οὖς τὸ δεξιόν.

51 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Ἐᾶτε ἕως τούτου. Καὶ ἁψάμενος τοῦ ὠτίου αὐτοῦ, ἰάσατο αὐτόν.

52 Εἶπε δὲ ὁ Ἰησοῦς πρὸς τοὺς παραγενομένους ἐπ' αὐτὸν, ἀρχιερεῖς καὶ στρατηγοὺς τοῦ ἱεροῦ καὶ πρεσβυτέρους, Ὡς ἐπὶ λῃστὴν ἐξεληλύθατε μετὰ μαχαιρῶν καὶ ξύλων;

53 Καθ' ἡμέραν ὄντος μου μεθ' ὑμῶν ἐν τῷ ἱερῷ, οὐκ ἐξετείνατε τὰς χεῖρας ἐπ' ἐμέ. ἀλλ' αὕτη ὑμῶν ἐστιν ἡ ὥρα, καὶ ἡ ἐξουσία τοῦ σκότους.

54 ΣΥΛΛΑΒΟΝΤΕΣ δὲ αὐτὸν ἤγαγον, καὶ εἰσήγαγον αὐτὸν εἰς τὸν οἶκον τοῦ ἀρχιερέως· ὁ δὲ Πέτρος ἠκολούθει μακρόθεν.

55 Ἁψάντων δὲ πῦρ ἐν μέσῳ τῆς αὐλῆς, καὶ συγκαθισάντων αὐτῶν, ἐκάθητο ὁ Πέτρος ἐν μέσῳ αὐτῶν.

56 Ἰδοῦσα δὲ αὐτὸν παιδίσκη τις καθήμενον πρὸς τὸ φῶς, καὶ ἀτενίσασα αὐτῷ, εἶπε, Καὶ οὗτος σὺν αὐτῷ ἦν.

57 Ὁ δὲ ἠρνήσατο αὐτὸν, λέγων, Γύναι, οὐκ οἶδα αὐτόν.

58 Καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτὸν, ἔφη, Καὶ σὺ ἐξ αὐτῶν εἶ. Ὁ δὲ Πέτρος εἶπεν, Ἄνθρωπε, οὐκ εἰμί.

59 Καὶ διαστάσης ὡσεὶ ὥρας μιᾶς, ἄλλος τις διϊσχυρίζετο λέγων, Ἐπ' ἀληθείας καὶ οὗτος μετ' αὐτοῦ ἦν· καὶ γὰρ Γαλιλαῖός ἐστιν.

60 Εἶπε δὲ ὁ Πέτρος, Ἄνθρωπε, οὐκ οἶδα ὃ λέγεις. Καὶ παραχρῆμα, ἔτι λαλοῦντος αὐτοῦ, ἐφώνησεν ὁ ἀλέκτωρ·

61 καὶ στραφεὶς ὁ Κύριος ἐνέβλεψε τῷ Πέτρῳ· καὶ ὑπεμνήσθη ὁ Πέτρος τοῦ λόγου τοῦ Κυρίου, ὡς εἶπεν αὐτῷ, Ὅτι πρὶν ἀλέκτορα φωνῆσαι, ἀπαρνήσῃ με τρίς.

62 Καὶ ἐξελθὼν ἔξω ὁ Πέτρος ἔκλαυσε πικρῶς.

63 ΚΑΙ οἱ ἄνδρες οἱ συνέχοντες τὸν Ἰησοῦν, ἐνέπαιζον αὐτῷ, δέροντες·

64 καὶ περικαλύψαντες αὐτὸν, ἔτυπτον αὐτοῦ τὸ πρόσωπον, καὶ ἐπηρώτων αὐτὸν, λέγοντες, Προφήτευσον, τίς ἐστιν ὁ παίσας σε;

65 Καὶ ἕτερα πολλὰ βλασφημοῦντες ἔλεγον εἰς αὐτόν.

66 ΚΑΙ ὡς ἐγένετο ἡμέρα, συνήχθη τὸ πρεσβυτέριον τοῦ

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51. *ἐᾶτε*, suffer me to heal the man whom Peter had so rashly struck with the sword); or, "let this suffice, enough of this," intending to check the headlong zeal of his disciples. St. Luke alone records this compassionate act of our Lord, at a time when he was suffering so grievous wrong and injury.

52. *στρατηγοὺς*. See note, Acts, iv., 1.—*ἐξεληλύθατε* (*ἐξέρχομαι*).

53. *σκότους*, "of darkness," *i. e.*, the prince of darkness. See Col., i., 13. Supply *αὕτη ἐστι* before *ἡ ἐξουσία*.

54. See note, Matt., xxvi., 57, 58.

55. *πῦρ*. A fire of coals in a chafing-dish was lighted in the midst of an open, uncovered court, in front of the high-priest's palace. Compare Jno., xviii., 18. The days were frequently hot, succeeded by cold nights. It will be remembered that this was about two o'clock in the morning.

59. *ἄλλος*. See note, Matt., xxvi., 71.—*διϊσχυρίζετο*, "strongly affirmed." Acts, xii., 5.

61. Our Lord seems to have been in the higher part, or elevated portico, where the high-priest and council were examining him, but so as to see and be seen by Peter and the others in the court below.

66. *ὡς ἐγένετο*, *cum dies adventaret*, at the dawn of day, which was between three and four o'clock in the morning, at that season of the year.—

λαοῦ, ἀρχιερεῖς τε καὶ γραμματεῖς, καὶ ἀνήγαγον αὐτὸν εἰς τὸ συνέδριον ἑαυτῶν,

67 λέγοντες, Εἰ σὺ εἶ ὁ Χριστὸς, εἰπὲ ἡμῖν. Εἶπε δὲ αὐτοῖς, Ἐὰν ὑμῖν εἴπω, οὐ μὴ πιστεύσητε·

68 ἐὰν δὲ καὶ ἐρωτήσω, οὐ μὴ ἀποκριθῆτέ μοι, ἢ ἀπολύσητε.

69 Ἀπὸ τοῦ νῦν ἔσται ὁ υἱὸς τοῦ ἀνθρώπου καθήμενος ἐκ δεξιῶν τῆς δυνάμεως τοῦ Θεοῦ.

70 Εἶπον δὲ πάντες, Σὺ οὖν εἶ ὁ υἱὸς τοῦ Θεοῦ; Ὁ δὲ πρὸς αὐτοὺς ἔφη, Ὑμεῖς λέγετε, ὅτι ἐγώ εἰμί.

71 Οἱ δὲ εἶπον, Τί ἔτι χρείαν ἔχομεν μαρτυρίας; αὐτοὶ γὰρ ἠκούσαμεν ἀπὸ τοῦ στόματος αὐτοῦ.

## ΚΕΦ. κγ΄. 23.

1 ΚΑΙ ἀναστὰν ἅπαν τὸ πλῆθος αὐτῶν ἤγαγεν αὐτὸν ἐπὶ τὸν Πιλάτον.

2 Ἤρξαντο δὲ κατηγορεῖν αὐτοῦ λέγοντες, Τοῦτον εὕρομεν διαστρέφοντα τὸ ἔθνος, καὶ κωλύοντα Καίσαρι φόρους διδόναι, λέγοντα ἑαυτὸν Χριστὸν βασιλέα εἶναι.

3 Ὁ δὲ Πιλάτος ἐπηρώτησεν αὐτὸν, λέγων, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; Ὁ δὲ ἀποκριθεὶς αὐτῷ ἔφη, Σὺ λέγεις.

4 Ὁ δὲ Πιλάτος εἶπε πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς ὄχλους, Οὐδὲν εὑρίσκω αἴτιον ἐν τῷ ἀνθρώπῳ τούτῳ.

5 Οἱ δὲ ἐπίσχυον λέγοντες, Ὅτι ἀνασείει τὸν λαὸν, διδάσκων καθ' ὅλης τῆς Ἰουδαίας, ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἕως ὧδε.

6 Πιλάτος δὲ ἀκούσας Γαλιλαίαν, ἐπηρώτησεν εἰ ὁ ἄνθρωπος Γαλιλαῖός ἐστι·

7 καὶ ἐπιγνοὺς ὅτι ἐκ τῆς ἐξουσίας Ἡρώδου ἐστιν, ἀνέπεμψεν αὐτὸν πρὸς Ἡρώδην, ὄντα καὶ αὐτὸν ἐν Ἱεροσολύμοις ἐν ταύταις ταῖς ἡμέραις.

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*πρεσβυτέριον*, the national senate or Sanhedrim. See Acts, xxii., 5.—*συνέδριον*, the *place* of their meeting.

68. Our Lord intends to assert that it would not avail him to declare that he was the Messiah, or to offer arguments to prove it. The Sanhedrim would not release him, no matter what he might say.

70. *λέγετε, scil. ὀρθῶς*, "ye say rightly, *for* (*ὅτι*) I am." *Conf.* Matt., xxvi., 25, 64; xxvii., 11; Mark, xv., 2; Jno., xviii., 37; where similar instances of this form of affirmation or admission occur.

Chap. XXIII. Compare with this chapter the notes on Matt., xxvii., and Mark, xvi.

1 *πλῆθος*. The whole assembly, consisting of the members of the Sanhedrim, and probably many others who happened to be present or concerned in the arrest of the Saviour.—*Πιλάτον*. See note, Matt., xxvii., 2.

2. *εὕρομεν*, a forensic term; "we have found this man guilty of," &c.—*εὕρομεν*, *2d aor. of εὑρίσκω.*

3. St. John's account is more full. See Jno., xviii., 34.

5. As Pilate was prejudiced against Galilee, they seem to have introduced the mention of it in order to excite some feeling against Jesus, and to persuade the procurator that our Lord's sentiments agreed with those of Judas of Galilee. They had just before said that the Saviour forbid the payment of tribute, which was false, and to which Pilate gave little heed.

7. Herod, the tetrarch, being a Jew, was at Jerusalem at this time for the purpose of celebrating the Passover. Pilate, knowing this, took occasion to send Jesus to him, according to the practice of the Roman law. Herod, who had murdered John the Baptist, was very glad of the opportunity of satisfying himself whether John was risen from the dead (Matt., xiv., 2)

8 Ὁ δὲ Ἡρώδης ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν· ἦν γὰρ θέλων ἐξ ἱκανοῦ ἰδεῖν αὐτὸν, διὰ τὸ ἀκούειν πολλὰ περὶ αὐτοῦ· καὶ ἤλπιζέ τι σημεῖον ἰδεῖν ὑπ' αὐτοῦ γινόμενον.

9 Ἐπηρώτα δὲ αὐτὸν ἐν λόγοις ἱκανοῖς· αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ.

10 Εἱστήκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, εὐτόνως κατηγοροῦντες αὐτοῦ.

11 Ἐξουθενήσας δὲ αὐτὸν ὁ Ἡρώδης σὺν τοῖς στρατεύμασιν αὐτοῦ, καὶ ἐμπαίξας, περιβαλὼν αὐτὸν ἐσθῆτα λαμπρὰν, ἀνέπεμψεν αὐτὸν τῷ Πιλάτῳ.

12 Ἐγένοντο δὲ φίλοι ὅ τε Πιλάτος καὶ ὁ Ἡρώδης ἐν αὐτῇ τῇ ἡμέρᾳ μετ' ἀλλήλων· προϋπῆρχον γὰρ ἐν ἔχθρᾳ ὄντες πρὸς ἑαυτούς.

13 Πιλάτος δὲ συγκαλεσάμενος τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας καὶ τὸν λαὸν,

14 Εἶπε πρὸς αὐτοὺς, Προσηνέγκατέ μοι τὸν ἄνθρωπον τοῦτον, ὡς ἀποστρέφοντα τὸν λαόν· καὶ ἰδοὺ, ἐγὼ ἐνώπιον ὑμῶν ἀνακρίνας οὐδὲν εὗρον ἐν τῷ ἀνθρώπῳ τούτῳ αἴτιον, ὧν κατηγορεῖτε κατ' αὐτοῦ·

15 ἀλλ' οὐδὲ Ἡρώδης· ἀνέπεμψα γὰρ ὑμᾶς πρὸς αὐτὸν, καὶ ἰδοὺ, οὐδὲν ἄξιον θανάτου ἐστὶ πεπραγμένον αὐτῷ.

16 Παιδεύσας οὖν αὐτὸν ἀπολύσω.

17 Ἀνάγκην δὲ εἶχεν ἀπολύειν αὐτοῖς κατὰ ἑορτὴν ἕνα.

18 Ἀνέκραξαν δὲ παμπληθεὶ λέγοντες, Αἶρε τοῦτον, ἀπόλυσον δὲ ἡμῖν τὸν Βαραββᾶν·

19 ὅστις ἦν διὰ στάσιν τινὰ γενομένην ἐν τῇ πόλει καὶ φόνον βεβλημένος εἰς φυλακήν.

20 Πάλιν οὖν ὁ Πιλάτος προσεφώνησε, θέλων ἀπολῦσαι τὸν Ἰησοῦν.

21 Οἱ δὲ ἐπεφώνουν λέγοντες, Σταύρωσον, σταύρωσον αὐτόν.

22 Ὁ δὲ τρίτον εἶπε πρὸς αὐτοὺς, Τί γὰρ κακὸν ἐποίησεν οὗτος; οὐδὲν αἴτιον θανάτου εὗρον ἐν αὐτῷ· παιδεύσας οὖν αὐτὸν ἀπολύσω.

23 Οἱ δὲ ἐπέκειντο φωναῖς μεγάλαις, αἰτούμενοι αὐτὸν σταυρωθῆναι· καὶ κατίσχυον αἱ φωναὶ αὐτῶν καὶ τῶν ἀρχιερέων.

24 Ὁ δὲ Πιλάτος ἐπέκρινε γενέσθαι τὸ αἴτημα αὐτῶν·

25 ἀπέλυσε δὲ αὐτοῖς τὸν δια στάσιν καὶ φόνον βεβλημένον εἰς τὴν φυλακὴν, ὃν ᾐτοῦντο· τὸν δὲ Ἰησοῦν παρέδωκε τῷ θελήματι αὐτῶν.

26 ΚΑΙ ὡς ἀπήγαγον αὐτὸν, ἐπιλαβόμενοι Σίμωνός τινος Κυρηναίου τοῦ ἐρχομένου ἀπ' ἀγροῦ, ἐπέθηκαν αὐτῷ τὸν σταυρὸν, φέρειν ὄπισθεν τοῦ Ἰησοῦ.

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and he also had heard so much of the miraculous power of the Saviour that he hoped to see something strange done at his request. See ch. ix., 7, 9.

8. *ἱκανοῦ, scil. χρόνου*. See note, ch. viii., 27.—*ἰδεῖν* (*εἴδω*).

11. *ἐξουθενήσας*, this implies his vexation and disappointment. — *στρατεύμασιν, satellites*, that is, body-guards. See Acts, xxiii., 10.—*λαμπρὰν*, "shining," *i. e.*, a white robe, which was worn by the nobility and kings. Others render, a "scarlet robe."

12. *ἐν ἔχθρᾳ*, for classical *ἐπ ἔχθρᾳ*.

15. *πεπραγμένον αὐτῷ*, "done by him."—*αὐτῷ*, for *ὑπ' αὐτοῦ*.

16. See note, Matt., xxvii., 26.

17. *κατὰ ἑορτὴν*, "at every feast." (Dr. Burton.)

19. *βεβλημένος, perf. pass. part.* of *βαλλω*.

21. *ἐπεφώνουν*, "they shouted, as it were, in full chorus."

23. *ἐπέκειντο*, they were very urgent with him

24. *ἐπέκρινε*, "decided, decreed."

27 Ἠκολούθει δὲ αὐτῷ πολὺ πλῆθος τοῦ λαοῦ, καὶ γυναικῶν, αἳ καὶ ἐκόπτοντο καὶ ἐθρήνουν αὐτόν.

28 Στραφεὶς δὲ πρὸς αὐτὰς ὁ Ἰησοῦς εἶπε, Θυγατέρες Ἱερουσαλήμ, μὴ κλαίετε ἐπ' ἐμὲ, πλὴν ἐφ' ἑαυτὰς κλαίετε καὶ ἐπὶ τὰ τέκνα ὑμῶν.

29 Ὅτι ἰδοὺ, ἔρχονται ἡμέραι ἐν αἷς ἐροῦσι, Μακάριαι αἱ στεῖραι, καὶ κοιλίαι αἳ οὐκ ἐγέννησαν, καὶ μαστοὶ οἳ οὐκ ἐθήλασαν.

30 Τότε ἄρξονται λέγειν τοῖς ὄρεσι, Πέσετε ἐφ' ἡμᾶς· καὶ τοῖς βουνοῖς, Καλύψατε ἡμᾶς.

31 Ὅτι εἰ ἐν τῷ ὑγρῷ ξύλῳ ταῦτα ποιοῦσιν, ἐν τῷ ξηρῷ τί γένηται;

32 ἬΓΟΝΤΟ δὲ καὶ ἕτεροι δύο κακοῦργοι σὺν αὐτῷ ἀναιρεθῆναι.

33 Καὶ ὅτε ἀπῆλθον ἐπὶ τὸν τόπον τὸν καλούμενον Κρανίον, ἐκεῖ ἐσταύρωσαν αὐτὸν, καὶ τοὺς κακούργους, ὃν μὲν ἐκ δεξιῶν, ὃν δὲ ἐξ ἀριστερῶν.

34 Ὁ δὲ Ἰησοῦς ἔλεγε, Πάτερ, ἄφες αὐτοῖς· οὐ γὰρ οἴδασι τί ποιοῦσι. Διαμεριζόμενοι δὲ τὰ ἱμάτια αὐτοῦ, ἔβαλον κλῆρον.

35 Καὶ εἱστήκει ὁ λαὸς θεωρῶν. Ἐξεμυκτήριζον δὲ καὶ οἱ ἄρχοντες σὺν αὐτοῖς, λέγοντες, Ἄλλους ἔσωσε, σωσάτω ἑαυτὸν, εἰ οὗτός ἐστιν ὁ Χριστὸς, ὁ τοῦ Θεοῦ ἐκλεκτός.

36 Ἐνέπαιζον δὲ αὐτῷ καὶ οἱ στρατιῶται, προσερχόμενοι καὶ ὄξος προσφέροντες αὐτῷ,

37 καὶ λέγοντες, Εἰ σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων, σῶσον σεαυτόν.

38 Ἦν δὲ καὶ ἐπιγραφὴ γεγραμμένη ἐπ' αὐτῷ γράμμασιν Ἑλληνικοῖς καὶ Ῥωμαϊκοῖς καὶ Ἑβραϊκοῖς, ΟΥΤΟΣ ΕΣΤΙΝ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ἸΟΥΔΑΙΩΝ.

39 ΕΙΣ δὲ τῶν κρεμασθέντων κακούργων ἐβλασφήμει αὐτὸν, λέγων, Εἰ σὺ εἶ ὁ Χριστὸς, σῶσον σεαυτὸν καὶ ἡμᾶς.

40 Ἀποκριθεὶς δὲ ὁ ἕτερος ἐπετίμα αὐτῷ λέγων, Οὐδὲ φοβῇ σὺ τὸν Θεὸν, ὅτι ἐν τῷ αὐτῷ κρίματι εἶ;

41 Καὶ ἡμεῖς μὲν δικαίως ἄξια γὰρ ὧν ἐπράξαμεν ἀπολαμβάνομεν· οὗτος δὲ οὐδὲν ἄτοπον ἔπραξε.

42 Καὶ ἔλεγε τῷ Ἰησοῦ, Μνήσθητί μου, Κύριε, ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου.

43 Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς Ἀμὴν λέγω σοι, σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ.

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28. *κλαίετε ἐπ' ἐμὲ*, this syntax is rare. *κλαίω* usually takes the *accus.* without a preposition; also the *dative.*

29. This prophecy was shockingly fulfilled at the siege of Jerusalem, when, it is related, a mother even killed and ate her own child! See Matt., xxiv., 16, *et seqq.*

31. *Good* and *bad* men were, by Jewish proverb, called *green* and *dry trees.* See Ps. i., 3; Ezek., xx., 47; xxi., 2, 3, &c. Hence, if the innocent suffer so much, what a dreadful lot will be that of the guilty and wicked! *Conf.* 1 Pet. iv., 18. Of *ξύλον*, in the sense of *tree*, there are many examples in both classical and Hellenistic Greek.

32. *κακοῦργοι*, in apposition with *δύο*, "two others who were malefactors."—*ἀναιρεθῆναι* (*ἀναιρέω*).

36. *ὄξος*, "vinegar:" this was the common drink among the Roman soldiers. The act of bringing it to him at this time does not seem to have been for insult. See Matt., xxvii., 34.

39. See note, Matt., xxvii., 44.

43. *παραδείσῳ*, "paradise," a word of Persian origin, meaning *a pleasure-garden.* It is used for the Garden of Eden (Gen., ii., 10, *Septuag.*). Compare note, ch. xvi., 22. The Jews

44 ΗΝ δὲ ὡσεὶ ὥρα ἕκτη, καὶ σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν, ἕως ὥρας ἐννάτης.

45 Καὶ ἐσκοτίσθη ὁ ἥλιος, καὶ ἐσχίσθη τὸ καταπέτασμα τοῦ ναοῦ μέσον·

46 καὶ φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς εἶπε, Πάτερ, εἰς χεῖράς σου παραθήσομαι τὸ πνεῦμά μου· καὶ ταῦτα εἰπὼν ἐξέπνευσεν.

47 Ἰδὼν δὲ ὁ ἑκατόνταρχος τὸ γενόμενον ἐδόξασε τὸν Θεὸν, λέγων, Ὄντως ὁ ἄνθρωπος οὗτος δίκαιος ἦν.

48 Καὶ πάντες οἱ συμπαραγενόμενοι ὄχλοι ἐπὶ τὴν θεωρίαν ταύτην, θεωροῦντες τὰ γενόμενα, τύπτοντες ἑαυτῶν τὰ στήθη ὑπέστρεφον.

49 Εἱστήκεισαν δὲ πάντες οἱ γνωστοὶ αὐτοῦ μακρόθεν, καὶ γυναῖκες αἱ συνακολουθήσασαι αὐτῷ ἀπὸ τῆς Γαλιλαίας, ὁρῶσαι ταῦτα.

50 ΚΑΙ ἰδοὺ, ἀνὴρ ὀνόματι Ἰωσὴφ, βουλευτὴς, ὑπάρχων ἀνὴρ ἀγαθὸς καὶ δίκαιος·

51 (οὗτος οὐκ ἦν συγκατατεθειμένος τῇ βουλῇ καὶ τῇ πράξει αὐτῶν·) ἀπὸ Ἀριμαθαίας πόλεως τῶν Ἰουδαίων, ὃς καὶ προσεδέχετο καὶ αὐτὸς τὴν βασιλείαν τοῦ Θεοῦ·

52 οὗτος προσελθὼν τῷ Πιλάτῳ, ᾐτήσατο τὸ σῶμα τοῦ Ἰησοῦ.

53 Καὶ καθελὼν αὐτὸ ἐνετύλιξεν αὐτὸ σινδόνι, καὶ ἔθηκεν αὐτὸ ἐν μνήματι λαξευτῷ, οὗ οὐκ ἦν οὐδέπω οὐδεὶς κείμενος.

54 Καὶ ἡμέρα ἦν παρασκευὴ, καὶ σάββατον ἐπέφωσκε.

55 ΚΑΤΑΚΟΛΟΥΘΗΣΑΣΑΙ δὲ καὶ γυναῖκες, αἵτινες ἦσαν συνεληλυθυῖαι αὐτῷ ἐκ τῆς Γαλιλαίας, ἐθεάσαντο τὸ μνημεῖον, καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ.

56 Ὑποστρέψασαι δὲ ἡτοίμασαν ἀρώματα καὶ μύρα· καὶ τὸ μὲν σάββατον ἡσύχασαν κατὰ τὴν ἐντολήν.

## ΚΕΦ. κδ΄. 24.

1 Τῇ δὲ μιᾷ τῶν σαββάτων ὄρθρου βαθέος ἦλθον ἐπὶ τὸ μνῆμα, φέρουσαι ἃ ἡτοίμασαν ἀρώματα, καί τινες σὺν αὐταῖς.

2 ΕΥΡΟΝ δὲ τὸν λίθον ἀποκεκυλισμένον ἀπὸ τοῦ μνημείου,

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used the term Paradise for the abode of the pious dead in Hades, who are waiting for the great day of resurrection, when, reunited to their bodies, changed and glorified, they shall enjoy eternal bliss in the presence of God. Of course, as has often been shown, this passage affords no argument or plea for a *death-bed repentance.*

45. *μέσον*: supply *κατὰ*.

53. *ἐνετύλιξεν*, "wound round, or wrapped," from *τύλη*, a sheet or wrapper. St. Mark has *ἐνείλησε*.—*λαξευτῷ* (*λᾶας* and *ξέω*). See note, Matt., xxvii., 60.

54. *ἐπέφωσκε*, literally, "was just dawning," *i. e.*, was *commencing.* The time was somewhere about five in the afternoon, toward sunset, at which period of the day the Sabbath commenced.

55. *συνεληλυθυῖαι*, *perf. part. fem. plur.* of *συνέρχομαι*.

56. These preparations were made just before the Sabbath began, so that early on the morning of the first day of the week they might embalm the body.

Chap. XXIV., ver. 1. *μιᾷ τῶν σαββάτων*. See note, Matt., xxviii., 1.—*μιᾷ*, for *πρώτῃ*.—*ὄρθρου βαθέος*, very early, at the earliest dawn, just as the day begins to break. The phrase is used by Plato in the *Crito*, near the beginning.—*ἡτοίμασαν*, "had provided," *aor.* in *pluperf.* sense. On the subject of the visits made to the sepulchre, and the time at which they were made, compare notes, Mark xvi., 1, 2; Matt., xxviii., 1.—*τινες* See verse 10.

3 *καὶ εἰσελθοῦσαι οὐχ εὗρον τὸ σῶμα τοῦ* Κυρίου Ἰησοῦ.

4 Καὶ *ἐγένετο ἐν τῷ διαπορεῖσθαι αὐτὰς περὶ τούτου, καὶ ἰδοὺ, δύο ἄνδρες ἐπέστησαν αὐταῖς ἐν ἐσθήσεσιν ἀστραπτούσαις.*

5 Ἐμ*φόβων δὲ γενομένων αὐτῶν, καὶ κλινουσῶν τὸ πρόσωπον εἰς τὴν γῆν, εἶπον πρὸς αὐτὰς,* Τί *ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν*;

6 Οὐ*κ ἔστιν ὧδε, ἀλλ' ἠγέρθη· μνήσθητε ὡς ἐλάλησεν ὑμῖν, ἔτι ὢν ἐν τῇ* Γαλιλαίᾳ,

7 *λέγων,* Ὅ*τι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου παραδοθῆναι εἰς χεῖρας ἀνθρώπων ἁμαρτωλῶν, καὶ σταυρωθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι.*

8 Καὶ *ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ·*

9 *καὶ ὑποστρέψασαι ἀπὸ τοῦ μνημείου, ἀπήγγειλαν ταῦτα πάντα τοῖς ἕνδεκα καὶ πᾶσι τοῖς λοιποῖς.*

10 Ἦ*σαν δὲ ἡ* Μαγδαληνὴ Μαρία *καὶ* Ἰωάννα *καὶ* Μαρία Ἰ*ακώβου, καὶ αἱ λοιπαὶ σὺν αὐταῖς, αἳ ἔλεγον πρὸς τοὺς ἀποστόλους ταῦτα.*

11 Καὶ *ἐφάνησαν ἐνώπιον αὐτῶν ὡσεὶ λῆρος τὰ ῥήματα αὐτῶν, καὶ ἠπίστουν αὐταῖς.*

12 Ὁ *δὲ* Πέ*τρος ἀναστὰς ἔδραμεν ἐπὶ τὸ μνημεῖον, καὶ παρακύψας βλέπει τὰ ὀθόνια κείμενα μόνα· καὶ ἀπῆλθε πρὸς ἑαυτὸν θαυμάζων τὸ γεγονός.*

13 ΚΑΙ *ἰδοὺ, δύο ἐξ αὐτῶν ἦσαν πορευόμενοι ἐν αὐτῇ τῇ ἡμέρᾳ εἰς κώμην ἀπέχουσαν σταδίους ἑξήκοντα ἀπὸ* Ἱερουσαλὴμ, *ᾗ ὄνομα* Ἐμμαούς·

14 *καὶ αὐτοὶ ὡμίλουν πρὸς ἀλλήλους περὶ πάντων τῶν συμβεβηκότων τούτων.*

15 Καὶ *ἐγένετο ἐν τῷ ὁμιλεῖν αὐτοὺς καὶ συζητεῖν, καὶ αὐτὸς ὁ* Ἰη*σοῦς ἐγγίσας συνεπορεύετο αὐτοῖς·*

16 *οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγνῶναι αὐτόν.*

17 Εἶ*πε δὲ πρὸς αὐτοὺς,* Τί*νες οἱ λόγοι οὗτοι, οὓς ἀντιβάλλετε πρὸς ἀλλήλους περιπατοῦντες, καί ἐστε σκυθρωποί*;

18 Ἀ*ποκριθεὶς δὲ ὁ εἷς, ᾧ ὄνομα* Κλεόπας, *εἶπε πρὸς αὐτὸν,* Σὺ *μόνος παροικεῖς ἐν* Ἱερουσαλὴμ, *καὶ οὐκ ἔγνως τὰ γενόμενα ἐν αὐτῇ ἐν ταῖς ἡμέραις ταύταις*;

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4. *δύο ἄνδρες.* See note, Matt., xxviii., 2.—*ἐπέστησαν* (*ἐφίστημι*).

6. See Matt., xvi., 21; xvii., 22; xx., 18. *Comp.*, also, Luke, ix., 22; xviii., 32.

10. *αἱ λοιπαὶ*, "the other women." See note, Matt., xxviii., 1.

12. *πρὸς ἑαυτὸν* may be construed with *ἀπῆλθε*, or with *θαυμάζων*, as in the English version. By the former mode the sense would be, "he returned home" to his own house; but the latter construction is to be preferred. *Conf.* ch. xviii., 11; xx., 14. See, also, note, Jno., xx., 3.

13. *δύο ἐξ αὐτῶν.* One was named Cleopas; the other is thought to have been St. Luke himself; but this is probably incorrect. They left Jerusalem after Mary, the other women, and Peter and John had returned from the sepulchre, but before they knew that our Lord had been seen by any of them. Consult, particularly, West *On the Resurrection*, sect. vii.—*Ἐμμαούς* was a village about seven and a half miles (60 stadia) northwest of Jerusalem. There was another Emmaus in the plain of Judah, toward Joppa.

16. They did not recognize the Saviour. *Conf.* note, Mark, xvi., 12.

17. *σκυθρωποί.* *Conf.* Matt., vi., 16 Here it means, very *sad* and *mournful dejected*, &c.

18. *παροικεῖς*, for *πάροικος εἶ.* Th

19 Καὶ εἶπεν αὐτοῖς, Ποῖα; Οἱ δὲ εἶπον αὐτῷ, Τὰ περὶ Ἰησοῦ τοῦ Ναζωραίου, ὃς ἐγένετο ἀνὴρ προφήτης, δυνατὸς ἐν ἔργῳ καὶ λόγῳ ἐναντίον τοῦ Θεοῦ καὶ παντὸς τοῦ λαοῦ·

20 ὅπως τε παρέδωκαν αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ἄρχοντες ἡμῶν εἰς κρίμα θανάτου, καὶ ἐσταύρωσαν αὐτόν·

21 ἡμεῖς δὲ ἠλπίζομεν ὅτι αὐτός ἐστιν ὁ μέλλων λυτροῦσθαι τὸν Ἰσραήλ. ἀλλά γε σὺν πᾶσι τούτοις τρίτην ταύτην ἡμέραν ἄγει σήμερον, ἀφ' οὗ ταῦτα ἐγένετο.

22 Ἀλλὰ καὶ γυναῖκές τινες ἐξ ἡμῶν ἐξέστησαν ἡμᾶς, γενόμεναι ὄρθριαι ἐπὶ τὸ μνημεῖον·

23 καὶ μὴ εὑροῦσαι τὸ σῶμα αὐτοῦ, ἦλθον, λέγουσαι καὶ ὀπτασίαν ἀγγέλων ἑωρακέναι, οἳ λέγουσιν αὐτὸν ζῆν.

24 Καὶ ἀπῆλθόν τινες τῶν σὺν ἡμῖν ἐπὶ τὸ μνημεῖον, καὶ εὗρον οὕτω καθὼς καὶ αἱ γυναῖκες εἶπον· αὐτὸν δὲ οὐκ εἶδον.

25 Καὶ αὐτὸς εἶπε πρὸς αὐτούς, Ὦ ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεύειν ἐπὶ πᾶσιν οἷς ἐλάλησαν οἱ προφῆται·

26 οὐχὶ ταῦτα ἔδει παθεῖν τὸν Χριστὸν, καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ;

27 Καὶ ἀρξάμενος, ἀπὸ Μωσέως καὶ ἀπὸ πάντων τῶν προφητῶν διηρμήνευεν αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τὰ περὶ ἑαυτοῦ.

28 Καὶ ἤγγισαν εἰς τὴν κώμην οὗ ἐπορεύοντο· καὶ αὐτὸς προσεποιεῖτο πορρωτέρω πορεύεσθαι.

29 Καὶ παρεβιάσαντο αὐτὸν, λέγοντες, Μεῖνον μεθ' ἡμῶν, ὅτι πρὸς ἑσπέραν ἐστὶ, καὶ κέκλικεν ἡ ἡμέρα. Καὶ εἰσῆλθε τοῦ μεῖναι σὺν αὐτοῖς.

30 Καὶ ἐγένετο ἐν τῷ κατακλιθῆναι αὐτὸν μετ' αὐτῶν, λαβὼν τὸν ἄρτον εὐλόγησε, καὶ κλάσας ἐπεδίδου αὐτοῖς.

31 Αὐτῶν δὲ διηνοίχθησαν οἱ ὀφθαλμοὶ, καὶ ἐπέγνωσαν αὐτόν· καὶ αὐτὸς ἄφαντος ἐγένετο ἀπ' αὐτῶν.

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question indicates great surprise that any one who had recently been at Jerusalem should be unacquainted with the marvelous occurrences which had just happened. "Art thou alone such a stranger," &c.

19. *ἀνὴρ*, redundant, as frequently in St. Luke.—*ἐναντίον τοῦ Θεοῦ*, equivalent to *ἐνώπιον τοῦ Θεοῦ*, ch. i., 6; Acts, iv., 19; viii., 21, literally, "in the face of God," so that God could bear witness of it.

20. *ὅπως*, "how."—*εἰς κρίμα θανάτου*: the same phrase occurs 1 Kings, ii., 28; Jer., xlviii., 47; li., 9; Ps. xvii., 2.

21. *λυτροῦσθαι*, *i. e.*, to deliver them from the Roman domination. *Conf.* ch. ii., 38; Acts, i., 6.—*ἀλλά γε*, *quin etiam.*—*σὺν πᾶσι τούτοις*, "added to all this."—*ἄγει*, *scil.* Ἰησοῦς, "by an idiom frequent in the best writers; whereby, when it is intended to show that any thing has been done on a certain day, they ascribe what denotes the *day* to the *person*." (Bloomfield.) Grotius takes *ἄγει* for *ἄγεται*, used *impersonally*.

22. *ἐξέστησαν*, "have amazed us:" this verb is used actively, Acts, viii., 9.—*ὄρθριαι*, adjective for adverb *ὄρθριον*.

23. *ἑωρακέναι*, *perf. infin.* of *ὁράω*.

24. *τινὲς*, *i. e.*, Peter and John, the former of whom is mentioned in v. 12.

25. *ἀνόητοι*, "foolish," "misjudging," "thoughtless," &c.—*βραδεῖς τῇ καρδίᾳ*, "sluggish in heart."—*τοῦ πιστεύειν*, for *εἰς τὸ πιστεύειν*.

28. *προσεποιεῖτο*, "he seemed as if intending," he made a motion as though, &c.

29. *παρεβιάσαντο*, "pressed him," constrained him by their entreaties. *Comp.* Matt., xiv., 22; Luke, xiv., 23—*κέκλικεν* (*κλίνω*). *Conf.* note, ch. ix., 12.

31. *διηνοίχθησαν* (*διανοίγω*), "their

32 Καὶ εἶπον πρὸς ἀλλήλους, Οὐχὶ ἡ καρδία ἡμῶν καιομένη ἦν ἐν ἡμῖν, ὡς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ, καὶ ὡς διήνοιγεν ἡμῖν τὰς γραφάς;

33 Καὶ ἀναστάντες αὐτῇ τῇ ὥρᾳ, ὑπέστρεψαν εἰς Ἱερουσαλὴμ, καὶ εὗρον συνηθροισμένους τοὺς ἕνδεκα καὶ τοὺς σὺν αὐτοῖς

34 λέγοντας, Ὅτι ἠγέρθη ὁ Κύριος ὄντως, καὶ ὤφθη Σίμωνι.

35 Καὶ αὐτοὶ ἐξηγοῦντο τὰ ἐν τῇ ὁδῷ, καὶ ὡς ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ ἄρτου.

36 ΤΑΥΤΑ δὲ αὐτῶν λαλούντων, αὐτὸς ὁ Ἰησοῦς ἔστη ἐν μέσῳ αὐτῶν, καὶ λέγει αὐτοῖς, Εἰρήνη ὑμῖν.

37 Πτοηθέντες δὲ καὶ ἔμφοβοι γενόμενοι ἐδόκουν πνεῦμα θεωρεῖν.

38 Καὶ εἶπεν αὐτοῖς, Τί τεταραγμένοι ἐστέ; καὶ διατὶ διαλογισμοὶ ἀναβαίνουσιν ἐν ταῖς καρδίαις ὑμῶν;

39 Ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας μου, ὅτι αὐτὸς ἐγώ εἰμι· ψηλαφήσατέ με καὶ ἴδετε· ὅτι πνεῦμα σάρκα καὶ ὀστέα οὐκ ἔχει, καθὼς ἐμὲ θεωρεῖτε ἔχοντα.

40 Καὶ τοῦτο εἰπὼν ἐπέδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας.

41 Ἔτι δὲ ἀπιστούντων αὐτῶν ἀπὸ τῆς χαρᾶς καὶ θαυμαζόντων, εἶπεν αὐτοῖς, Ἔχετέ τι βρώσιμον ἐνθάδε;

42 Οἱ δὲ ἐπέδωκαν αὐτῷ ἰχθύος ὀπτοῦ μέρος, καὶ ἀπὸ μελισσίου κηρίου.

43 Καὶ λαβὼν ἐνώπιον αὐτῶν ἔφαγεν.

44 Εἶπε δὲ αὐτοῖς, Οὗτοι οἱ λόγοι, οὓς ἐλάλησα πρὸς ὑμᾶς ἔτι ὢν σὺν ὑμῖν, ὅτι δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωσέως καὶ προφήταις καὶ ψαλμοῖς περὶ ἐμοῦ.

45 Τότε διήνοιξεν αὐτῶν τὸν νοῦν, τοῦ συνιέναι τὰς γραφάς·

46 καὶ εἶπεν αὐτοῖς, Ὅτι οὕτω

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eyes were opened," as those of Hagar. Gen., xxi., 19.—*ἄφαντος ἐγένετο*, "he suddenly disappeared, and was no longer seen of them." It does not seem necessary to suppose any thing miraculous in the fact or manner of our Lord's leaving the two disciples.

32. *οὐχὶ ἡ καρδία*, an expression of mingled affection and enthusiasm. *Conf.* Ps. xxxix., 3; Jer., xx., 9. So Cicero (*De Fin.*, iv., 3), *Incendit igitur eos, qui audiunt.* Kypke (*in loc.*) shows that *καίεσθαι* is used of strong and violent emotions, especially of joy.

34. *Σίμωνι*. See 1 Cor., xv., 5.

36. *ἔστη*, for *ἐπέστη*, indicating that our Lord appeared suddenly and unexpectedly.

37. *πτοηθέντες* (*πτοέω*), synonymous in meaning with *ἔμφοβοι*.—*πνεῦμα θεωρεῖν*. The Jews were firmly persuaded of the immateriality of spirits and of their appearances to men: a similar belief was common among the heathen. Without intending to sanction the popular notions on this point, our Lord shows plainly that, according to their views of spirits, *He* could not be regarded as one.

38. *τεταραγμένοι* (*ταράσσω*)—*ἀναβαίνουσιν*. *Surgere* is similarly used in Latin.

41. *Conf.* note, Matt., xxviii., 8.

42. This seems to have been done to prove the truth of his resurrection to life, since spirits or ghosts do not eat.—*ὀπτοῦ* (from *ὄπτω*, *to roast*, &c.)

44. The Jews had *three* divisions for the Holy Scriptures, viz.: 1. The *Hagiographa*, containing the *Psalms*, Proverbs, Job, Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, First and Second Chronicles; 2. The *Law*, *i. e.* the Pentateuch; and 3. The *Prophets*. Le Clerc supposes the particular book mentioned to be referred to, since in them are the chief prophecies concerning him.

45. He aided his disciples by the Holy Spirit's enlightening and quickening influences. See Acts, xvi., 14

γέγραπται, καὶ οὕτως ἔδει παθεῖν τὸν Χριστὸν, καὶ ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ,

47 καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν καὶ ἄφεσιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη, ἀρξάμενον ἀπὸ Ἱερουσαλήμ.

48 Ὑμεῖς δέ ἐστε μάρτυρες τούτων.

49 Καὶ ἰδοὺ, ἐγὼ ἀποστέλλω τὴν ἐπαγγελίαν τοῦ πατρός μου ἐφ' ὑμᾶς· ὑμεῖς δὲ καθίσατε ἐν τῇ πόλει Ἱερουσαλὴμ, ἕως οὗ ἐνδύσησθε δύναμιν ἐξ ὕψους.

50 ἘΞΗΓΑΓΕ δὲ αὐτοὺς ἔξω ἕως εἰς Βηθανίαν· καὶ ἐπάρας τὰς χεῖρας αὐτοῦ, εὐλόγησεν αὐτούς.

51 Καὶ ἐγένετο ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς, διέστη ἀπ' αὐτῶν, καὶ ἀνεφέρετο εἰς τὸν οὐρανόν.

52 Καὶ αὐτοὶ προσκυνήσαντες αὐτὸν, ὑπέστρεψαν εἰς Ἱερουσαλὴμ μετὰ χαρᾶς μεγάλης·

53 καὶ ἦσαν διαπαντὸς ἐν τῷ ἱερῷ, αἰνοῦντες καὶ εὐλογοῦντες τὸν Θεόν. Ἀμήν.

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47. *ἀρξάμενον*, "the beginning being made," the participle is here used absolutely or impersonally. Herodotus (iii., 91) uses *ἀρξάμενον* in the same manner.

49. *τὴν ἐπαγγελίαν*, *i. e.*, "the promised Holy Ghost." *Conf.* Jno., xv., 7; xvi., 7. See Joel, ii., 28; Is., liv., 3; Ezek., xxxvi., 26; Acts, i., ; Heb., xi., 13.—*ἐνδύσησθε*, *induamini*, "be invested with," so clothed with power as that it will always remain. See Jno., xiv., 16. *Conf.* Rom., xiii., 14; 1 Cor., xv., 53; Gal., iii., 27, &c.

50. *Βηθανίαν*. See note, Matthew, xxi., 17.

53. *διαπαντὸς*. They were constantly in the temple at the hours of prayer. Dr. Whitby notes that the morning and evening sacrifices are styled *ὁλοκαυτώματα διαπαντὸς*, "continual sacrifices," 1 Chron., xvi., 40; 2 Chron., ii., 4. See note, ch. ii., 37.

# ΤΟ ΚΑΤΑ ΙΩΑΝΝΗΝ

## ΕΥΑΓΓΕΛΙΟΝ.

# ST. JOHN.

St. John, the Apostle and Evangelist, was the son of Zebedee and Salome, and by trade a fisherman. (Matt., iv., 21; Mark, i., 19, 20; Matt., xxviii., 56; Mark, xv., 40.) He and his brother James were called to the apostleship as they were fishing upon the Sea of Galilee, and were subsequently surnamed *Boanerges* by our Lord. (Mark, iii., 17.) St. John was especially beloved by our Saviour (John, xii., 23; xxi., 20), who committed to his care and affectionate regards the sorrowing Virgin mother, when He himself hung upon the cross. (John, xix., 26.) After our Lord's ascension, St. John exercised his ministry in Jerusalem and its vicinity. (Acts, ii., 1–11; iii., iv., 1–22; viii., 5–26.) He was present at the first council held in Jerusalem, about A.D. 49. (Acts, xv., 6, compared with Gal., ii., 9.) Subsequently, it is stated in ecclesiastical history that he went into Asia Minor and resided principally at Ephesus. During the persecution against the Christians in the latter part of Domitian's reign, he was banished to the island of Patmos, where he saw the Apocalypse. Returning to Ephesus on the accession of Nerva, A.D. 96, he published the Revelation, and shortly after wrote his Gospel and Epistles, about A.D. 97. Several eminent critics argue in favor of a much earlier date (about A.D. 69), before the destruction of Jerusalem (*conf.* John, v., 2); but the reasons in support of a late date seem much the stronger. (*Consult* Bloomfield on John, i., 1; and Horne, *Introduction*, vol. iv., p. 288, for the arguments in favor of the early and late date of publication.) St. John died at Ephesus in the beginning of Trajan's reign, probably about A.D. 100, being himself in the hundredth year of his age.

# ΤΟ ΚΑΤΑ ΙΩΑΝΝΗΝ

## ΕΥΑΓΓΕΛΙΟΝ.

ΚΕΦ. α΄. 1.

1 ʼΕΝ ἀρχῇ ἦν ὁ Λόγος, καὶ ὁ Λόγος ἦν πρὸς τὸν Θεὸν, καὶ Θεὸς ἦν ὁ Λόγος.

2 Οὗτος ἦν ἐν ἀρχῇ πρὸς τον Θεόν.

3 Πάντα δι' αὐτοῦ ἐγένετο,

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Chap. I., ver. 1. ἐν ἀρχῇ, "in the beginning," *i. e.*, when the creation began; like בְּרֵאשִׁית, Gen., i., 1, which the Septuagint renders ἐν ἀρχῇ.—ἦν, "was," that is, *existed*, was in existence: hence, if he was existing at the time of the creation's *beginning*, he must have existed *before* any thing was created, and so must have been *eternally* existing.

Λόγος, "the Logos," *i. e.*, *the Messiah*, whose eternal existence as the Second Person of the ever-blessed Trinity is plainly asserted by the Evangelist in this introduction to his Gospel. The *origin* of the term is somewhat uncertain. Dr. Burton, a very high authority, regards the expression as used against the Gnostic heretics, who taught, in their jargon of philosophy, that the Logos was an *emanation* from God, put forth *after* the creation of the world. Others suppose that St. John adopted the term from Philo Judæus, who frequently speaks of the Λόγος, meaning the Messiah. Others, again, imagine the Evangelist to have borrowed the word from the Platonic sects of philosophers. It seems more probable that he employs the term after the manner of the Jewish targumists, or commentators, who continually speak of the Angel-Jehovah as the Divine Logos. But, in any event, whatever be the origin of the term, it is certain that the Logos is a *person*, not a mere *attribute*, as the Socinians say; *eternal*, *coexistent* with God, and *almighty;* and that, consequently, both ancient and modern heresies on the subject of our Saviour's divinity are condemned by the opening words of this Gospel The first three verses may be paraphrased thus, in order to express their meaning more fully: "In the beginning, before creation's work began the Logos was, the Logos existed in glory, and was in intimate and inexplicable union with God, and was Himself God. This same One, the Divine Logos, was, in the beginning, with God, in the closest union. All things were made by Him, or through Him, as the active agent in the work of creation, and without Him was not any thing made which it pleased God to bring into existence." Consequently, it follows that, as nothing was made without Him, he himself was *unmade*, i. e., *eternal* in existence and power.

Θεὸς ἦν ὁ Λόγος. As Θεὸς is the *predicate*, it has not the article; Λόγος, being the *subject* of the verb, rightly takes the article.

2. πρὸς τὸν Θεόν. The preposition πρός denotes the very intimate relationship which subsists between the Persons of the Trinity. *Cf.* ver. 18.

3. ἐγένετο, equivalent to ἐκτίζετο. All the early fathers ended this verse at οὐδὲ ἕν, and joined ὃ γέγονεν with ἐν αὐτῷ: the usual punctuation is that which we have adopted in the text.

καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν, ὃ γέγονεν.

4 Ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων,

5 καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.

6 ἘΓΕΝΕΤΟ ἄνθρωπος ἀπεσταλμένος παρὰ Θεοῦ, ὄνομα αὐτῷ Ἰωάννης.

7 Οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτὸς, ἵνα πάντες πιστεύσωσι δι' αὐτοῦ.

8 Οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός.

9 Ἦν τὸ φῶς τὸ ἀληθινὸν, ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον.

10 Ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω.

11 Εἰς τὰ ἴδια ἦλθε, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον.

12 Ὅσοι δὲ ἔλαβον αὐτὸν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ·

13 Οἳ οὐκ ἐξ αἱμάτων, οὐδὲ ἐκ θελήματος σαρκὸς, οὐδὲ ἐκ θελήματος ἀνδρὸς, ἀλλ' ἐκ Θεοῦ ἐγεννήθησαν.

14 ΚΑΙ ὁ Λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν, (καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρὸς,) πλήρης χάριτος καὶ ἀληθείας.

15 ἸΩΑΝΝΗΣ μαρτυρεῖ περὶ αὐτοῦ, καὶ κέκραγε λέγων, Οὗ-

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4. *ζωὴ*, "life," *i. e.*, the Source of life eternal; and this life, which was fully brought to light through the Gospel, was the light (*φῶς*), the *illuminating principle* of men.

5. *φαίνει*, note the force of the present, "ordinarily, continually *shines*." —*καὶ*, "but." The light of God's truth shines in the midst of blinded and miserable men, but they neither comprehend nor perceive its efficacy and virtue.

6–8. These verses are somewhat parenthetical. *ἄνθρωπος* is to be taken with *ἐγένετο*, not with *ἀπεσταλμένος*, which is *predicated* of John.—*Ἰωάννης*. See note, Matt., iii., 1; xi., 9; xvii., 10; Mark, i., 4, &c. With verse 8 *comp.* ver. 19, *infra*. See, also, Mal., iii., 1.—*δι' αὐτοῦ*, *i. e.*, John.

9. *ἐρχόμενον* may be taken with *φῶς* or *ἀνθρώπον*. The latter is adopted in the Eng. version. *Conf.* ch. iii., 19; xii., 46; 1 John, v., 11, 20.

10. *καὶ ὁ κόσμος*, "and yet the world knew Him not."

11. *τὰ ἴδια*, *scil. οἰκήματα*, "his own country or people."—*οἱ ἴδιοι*, "his own people," *i. e.*, the Jews. They were more especially His, as descendants of Abraham, and as the depositories of His truth, the subjects of His miraculous doings, the members of His Church, &c. They rejected Him, not so much, if at all, through *ignorance*, as through willful and perverse *blindness* and *hardness of heart*.

12. Those who *receive* Christ are those who *believe* (*πιστεύουσιν*) on Him.—*ἐξουσίαν*, "power," *i. e.*, *privilege*, as in 1 Cor., viii., 9, &c.

13. The privileges of sonship are not dependent on human or natural means or causes, but are bestowed by God irrespective of these considerations.—*ἐγεννήθησαν* (*γεννάω*).

14. *ὁ Λόγος σὰρξ ἐγένετο*, "the Logos became flesh," that is, took upon Him the nature of man, became a man like unto us in all respects, sin only excepted. See, in proof of the Incarnation, Rom., viii., 3; Phil., ii., 7; 1 Tim., iii., 16; Heb., ii., 14; 1 John, iv., 2, &c. The ancient heretics, the *Docetæ*, maintained that our Lord's body was not *real*, but only in *appearance*; hence their name (*δοκηταί*, from *δοκέω*, to *seem*, &c.).—*τὴν δόξαν*, in reference to the Transfiguration. See 2 Pet., i., 17.—*πλήρης*, by *enallage*, for *πλήρους*. Others, as above, refer *πλήρης* to the *λόγος*, putting the words *καὶ ἐθεασάμεθα—πατρὸς* in parenthesis.

15. *ἔμπροσθέν μου*: so, again, in verses 27–30. John was born *before*

τος ἦν ὃν εἶπον, Ὁ ὀπίσω μου ἐρχόμενος, ἔμπροσθέν μου γέγονεν· ὅτι πρῶτός μου ἦν.

16 Καὶ ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν καὶ χάριν ἀντὶ χάριτος·

17 ὅτι ὁ νόμος διὰ Μωσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο.

18 Θεὸν οὐδεὶς ἑώρακε πώποτε· ὁ μονογενὴς υἱὸς, ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς, ἐκεῖνος ἐξηγήσατο.

19 Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε ἀπέστειλαν οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων ἱερεῖς καὶ Λευΐτας, ἵνα ἐρωτήσωσιν αὐτὸν, Σὺ τίς εἶ;

20 Καὶ ὡμολόγησε, καὶ οὐκ ἠρνήσατο· καὶ ὡμολόγησεν, Ὅτι οὐκ εἰμὶ ἐγὼ ὁ Χριστός.

21 Καὶ ἠρώτησαν αὐτὸν, Τί οὖν; Ἠλίας εἶ σύ; Καὶ λέγει, Οὐκ εἰμί. Ὁ προφήτης εἶ σύ; Καὶ ἀπεκρίθη, Οὔ.

22 Εἶπον οὖν αὐτῷ, Τίς εἶ; ἵνα ἀπόκρισιν δῶμεν τοῖς πέμψασιν ἡμᾶς· τί λέγεις περὶ σεαυτοῦ;

23 Ἔφη, Ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, εὐθύνατε τὴν ὁδὸν Κυρίου· καθὼς εἶπεν Ἡσαΐας ὁ προφήτης.

24 Καὶ οἱ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων·

25 καὶ ἠρώτησαν αὐτὸν, καὶ εἶπον αὐτῷ, Τί οὖν βαπτίζεις, εἰ

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our Saviour's incarnation, yet He was existing before John's birth.—πρῶτος is for πρότερος, as in ch. xv., 18; 1 Jno., iv., 19. Others think the expression refers to our Lord's superior *dignity* in consequence of his priority of existence.—ὃν for περὶ οὗ.

16–18. These verses *may* be the words of the Baptist: they are generally regarded as the testimony of the Evangelist.—πληρώματος, his fullness of spiritual gifts and graces, which he possessed beyond measure (ch. iii., 34). There seems to be allusion to verse 14.—πάντες, "we all," *i. e.*, all Christians of all times and places.—χάριν ἀντὶ χάριτος, "grace added to grace;" or "grace answering to (his) grace," as Dr. Campbell gives the sense.—ἐλάβομεν (λαμβάνω).

17. ὁ νόμος, "the law," *i. e.*, the former dispensation, which was only a shadowing forth of the good things to come: it was *rigorous*, *severe*, and *restricted* to one people. "Grace and truth" are the opposites. These came through our Lord Jesus Christ, who is the substance of the law, and lays open to the whole human race the blessings of his Gospel.—ἡ χάρις—ἀλήθεια, *i. e.*, ἡ χάρις ἀληθινή.

18. This seems contrary to Exod., xxxiii., 11: the early Christians understood, however, all the appearances mentioned in the Old Testament to have been made by the Logos, the Jehovah-Angel, and not God the Father. Most of commentators take "to see" in the sense of "to know thoroughly," &c. The latter part of the verse denotes the intimate and tender union of the Son with the Father. He only has revealed the whole will and purpose of God.

19. καὶ, "now."—οἱ Ἰουδαῖοι, "the Jews of Jerusalem," *i. e.*, the *Sanhedrim*, who alone were empowered to judge of the pretensions of prophets, &c. See note, Matt., v., 22; xxi., 23.—ἀπέστειλαν, 1*st aor.* of ἀποστέλλω.

20. A pleonasm which adds force to the affirmation. See 2 Kings, xviii., 36; Is., xxxviii., 1; Ezek., vii., 6; 1 Jno., i., 1, 3; ii., 27, &c.

21. Ἠλίας εἶ σύ—οὐκ εἰμί. John was not Elijah in the sense which they meant, though he was, as our Lord expressly says (Matt., xi., 14, *q. v.*) that he was, the Elijah mentioned by Malachi, iv., 5, 6. *Comp.* Matt., xvii., 10–12, note.—ὁ προφήτης, "*the* prophet," the promised prophet Jeremiah, or the one alluded to in Deut., xviii., 15. See note, Matt., xvi., 14.

22. δῶμεν, 2*d aor. subj.* of δίδωμι.

23. "I am the person meant by Isaiah" (ch. xl., 3).

25. *Comp.* note, Matt., iii., 6.

σὺ οὐκ εἶ ὁ Χριστὸς, οὔτε Ἠλίας, οὔτε ὁ προφήτης;

26 Ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων, Ἐγὼ βαπτίζω ἐν ὕδατι· μέσος δὲ ὑμῶν ἕστηκεν, ὃν ὑμεῖς οὐκ οἴδατε.

27 Αὐτός ἐστιν ὁ ὀπίσω μου ἐρχόμενος, ὃς ἔμπροσθέν μου γέγονεν· οὗ ἐγὼ οὐκ εἰμὶ ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος.

28 Ταῦτα ἐν Βηθαβαρᾷ ἐγένετο πέραν του Ἰορδάνου, ὅπου ἦν Ἰωάννης βαπτίζων.

29 ΤΗ ἐπαύριον βλέπει ὁ Ἰωάννης τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτὸν, καὶ λέγει, Ἴδε ὁ ἀμνὸς τοῦ Θεοῦ, ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου.

30 Οὗτός ἐστι περὶ οὗ ἐγὼ εἶπον, Ὀπίσω μου ἔρχεται ἀνὴρ, ὃς ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν.

31 Κἀγὼ οὐκ ᾔδειν αὐτόν· ἀλλ' ἵνα φανερωθῇ τῷ Ἰσραὴλ, διὰ τοῦτο ἦλθον ἐγὼ ἐν τῷ ὕδατι βαπτίζων.

32 Καὶ ἐμαρτύρησεν Ἰωάννης λέγων, Ὅτι τεθέαμαι τὸ πνεῦμα καταβαῖνον ὡσεὶ περιστερὰν ἐξ οὐρανοῦ, καὶ ἔμεινεν ἐπ' αὐτόν.

33 Κἀγὼ οὐκ ᾔδειν αὐτόν ἀλλ' ὁ πέμψας με βαπτίζειν ἐν ὕδατι, ἐκεῖνός μοι εἶπεν, Ἐφ' ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ' αὐτὸν, οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ.

34 Κἀγὼ ἑώρακα, καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ Θεοῦ.

35 ΤΗ ἐπαύριον πάλιν εἱστήκει ὁ Ἰωάννης, καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο.

36 Καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι, λέγει, Ἴδε ὁ ἀμνὸς τοῦ Θεοῦ.

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26. "I baptize with *water*, as preparatory to the Messiah's ministry: He will baptize you more efficaciously and powerfully: yea, moreover, He is now *among* you, though you know him not."

28. Βηθαβαρᾷ, ("house or place of the ford,") a village on the east bank of the Jordan, opposite Jericho (Josh., ii., 7; iii., 15, 16). Nearly all the MSS. and versions read Βηθανίᾳ, which is adopted by several editors. In that case it must not be confounded with the Bethany where Lazarus and his sisters lived. (See Matt., xxi., 17, note.) It is thought by many that Bethabara and Bethany are two names for the same place.

29. τῇ ἐπαύριον, *scil.* ἡμέρᾳ. This was after our Lord's baptism and temptation in the wilderness: but the reference here is to the mission of the priests and Levites from Jerusalem. "On the morrow (after they had left him), John sees Jesus," &c.—ὁ ἀμνὸς, in allusion to the lambs offered up in the daily service to expiate the sins of the people; or to the *paschal lamb* (1 Pet., i., 18, 19; Is., liii., 7), which so aptly prefigured the sacrifice of Christ on the cross.

31. οὐκ ᾔδειν. "I knew him not," *i. e.*, I knew not that he was the Messiah. See verse 33. John, however, as St. Matthew (ch. iii., 14) shows, knew him before his baptism. John baptized with water, to the end that the Messiah might be made clearly manifest to Israel.

32. See note, Matt., iii., 16.

33. βαπτίζων ἐν πνεύματι ἁγίῳ. See note, Matt., iii., 11.

34. μεμαρτύρηκα. "I have testified, and still do testify," continued sense of the *perf.*

35. This was about forty-five days after our Lord's baptism.—εἱστήκει, "was there" with two of his disciples. One was Andrew (verse 41), the other probably the Evangelist himself.—εἱστήκει, *plup.* of ἵστημι.

36. ἐμβλέψας, "having looked fixedly" or intently. The Lamb of *God*, because appointed or chosen by God Himself to expiate by his blood the sins of the whole race of man.

37 Καὶ ἤκουσαν αὐτοῦ οἱ δύο μαθηταὶ λαλοῦντος, καὶ ἠκολούθησαν τῷ Ἰησοῦ.

38 Στραφεὶς δὲ ὁ Ἰησοῦς, καὶ θεασάμενος αὐτοὺς ἀκολουθοῦντας, λέγει αὐτοῖς,

39 Τί ζητεῖτε; Οἱ δὲ εἶπον αὐτῷ, Ῥαββὶ, ὃ λέγεται ἑρμηνευόμενον, Διδάσκαλε, ποῦ μένεις;

40 Λέγει αὐτοῖς, Ἔρχεσθε καὶ ἴδετε. Ἦλθον καὶ εἶδον ποῦ μένει· καὶ παρ' αὐτῷ ἔμειναν τὴν ἡμέραν ἐκείνην· ὥρα δὲ ἦν ὡς δεκάτη.

41 Ἦν Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου εἷς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάννου, καὶ ἀκολουθησάντων αὐτῷ.

42 Εὑρίσκει οὗτος πρῶτος τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα, καὶ λέγει αὐτῷ, Εὑρήκαμεν τὸν Μεσσίαν, ὅ ἐστι μεθερμηνευόμενον, ὁ Χριστός·

43 καὶ ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν. ἐμβλέψας δὲ αὐτῷ ὁ Ἰησοῦς εἶπε, Σὺ εἶ Σίμων ὁ υἱὸς Ἰωνᾶ. σὺ κληθήσῃ Κηφᾶς· ὃ ἑρμηνεύεται Πέτρος.

44 ΤΗ ἐπαύριον ἠθέλησεν ὁ Ἰησοῦς ἐξελθεῖν εἰς τὴν Γαλιλαίαν· καὶ εὑρίσκει Φίλιππον, καὶ λέγει αὐτῷ, Ἀκολούθει μοι.

45 Ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαϊδὰ, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου.

46 Εὑρίσκει Φίλιππος τὸν Ναθαναὴλ, καὶ λέγει αὐτῷ, Ὃν ἔγραψε Μωσῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται, εὑρήκαμεν, Ἰησοῦν τὸν υἱὸν τοῦ Ἰωσὴφ τὸν ἀπὸ Ναζαρέτ.

47 Καὶ εἶπεν αὐτῷ Ναθαναὴλ, Ἐκ Ναζαρὲτ δύναταί τι ἀγαθὸν εἶναι; Λέγει αὐτῷ Φίλιππος, Ἔρχου καὶ ἴδε.

48 Εἶδεν ὁ Ἰησοῦς τὸν Ναθαναὴλ ἐρχόμενον πρὸς αὐτὸν, καὶ λέγει περὶ αὐτοῦ, Ἴδε ἀληθῶς Ἰσραηλίτης, ἐν ᾧ δόλος οὐκ ἔστι.

49 Λέγει αὐτῷ Ναθαναὴλ, Πόθεν με γινώσκεις; Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ, Πρὸ τοῦ σε Φίλιππον φωνῆσαι, ὄντα ὑπὸ τὴν συκῆν εἶδόν σε.

50 Ἀπεκρίθη Ναθαναὴλ καὶ λέγει αὐτῷ, Ῥαββὶ, σὺ εἶ ὁ υἱὸς τοῦ Θεοῦ, σὺ εἶ ὁ βασιλεὺς τοῦ Ἰσραήλ.

51 Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Ὅτι εἶπόν σοι, Εἶδόν σε ὑποκάτω τῆς συκῆς, πιστεύεις; μείζω τούτων ὄψει.

52 Καὶ λέγει αὐτῷ, Ἀμὴν ἀμὴν λέγω ὑμῖν, ἀπ' ἄρτι ὄψεσθε

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39. *μένεις*; in reference to his temporary residence.

40. *ὥρα—δεκάτη*, *i. e.*, about four o'clock. They remained with him till six, or later.

42. *Μεσσίαν*. The Hebrew name of the Messiah expressed in Greek letters. St. John wrote for those not familiar with the language of the Jews: hence, he immediately translates it. *Comp.* note, Matt., i., 16.

43. See note, Matt., xvi., 16, 18.

45. *Βηθσαϊδὰ*. Peter and Andrew were natives of Bethsaida, but dwelt in Capernaum. See note, Matt., xi., 21.

46. *Ναθαναὴλ*, most probably the same with Bartholomew. See ch. xxi., 2.—*νόμῳ*. See note, Luke, xxiv.,

44.—*υἱὸν τοῦ Ἰωσὴφ*. Joseph was the *reputed* father of Jesus, being the husband of Mary. See note, Matt., i., 1, Luke, iii., 23.—*ὃν* for *περὶ οὗ*.

47. *Ναζαρὲτ*. See note, Matt., xxi., 11. *Conf.* Matt., ii., 23.

49. Devout persons among the Jews frequently offered up their prayers under the shade of fig-trees. Our Lord's knowledge of what Nathanael had been doing in secret convinced him that He was the Messiah.

50. Titles given to the Messiah. *Conf.* Matt., xxvi., 63; Jno., xii., 13, &c.—*ῥαββὶ*. See note, Matt., xxiii., 7

52. In allusion, probably, to Jacob's vision, Gen., xxviii., 12.—*ἀμὴν*. See note, Matt., v., 18. Our Lord's mean-

τὸν οὐρανὸν ἀνεῳγότα, καὶ τοὺς ἀγγέλους τοῦ Θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν Υἱὸν τοῦ ἀνθρώπου.

ΚΕΦ. β΄. 2.

1 ΚΑΙ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν Κανᾶ τῆς Γαλιλαίας· καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ.

2 Ἐκλήθη δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον.

3 Καὶ ὑστερήσαντος οἴνου, λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτὸν, Οἶνον οὐκ ἔχουσι.

4 Λέγει αὐτῇ ὁ Ἰησοῦς, Τί ἐμοὶ καὶ σοὶ, γύναι; οὔπω ἥκει ἡ ὥρα μου.

5 Λέγει ἡ μήτηρ αὐτοῦ τοῖς διακόνοις, Ὅ τι ἂν λέγῃ ὑμῖν, ποιήσατε.

6 Ἦσαν δὲ ἐκεῖ ὑδρίαι λίθιναι ἓξ κείμεναι κατὰ τὸν καθαρισμὸν τῶν Ἰουδαίων, χωροῦσαι ἀνὰ μετρητὰς δύο ἢ τρεῖς.

7 Λέγει αὐτοῖς ὁ Ἰησοῦς, Γεμίσατε τὰς ὑδρίας ὕδατος. Καὶ ἐγέμισαν αὐτάς ἕως ἄνω.

8 Καὶ λέγει αὐτοῖς, Ἀντλήσατε νῦν καὶ φέρετε τῷ ἀρχιτρικλίνῳ. Καὶ ἤνεγκαν.

9 Ὡς δὲ ἐγεύσατο ὁ ἀρχιτρίκλινος τὸ ὕδωρ οἶνον γεγενημένον, καὶ οὐκ ᾔδει πόθεν ἐστιν· (οἱ δὲ διάκονοι ᾔδεισαν οἱ ἠντληκότες τὸ ὕδωρ·) φωνεῖ τὸν νυμφίον ὁ ἀρχιτρίκλινος,

10 καὶ λέγει αὐτῷ, Πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον τίθησι, καὶ ὅταν μεθυσθῶσι, τότε τὸν ἐλάσσω· σὺ τετήρηκας τὸν καλὸν οἶνον ἕως ἄρτι.

11 Ταύτην ἐποίησε τὴν ἀρχὴν τῶν σημείων ὁ Ἰησοῦς ἐν Κανᾷ

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ing appears to be, that such miracles would be wrought by Him in the course of his ministry, as that what the patriarch Jacob had in vision beheld should seem, as it were, to be fulfilled in the person of the Divine Redeemer.—*Υἱὸν τοῦ ἀνθρώπου*. See note, Matt., viii., 20.

Chap. II., ver. 1. *τρίτῃ*, "third day," that is, most probably, after his arrival in Galilee —*Κανᾶ*. Cana was a small village a short distance to the northeast of Nazareth. There was another Cana mentioned by Joshua (xix., 28), near Sidon, on the seacoast; but this is denied by Dr. Lightfoot and others.

4. *τί ἐμοὶ καὶ σοὶ, γύναι*; "what is to me and thee, O woman?" what have we in common in this matter? a mild reproof for interference with what specially belonged to Him. The use of *γύναι* is in no wise disrespectful, as it might be supposed from the English idiom, but rather the reverse. *Comp.* ch. xix., 26.—*ἡ ὥρα μου*, *i. e.*, the appointed or proper time for working a miracle. *Comp.* ch. vii., 30; viii., 20; xii., 27; xiii., 1; xvii., 1; where the sense appears to be, "the time fixed upon in the divine plan."

5. Our Lord seems afterward to have yielded to his mother's wishes.

6. *καθαρισμὸν*. See Matt., xv., 2; Mark, vii., 3, 4.—*ἀνὰ*, in distributive sense. See note, Luke, x., 1; Mark, vi., 7. —*μετρητὰς*, a measure for liquids, containing about eight and a half gallons. In 2 Chron., iv., 5, *Septuag.*, it is used for Hebrew *bath*, for which see note, Luke, xvi., 6.

8. *ἀρχιτρικλίνῳ*, not the *symposiarch*, as among the Greeks, but a person like the *tricliniarches*, whose business it was to arrange the entertainment, taste the wine before it was presented to the guests, &c.

10. This is the usual custom, to bring forward the best at first: afterward, when the guests have drunk plentifully, inferior wine will answer just as well.—*μεθύω*, *generally*, though not necessarily, means, to drink to intoxication. See Gen., xliii., 34. The nuptial feasts lasted several days (Judg., xiv., 12), so that a large quantity of wine might be consumed.

11. *ἀρχὴν*. This was the first of his miracles wrought in *public*. Pos-

τῆς Γαλιλαίας, καὶ ἐφανέρωσε τὴν δόξαν αὐτοῦ· καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ.

12 ΜΕΤΑ τοῦτο κατέβη εἰς Καπερναοὺμ, αὐτὸς καὶ ἡ μήτηρ αὐτοῦ, καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ οἱ μαθηταὶ αὐτοῦ· καὶ ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας.

13 Καὶ ἐγγὺς ἦν τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς Ἱεροσόλυμα ὁ Ἰησοῦς.

14 Καὶ εὗρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόας καὶ πρόβατα καὶ περιστερὰς, καὶ τοὺς κερματιστὰς καθημένους.

15 Καὶ ποιήσας φραγέλλιον ἐκ σχοινίων, πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ, τά τε πρόβατα καὶ τοὺς βόας. καὶ τῶν κολλυβιστῶν ἐξέχεε τὸ κέρμα, καὶ τὰς τραπέζας ἀνέστρεψε·

16 καὶ τοῖς τὰς περιστερὰς πωλοῦσιν εἶπεν, Ἄρατε ταῦτα ἐντεῦθεν· μὴ ποιεῖτε τὸν οἶκον τοῦ πατρός μου οἶκον ἐμπορίου.

17 Ἐμνήσθησαν δὲ οἱ μαθηταὶ αὐτοῦ, ὅτι γεγραμμένον ἐστὶν, Ὁ ζῆλος τοῦ οἴκου σου κατέφαγέ με.

18 Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπον αὐτῷ, Τί σημεῖον δεικνύεις ἡμῖν, ὅτι ταῦτα ποιεῖς;

19 Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Λύσατε τὸν ναὸν τοῦτον, καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν.

20 Εἶπον οὖν οἱ Ἰουδαῖοι, Τεσσαράκοντα καὶ ἓξ ἔτεσιν ᾠκοδο-

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sibly he may have worked miracles before this in *private*.—δόξαν. *Comp.* note, ch. xvii., 22.

12. Καπερναοὺμ. See note, Matt., iv., 13.—μήτηρ. It is inferred from this that Joseph was now dead. See, also, ch. xix., 26.—ἀδελφοὶ. See note, Matt., xiii., 55.

13. τὸ πάσχα. This was the first passover our Lord attended after his baptism. See ch. vi., 4; xi., 55. On πάσχα, consult note, Matt., xxvi., 2.—Ἱεροσόλυμα. See note, Matt., ii., 3.

14. This was distinct from the similar purging of the temple mentioned by the other evangelists (Matt., xxi., 12; Mark, xi., 15; Luke, xix., 45), which took place at the last passover of our Saviour's ministry.—κερματιστὰς, same as the κολλυβισταὶ, Matt., xxi., 12, changers of the large coin into the κέρμα, or small coin (from κείρω, to *clip*).

15. φραγέλλιον, from Latin *flagellum*, "a whip or scourge." See Matt., xxvii., 26.—ἐξέχεε (ἐκχέω).

16. οἶκον τοῦ πατρός μου, "the house of *my Father*," thus claiming indirectly divinity.

17. ὁ ζῆλος—κατέφαγέ με (Ps. lxix., 9), "my zeal for thy house consumeth me" (Campbell); a very expressive metaphor for grief, indignation, or other strong passion. See Job, xix., 22. —κατέφαγε. Some read καταφάγεται.

18. These would seem to have been members of the Sanhedrim, whose business it was to regulate every thing concerning the temple. See note ch. i., 19. It is plain that the Jews understood our Lord by this act to claim the prerogatives of a prophet or divine messenger.—ὅτι, "seeing that," or "since."

19. λύσατε—αὐτόν. "Destroy this temple (indicating, most probably, by a gesture, the temple of *his body*), and in three days I will raise it up again," in allusion to his resurrection. *Conf.* Matt., xxvi., 61; xii., 38, 39.

20. "Forty and six years hath this temple been a building." Herod began to repair the temple built by Zerubabel, in the fifteenth or eighteenth year of his reign: in nine years and a half it was made fit for divine service, yet workmen were still employed on it, even till after our Lord's death. The eighteenth year of Herod's reign was A.U.C. 734; the date at which our Saviour spoke, A.U.C. 780 or 781, the difference about forty-six years. *Consult* Prideaux's *Connection*, *sub. ann.* 17, B.C., vol. ii., p. 394.

μήθη ὁ ναὸς οὗτος, καὶ σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς αὐτόν;

21 Ἐκεῖνος δὲ ἔλεγε περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ.

22 Ὅτε οὖν ἠγέρθη ἐκ νεκρῶν, ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι τοῦτο ἔλεγεν αὐτοῖς· καὶ ἐπίστευσαν τῇ γραφῇ, καὶ τῷ λόγῳ ᾧ εἶπεν ὁ Ἰησοῦς.

23 Ὡς δὲ ἦν ἐν Ἱεροσολύμοις ἐν τῷ πάσχα, ἐν τῇ ἑορτῇ πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ, θεωροῦντες αὐτοῦ τὰ σημεῖα ἃ ἐποίει.

24 Αὐτὸς δὲ ὁ Ἰησοῦς οὐκ ἐπίστευεν ἑαυτὸν αὐτοῖς, διὰ τὸ αὐτὸν γινώσκειν πάντας·

25 καὶ ὅτι οὐ χρείαν εἶχεν ἵνα τὶς μαρτυρήσῃ περὶ τοῦ ἀνθρώπου· αὐτὸς γὰρ ἐγίνωσκε τί ἦν ἐν τῷ ἀνθρώπῳ.

## ΚΕΦ. γ΄. 3.

1 ἮΝ δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα αὐτῷ, ἄρχων τῶν Ἰουδαίων.

2 Οὗτος ἦλθε πρὸς τὸν Ἰησοῦν νυκτὸς, καὶ εἶπεν αὐτῷ, Ῥαββὶ, οἴδαμεν ὅτι ἀπὸ Θεοῦ ἐλήλυθας διδάσκαλος· οὐδεὶς γὰρ ταῦτα τὰ σημεῖα δύναται ποιεῖν, ἃ σὺ ποιεῖς, ἐὰν μὴ ᾖ ὁ Θεὸς μετ' αὐτοῦ.

3 Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ, Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μή τις γεννηθῇ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ Θεοῦ.

4 Λέγει πρὸς αὐτὸν ὁ Νικόδημος, Πῶς δύναται ἄνθρωπος γεννηθῆναι γέρων ὤν; μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δεύτερον εἰσελθεῖν καὶ γεννηθῆναι;

5 Ἀπεκρίθη ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μή τις γεννηθῇ ἐξ ὕδατος καὶ Πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ.

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21. *Comp.* Hag., ii., 9; John, i., 14.

22. τῇ γραφῇ. See ch. xx., 9. They then believed the prophecies contained in the Scriptures of the Old Testament.

23. ἐν τῇ ἑορτῇ, "during the feast." So, again, ch. iv., 25.

24. πιστεύω, with *dat.*, signifies to *intrust.* See Luke, xvi., 11; Gal., ii., 7; 1 Thess., ii., 4, &c.

Chap. III., ver 1. Φαρισαίων. See note, Matt., iii., 7.—Νικόδημος: Greek names had become common among the Jews, as Menelaus, Tryphon, Dositheus, &c.—ἄρχων, probably a member of the Sanhedrim, Jno., vii., 50; or, perhaps, a ruler of a synagogue.

2. νυκτὸς. He seems to have come *by night*, not to give umbrage to his colleagues nor to expose himself to censure. It is also highly probable that he was earnest and sincere in his convictions, but hardly prepared to renounce his present position and influence, and to become an open disciple of the despised Nazarene. Our Lord's discourse seems peculiarly adapted to the case of Nicodemus and others like him, whose prejudices of education and practice were too deeply rooted to be easily removed.—ῥαββὶ. See note, Matt., xxiii., 7.—οἴδαμεν, "we know," *i. e.*, we, men in general, know, &c. See Luke, xx., 21; Jno., ix., 31; Rom., ii., 2; iii., 19; 1 Cor., viii., 4, &c.—οἴδαμεν, 2*d perf.* of εἴδω.

3, 4. γεννηθῇ ἄνωθεν, "born again."—ἄνωθεν means, either *again* or *from above*, as in verse 31. Nicodemus plainly understood it in the former sense. The question which he put our Saviour shows how strangely and entirely he misconceived the *nature* of that *second birth* which the Redeemer declares necessary to enter the kingdom of heaven.—οὐ δύναται ἰδεῖν, "can not perceive" the true nature of God's kingdom, and (as afterward) can not enter into and enjoy its privileges.

5. ἀπεκρίθη. The Saviour expresses his meaning more fully and exactly, introducing his declaration with

6 Τὸ γεγεννημένον ἐκ τῆς σαρκὸς, σάρξ ἐστι· καὶ τὸ γεγεννημένον ἐκ τοῦ Πνεύματος, πνεῦμά ἐστι.

7 Μὴ θαυμάσῃς ὅτι εἶπόν σοι, Δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν.

8 Τὸ πνεῦμα ὅπου θέλει πνεῖ, καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ' οὐκ οἶδας πόθεν ἔρχεται καὶ ποῦ ὑπάγει· οὕτως ἐστὶ πᾶς ὁ γεγεννημένος ἐκ τοῦ Πνεύματος.

9 'Απεκρίθη Νικόδημος καὶ εἶπεν αὐτῷ, Πῶς δύναται ταῦτα γενέσθαι;

10 'Απεκρίθη ὁ 'Ιησοῦς καὶ εἶπεν αὐτῷ, Σὺ εἶ ὁ διδάσκαλος

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the emphatic ἀμὴν, ἀμὴν. (See note, Matt., v., 18.)—ἐὰν μή τις, "unless one," *i. e.*, "any one, every one."—γεννηθῇ ἐξ ὕδατος καὶ Πνεύματος, "be born of water and of the Spirit." The language is very comprehensive. Every one—not merely proselytes, but all the Jews and all others—who would become Christ's disciples, must be regenerated or born again of water and of the Holy Spirit. No privileges of birth or position, no natural advantages of one above another, no blessings which, as Jews, the chosen people enjoyed, will suffice in this matter. There must be a radical change in every person; he must become a new creature (2 Cor., v., 17); enter into new relations; be changed in mind, will, and affections, by the operation of the Holy Ghost. Except one be thus born anew by the almighty and mysterious energy of the Holy Spirit in the use of water, that apt symbol of purification wrought in the soul by His gracious influences, he can not enter into the kingdom of God so as to enjoy its unspeakably precious privileges. The whole Church, from the beginning, understood this passage to refer to *baptism;* and the soundest modern divines are of the same opinion. The intimate connection between baptism and regeneration may be seen by reference to Eph., v., 26; 1 Pet., iii., 21; Tit., iii., 5.—βασιλείαν τοῦ Θεοῦ. See note, Matt., iii., 2. Both senses of the word may here be included, viz., the kingdom of Christ, or the Church, and the kingdom of glory in the world to come.

6. In allusion to his claim from being a descendant of Abraham; or, better, a statement of what is universally true, like producing like. Even were it possible, it would be of no service to enter into a mother's womb and be born again, in that sense, for "that which is born of the flesh is flesh," &c.

7. Marvel not at the mention of a new spiritual birth, because you can not discern by the senses how it is brought about; there are things equally strange and inexplicable in the natural world; for "the wind bloweth where it will," &c.

8. Dr. Burton asserts that πνεῦμα is used nowhere else in the New Testament in the sense of *wind.* But *conf.* Heb., i., 7. The Jews employed the wind as a symbol of any mysterious agency. See Job, xxxviii., 24; Ps. cxxxv., 7; Eccles., v., 11; Jer., x., 13; 1 Cor., ii., 11.—οὕτως, "so is it with every one," &c. The operations of the Spirit are not perceptible, except by their effects upon the heart and life.

9. These views were so new and astonishing to Nicodemus, that he exclaimed in wonder, "How can these things be?" He does not yet, in his astonishment, comprehend the import of being born again of water and of the Holy Ghost.

10. ὁ διδάσκαλος, "*the* teacher," *ille magister* (Erasm.): the art. is emphatic. Bishop Middleton (*on the Art., in loc.*) suggests that it might have been a title given to Nicodemus by his scholars, as was the custom in the Middle Ages, when one was called the *Angelic* Doctor, another the *Irrefragable* Doctor, &c. However this may be, the Saviour reproves him for ignorance of what a teacher in Israel ought to know. Respecting the quickening influences of the Holy Spirit on men's hearts, of which Nicodemus ought to have known, see Is., xlix., 21; lxvi., 8; Jer., xxxi., 33, 34; and Ezekiel, xxxvi., 26, 27; xxxvii., 9, 10.

τοῦ Ἰσραὴλ, καὶ ταῦτα οὐ γινώσκεις;

11 Ἀμὴν ἀμὴν λέγω σοι, ὅτι ὃ οἴδαμεν λαλοῦμεν, καὶ ὃ ἑωράκαμεν μαρτυροῦμεν· καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε.

12 Εἰ τὰ ἐπίγεια εἶπον ὑμῖν, καὶ οὐ πιστεύετε, πῶς, ἐὰν εἴπω ὑμῖν τὰ ἐπουράνια, πιστεύσετε;

13 Καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν, εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβὰς, ὁ υἱὸς τοῦ ἀνθρώπου, ὁ ὢν ἐν τῷ οὐρανῷ·

14 καὶ καθὼς Μωσῆς ὕψωσε τὸν ὄφιν ἐν τῇ ἐρήμῳ, οὕτως ὑψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου·

15 ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται, ἀλλ' ἔχῃ ζωὴν αἰώνιον.

16 Οὕτω γὰρ ἠγάπησεν ὁ Θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται, ἀλλ' ἔχῃ ζωὴν αἰώνιον.

17 Οὐ γὰρ ἀπέστειλεν ὁ Θεὸς τὸν υἱὸν αὐτοῦ εἰς τὸν κόσμον, ἵνα κρίνῃ τὸν κόσμον, ἀλλ' ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ.

18 Ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται· ὁ δὲ μὴ πιστεύων ἤδη κέκριται, ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ Θεοῦ.

19 Αὕτη δέ ἐστιν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον, καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος, ἢ τὸ φῶς· ἦν γὰρ πονηρὰ αὐτῶν τὰ ἔργα.

20 Πᾶς γὰρ ὁ φαῦλα πράσσων, μισεῖ τὸ φῶς, καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ·

21 ὁ δὲ ποιῶν τὴν ἀλήθειαν, ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα, ὅτι ἐν Θεῷ ἐστιν εἰργασμένα.

22 ΜΕΤΑ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν. καὶ ἐκεῖ διέτριβε μετ' αὐτῶν καὶ ἐβάπτιζεν.

23 Ἦν δὲ καὶ Ἰωάννης βαπτίζων ἐν Αἰνὼν ἐγγὺς τοῦ Σαλεὶμ, ὅτι ὕδατα πολλὰ ἦν ἐκεῖ· καὶ παρεγίνοντο καὶ ἐβαπτίζοντο.

24 Οὔπω γὰρ ἦν βεβλημένος εἰς τὴν φυλακὴν ὁ Ἰωάννης.

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11. "*We* speak," with special reference to Himself.

12. ἐπίγεια, "earthly things," things done upon earth, things comprehensible by the human understanding.—ἐπουράνια, "heavenly things," viz., the plans and purposes of God respecting the salvation of mankind, which our Lord alone was able to reveal.

13. *Conf.* Deut., xxx., 12; Prov., xxx., 4; Rom., x., 6.—ὁ ὢν is remarkable, and plainly asserts our Lord's existence in heaven as the Second Person in the Blessed Trinity, at the same time that he was on earth the incarnate Messiah. *Conf.* ch. i., 18.—ἀναβέβηκεν (ἀναβαίνω).

14. The lifting up of the brazen serpent (Numb., xxi., 8) was typical of our Saviour's being lifted up on the cross. See ch. viii., 28; xii., 32.

15. ἵνα πᾶς, salvation is freely offered to *every one* who comes in faith.

17. The object of the Redeemer's coming was to *save* the world: if any are lost, it will be their own fault, not in consequence of His advent.

19. *Comp.* ch. i., 5, 10.

21. ἐν Θεῷ, "in accordance with the will of God:" ἐν is equivalent to Hebrew ב.

22. Judea, in contradistinction to Jerusalem, is here referred to. See ch. ii., 23. Probably it was in the neighborhood of the Jordan.—ἐβάπτιζεν, "baptized." See ch. iv., 2. It was not our Lord's custom to baptize, if, indeed, he did it at all.

23. Ænon, near Salim. The position of these places is uncertain.

24. On John's imprisonment, see note, Matt., xiv., 3–13.

25 Ἐγένετο οὖν ζήτησις ἐκ τῶν μαθητῶν Ἰωάννου μετὰ Ἰουδαίων περὶ καθαρισμοῦ·

26 καὶ ἦλθον πρὸς τὸν Ἰωάννην καὶ εἶπον αὐτῷ, Ῥαββὶ, ὃς ἦν μετὰ σοῦ πέραν τοῦ Ἰορδάνου, ᾧ σὺ μεμαρτύρηκας, ἴδε οὗτος βαπτίζει, καὶ πάντες ἔρχονται πρὸς αὐτόν.

27 Ἀπεκρίθη Ἰωάννης καὶ εἶπεν, Οὐ δύναται ἄνθρωπος λαμβάνειν οὐδὲν, ἐὰν μὴ ᾖ δεδομένον αὐτῷ ἐκ τοῦ οὐρανοῦ.

28 Αὐτοὶ ὑμεῖς μοι μαρτυρεῖτε ὅτι εἶπον, Οὐκ εἰμὶ ἐγὼ ὁ Χριστὸς, ἀλλ' ὅτι ἀπεσταλμένος εἰμὶ ἔμπροσθεν ἐκείνου.

29 Ὁ ἔχων τὴν νύμφην, νυμφίος ἐστίν· ὁ δὲ φίλος τοῦ νυμφίου, ὁ ἑστηκὼς καὶ ἀκούων αὐτοῦ, χαρᾷ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου. αὕτη οὖν ἡ χαρὰ ἡ ἐμὴ πεπλήρωται.

30 Ἐκεῖνον δεῖ αὐξάνειν, ἐμὲ δὲ ἐλαττοῦσθαι.

31 Ὁ ἄνωθεν ἐρχόμενος, ἐπάνω πάντων ἐστίν. ὁ ὢν ἐκ τῆς γῆς, ἐκ τῆς γῆς ἐστὶ, καὶ ἐκ τῆς γῆς λαλεῖ· ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος, ἐπάνω πάντων ἐστὶ,

32 καὶ ὃ ἑώρακε καὶ ἤκουσε, τοῦτο μαρτυρεῖ· καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει.

33 Ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν, ἐσφράγισεν ὅτι ὁ Θεὸς ἀληθής ἐστιν·

34 ὃν γὰρ ἀπέστειλεν ὁ Θεὸς, τὰ ῥήματα τοῦ Θεοῦ λαλεῖ· οὐ γὰρ ἐκ μέτρου δίδωσιν ὁ Θεὸς τὸ πνεῦμα.

35 Ὁ πατὴρ ἀγαπᾷ τὸν υἱὸν, καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ.

36 Ὁ πιστεύων εἰς τὸν υἱὸν, ἔχει ζωὴν αἰώνιον· ὁ δὲ ἀπειθῶν τῷ υἱῷ, οὐκ ὄψεται ζωὴν, ἀλλ' ἡ ὀργὴ τοῦ Θεοῦ μένει ἐπ' αὐτόν.

## ΚΕΦ. δ'. 4.

1 ὩΣ οὖν ἔγνω ὁ Κύριος, ὅτι ἤκουσαν οἱ Φαρισαῖοι, ὅτι Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει ἢ Ἰωάννης·

2 καίτοιγε Ἰησοῦς αὐτὸς οὐκ ἐβάπτιζεν, ἀλλ' οἱ μαθηταὶ αὐτοῦ·

3 ἀφῆκε τὴν Ἰουδαίαν, καὶ ἀπῆλθε πάλιν εἰς τὴν Γαλιλαίαν.

4 Ἔδει δὲ αὐτὸν διέρχεσθαι διὰ τῆς Σαμαρείας.

5 Ἔρχεται οὖν εἰς πόλιν τῆς Σαμαρείας λεγομένην Συχὰρ, πλη-

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25. *καθαρισμοῦ*, the dispute was respecting John's baptism, whether it were not now superseded by that of the Saviour's, &c. See Acts, xiv., 4. Many MSS. read *Ἰουδαίου*.

27. He means that he can not exceed the commission which was given him as the precursor of the Messiah.

29, 30. John's mission was now nearly closed.

31. Some suppose the Evangelist here to take up the discourse, but there is nothing in the construction of the passage to indicate any change in the person "speaking."

32. *ἑώρακε*, *perf.* of *ὁράω*.—*οὐδεὶς*, "hardly no one receives," &c.

33. "But if any one does receive it, he expresses his conviction that God is true," that is, that Jesus truly reveals God's will.

34. *ἐκ μέτρου*. Our Lord possessed the Spirit to an unlimited extent.

35. *Comp.* note, Matt., xi., 27.

36. *ἔχει*, the *present*, denoting *certainty of possession.*—*οὐκ ὄψεται*, a Hebrew mode of speech for "shall never obtain possession of," &c.

Chap. IV., ver. 4. *ἔδει*, the shortest route from Galilee to Jerusalem was through Samaria: the journey occupied about three days. Sometimes our Lord went by a more circuitous route. See Mark, x., 1.

5. *Συχὰρ*. Sychar, or Sychem, was

*σίον τοῦ χωρίου ὃ ἔδωκεν Ἰακὼβ Ἰωσὴφ τῷ υἱῷ αὐτοῦ.*

6 *Ἦν δὲ ἐκεῖ πηγὴ τοῦ Ἰακώβ. ὁ οὖν Ἰησοῦς κεκοπιακὼς ἐκ τῆς ὁδοιπορίας, ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ· ὥρα ἦν ὡσεὶ ἕκτη.*

7 *Ἔρχεται γυνὴ ἐκ τῆς Σαμαρείας ἀντλῆσαι ὕδωρ. λέγει αὐτῇ ὁ Ἰησοῦς, Δός μοι πιεῖν.*

8 *Οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς τὴν πόλιν, ἵνα τροφὰς ἀγοράσωσι.*

9 *Λέγει οὖν αὐτῷ ἡ γυνὴ ἡ Σαμαρεῖτις, Πῶς σὺ Ἰουδαῖος ὢν παρ' ἐμοῦ πιεῖν αἰτεῖς, οὔσης γυναικὸς Σαμαρείτιδος; οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρείταις.*

10 *Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ, Εἰ ᾔδεις τὴν δωρεὰν τοῦ Θεοῦ, καὶ τίς ἐστιν ὁ λέγων σοι, Δός μοι πιεῖν, σὺ ἂν ᾔτησας αὐτὸν, καὶ ἔδωκεν ἄν σοι ὕδωρ ζῶν.*

11 *Λέγει αὐτῷ ἡ γυνὴ, Κύριε, οὔτε ἄντλημα ἔχεις, καὶ τὸ φρέαρ ἐστὶ βαθύ· πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν;*

12 *Μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἰακὼβ, ὃς ἔδωκεν ἡμῖν τὸ φρέαρ, καὶ αὐτὸς ἐξ αὐτοῦ ἔπιε, καὶ οἱ υἱοὶ αὐτοῦ, καὶ τὰ θρέμματα αὐτοῦ;*

13 *Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῇ, Πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου, διψήσει πάλιν·*

14 *ὃς δ' ἂν πίῃ ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ, οὐ μὴ διψήσῃ εἰς τὸν αἰῶνα· ἀλλὰ τὸ ὕδωρ ὃ δώσω αὐτῷ, γενήσεται ἐν αὐτῷ πηγὴ ὕδατος ἀλλομένου εἰς ζωὴν αἰώνιον.*

15 *Λέγει πρὸς αὐτὸν ἡ γυνὴ, Κύριε, δός μοι τοῦτο τὸ ὕδωρ, ἵνα μὴ διψῶ, μηδὲ ἔρχωμαι ἐνθάδε ἀντλεῖν.*

16 *Λέγει αὐτῇ ὁ Ἰησοῦς, Ὕπαγε, φώνησον τὸν ἄνδρά σου, καὶ ἐλθὲ ἐνθάδε.*

17 *Ἀπεκρίθη ἡ γυνὴ καὶ εἶπεν, Οὐκ ἔχω ἄνδρα. Λέγει αὐτῇ ὁ Ἰησοῦς, Καλῶς εἶπας, Ὅτι ἄνδρα οὐκ ἔχω·*

18 *πέντε γὰρ ἄνδρας ἔσχες· καὶ νῦν ὃν ἔχεις, οὐκ ἔστί σου ἀνήρ· τοῦτο ἀληθὲς εἴρηκας.*

19 *Λέγει αὐτῷ ἡ γυνὴ, Κύριε, θεωρῶ ὅτι προφήτης εἶ σύ.*

20 *Οἱ πατέρες ἡμῶν ἐν τούτῳ τῷ ὄρει προσεκύνησαν· καὶ ὑμεῖς*

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was about forty miles from Jerusalem, situate in a valley between Mount Ebal and Mount Gerizim. See Acts, vii., 16; Gen., xii., 6; xxxiii., 19; Josh., xx., 7, &c. It was afterward called *Flavia Neapolis*. The name *Sychar* seems to be one of contempt, "the drunken or idolatrous city."

6. *πηγή*: wells were of great importance and value in a country where they were rarely found.—*κεκοπιακὼς* (*κοπιάω*), *neuter* in a *passive* sense.—*οὕτως*, referring to *κεκοπιακώς*, "he sat down just as a tired person would do," or it may be pleonastic, as in some places in the New Testament.—*ἕκτη*, *i. e.*, about noon.

8. *ἀπεληλύθεισαν*, *pluperfect* from *ἀπέρχομαι*.

9. The woman is surprised at the request coming from a Jew, since the Jews and Samaritans had no friendly intercourse. See Matt., x., 33; ix., 52.—*πιεῖν*, *2d aor. infin.* of *πίνω*.

10. *ὕδωρ ζῶν*, "living water," a perpetual, ever-satisfying fountain.

11. *Κύριε*, "sir:" the woman misunderstands him. The well is said to be 105 feet deep. The *ἄντλημα* was a leathern bucket, with a cord attached, usually carried by travelers in the East for the purpose of drawing water.

20. The woman, perceiving that our Lord had prophetic knowledge, immediately asks him to solve a question much disputed between the Jews and Samaritans. Abraham and Jacob had

λέγετε, ὅτι ἐν Ἱεροσολύμοις ἐστὶν ὁ τόπος, ὅπου δεῖ προσκυνεῖν.

21 Λέγει αὐτῇ ὁ Ἰησοῦς, Γύναι, πίστευσόν μοι, ὅτι ἔρχεται ὥρα, ὅτε οὔτε ἐν τῷ ὄρει τούτῳ οὔτε ἐν Ἱεροσολύμοις προσκυνήσετε τῷ πατρί.

22 Ὑμεῖς προσκυνεῖτε ὃ οὐκ οἴδατε· ἡμεῖς προσκυνοῦμεν ὃ οἴδαμεν· ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν.

23 Ἀλλ' ἔρχεται ὥρα καὶ νῦν ἐστὶν, ὅτε οἱ ἀληθινοὶ προσκυνηταὶ προσκυνήσουσι τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ· καὶ γὰρ ὁ πατὴρ τοιούτους ζητεῖ τοὺς προσκυνοῦντας αὐτόν.

24 Πνεῦμα ὁ Θεός· καὶ τοὺς προσκυνοῦντας αὐτὸν ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν.

25 Λέγει αὐτῷ ἡ γυνὴ, Οἶδα οτι Μεσσιας ερχεται, (ὁ λεγόμενος Χριστός·) ὅταν ἔλθῃ ἐκεῖνος, ἀναγγελεῖ ἡμῖν πάντα.

26 Λέγει αὐτῇ ὁ Ἰησοῦς, Ἐγώ εἰμι, ὁ λαλῶν σοι.

27 Καὶ ἐπὶ τούτῳ, ἦλθον οἱ μαθηταὶ αὐτοῦ, καὶ ἐθαύμασαν ὅτι μετὰ γυναικὸς ἐλάλει· οὐδεὶς μέντοι εἶπε, Τί ζητεῖς; ἢ, Τί λαλεῖς μετ' αὐτῆς;

28 ἈΦΗΚΕΝ οὖν τὴν ὑδρίαν αὐτῆς ἡ γυνὴ, καὶ ἀπῆλθεν εἰς τὴν πόλιν, καὶ λέγει τοῖς ἀνθρώποις,

29 Δεῦτε, ἴδετε ἄνθρωπον, ὃς εἶπέ μοι πάντα ὅσα ἐποίησα· μήτι οὗτός ἐστιν ὁ Χριστός;

30 Ἐξῆλθον οὖν ἐκ τῆς πόλεως, καὶ ἤρχοντο πρὸς αὐτόν.

31 ἘΝ δὲ τῷ μεταξὺ ἠρώτων αὐτὸν οἱ μαθηταὶ, λέγοντες, Ῥαββὶ, φάγε.

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offered sacrifices on Mount Gerizim, whence the Samaritans pretended that it was more holy ground than Jerusalem.

21. The time is coming when there will be no particular place appointed for the worship of God, because it is to be spread over the whole world.

22. The Samaritans received only the Pentateuch; hence they knew not God as He had more fully revealed himself by the prophets. They, however, plainly expected the Messiah. See verse 25.—*σωτηρία*, *i. e.*, the Saviour.

23. *ἐν πνεύματι*, "in spirit," as opposed to carnal sacrifices: "in truth," as opposed to the external ceremonies in which the Jews delighted: in spirit and in truth, as accordant with the nature and attributes of God, who is a Spirit.

24. *προσκυνοῦντας αὐτὸν*. In the space of three verses there are three variations in the government of the verb *προσκυνεῖν*. Generally, in the New Testament, it is used with the *dative*; so, also, by the later Greek writers; while the earlier ones have the *accusative*. Dr. Bloomfield says, "it should seem that the *dative* is used with reference to the *πρός*, since verbs which govern an *accusative out* of composition, when *in* composition only direct the substantive to the *dative*." (See his note, *in loc.*)

25. *ὁ λεγόμενος Χριστός*, words of explanation inserted by the Evangelist.—*Μεσσίας*. See ch. i., 42.

26. *ἐγώ εἰμι, ὁ λαλῶν σοι*. In classical Greek, the name of the speaker would be added to *ἐγώ εἰμι*, or the name alone would be placed as an answer to the question. Our Lord thus explicitly declares himself, because there was little probability of the Samaritans making an ill use of the knowledge. *Conf.* ch. vi., 15.

27. *ἐπὶ τούτῳ*, *scil.* *χρόνῳ*. Same ellipsis in verse 31; or *ῥήματι* may be understood.—*ἐθαύμασαν*: many MSS. have *ἐθαύμαζον*. The disciples were surprised, because the Jewish rabbis treated females with great contempt as unworthy instruction in the laws.

29. *μήτι*, "is this the Christ?" better than the usual rendering, "is not this?" &c., which latter expresses the certainty of her own faith in the Messiah.—*ἴδετε* (*εἴδω*).

32 Ὁ δὲ εἶπεν αὐτοῖς, Ἐγὼ βρῶσιν ἔχω φαγεῖν, ἣν ὑμεῖς οὐκ οἴδατε.

33 Ἔλεγον οὖν οἱ μαθηταὶ πρὸς ἀλλήλους, Μήτις ἤνεγκεν αὐτῷ φαγεῖν;

34 Λέγει αὐτοῖς ὁ Ἰησοῦς, Ἐμὸν βρῶμά ἐστιν, ἵνα ποιῶ τὸ θέλημα τοῦ πέμψαντός με, καὶ τελειώσω αὐτοῦ τὸ ἔργον.

35 Οὐχ ὑμεῖς λέγετε ὅτι ἔτι τετράμηνόν ἐστι, καὶ ὁ θερισμὸς ἔρχεται; ἰδοὺ, λέγω ὑμῖν, ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν, καὶ θεάσασθε τὰς χώρας, ὅτι λευκαί εἰσι πρὸς θερισμὸν ἤδη.

36 Καὶ ὁ θερίζων μισθὸν λαμβάνει, καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον· ἵνα καὶ ὁ σπείρων ὁμοῦ χαίρῃ καὶ ὁ θερίζων.

37 Ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ὁ ἀληθινὸς, ὅτι ἄλλος ἐστὶν ὁ σπείρων, καὶ ἄλλος ὁ θερίζων.

38 Ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν ὃ οὐχ ὑμεῖς κεκοπιάκατε· ἄλλοι κεκοπιάκασι, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε.

39 Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν εἰς αὐτὸν τῶν Σαμαρειτῶν, διὰ τὸν λόγον τῆς γυναικὸς μαρτυρούσης, Ὅτι εἶπέ μοι πάντα ὅσα ἐποίησα.

40 Ὡς οὖν ἦλθον πρὸς αὐτὸν οἱ Σαμαρεῖται, ἠρώτων αὐτὸν μεῖναι παρ' αὐτοῖς· καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας.

41 Καὶ πολλῷ πλείους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ,

42 τῇ τε γυναικὶ ἔλεγον, Ὅτι οὐκέτι διὰ τὴν σὴν λαλιὰν πιστεύομεν· αὐτοὶ γὰρ ἀκηκόαμεν, καὶ οἴδαμεν ὅτι οὗτός ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου, ὁ Χριστός.

43 ΜΕΤΑ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν, καὶ ἀπῆλθεν εἰς τὴν Γαλιλαίαν.

44 Αὐτὸς γὰρ ὁ Ἰησοῦς ἐμαρτύρησεν, ὅτι προφήτης ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει.

45 Ὅτε οὖν ἦλθεν εἰς τὴν Γαλιλαίαν, ἐδέξαντο αὐτὸν οἱ Γαλιλαῖοι, πάντα ἑωρακότες ἃ ἐποίησεν ἐν Ἱεροσολύμοις ἐν τῇ ἑορτῇ· καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν ἑορτήν.

46 ἮΛΘΕΝ οὖν ὁ Ἰησοῦς πάλιν εἰς τὴν Κανᾶ τῆς Γαλιλαίας, ὅπου ἐποίησε τὸ ὕδωρ οἶνον. καὶ

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34. *ἐμὸν βρῶμά.* The Hebrews apply *βρῶσις* to "food for the mind," as the Latins, *pastus animorum.* See Ps. xix., 10. The same figure is used in ch. vi., 27.

35. The best opinion seems to be that which regards these words as spoken four months before the Passover: the time would hence be about the beginning of December. Whitby and others think the words merely proverbial; but there is no proof of such a proverb having been in use.—*ἐπάρατε τοὺς ὀφθαλμοὺς*, pointing to the Samaritans who were approaching. The prophets, John the Baptist and our Saviour, had sown the seeds, and they, the apostles, were now about to reap the fruits in an abundant harvest.—*ἐπάρατε*, from *ἐπαίρω*.—*χώρας.* The sense of *cultivated fields*, as here, is unusual.

37. *ἐν—τούτῳ, scil. πράγματι*, "in this case or instance."—*λόγος*, "saying or proverb."

38. *κεκοπιάκατε*, "labored for, worked out." The verb *κοπιᾶν* is used in reference to severe toil and labor.

42. *σωτὴρ τοῦ κόσμου*, "Saviour of the world," *i. e.*, of all men, and no of the Jews only.

44. *γὰρ*, "for Jesus himself ha testified," &c. See Matt., xiii., 57 Others render *γὰρ* "although," an the aorist in its usual sense.—*ἰδί πατρίδι, i. e.*, Nazareth. He avoide Nazareth in this visit, but afterwar went to it. Luke, iv., 16.

45. *ἐδέξαντο*, "received him favo ably."—*ἑωρακότες* (*ὁράω*).

ἦν τις βασιλικὸς, οὗ ὁ υἱὸς ἠσθέ-νει ἐν Καπερναούμ.

47 Οὗτος ἀκούσας ὅτι Ἰησοῦς ἥκει ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν, ἀπῆλθε πρὸς αὐτὸν, καὶ ἠρώτα αὐτὸν ἵνα καταβῇ καὶ ἰάσηται αὐτοῦ τὸν υἱόν· ἤμελλε γὰρ ἀποθνήσκειν.

48 Εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτὸν, Ἐὰν μὴ σημεῖα καὶ τέρατα ἴδητε, οὐ μὴ πιστεύσητε.

49 Λέγει πρὸς αὐτὸν ὁ βασιλικὸς, Κύριε, κατάβηθι πρὶν ἀποθανεῖν τὸ παιδίον μου.

50 Λέγει αὐτῷ ὁ Ἰησοῦς, Πορεύου· ὁ υἱός σου ζῇ. Καὶ ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ ᾧ εἶπεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐπορεύετο.

51 Ἤδη δὲ αὐτοῦ καταβαίνοντος, οἱ δοῦλοι αὐτοῦ ἀπήντησαν αὐτῷ, καὶ ἀπήγγειλαν λέγοντες, Ὅτι ὁ παῖς σου ζῇ.

52 Ἐπύθετο οὖν παρ' αὐτῶν τὴν ὥραν ἐν ᾗ κομψότερον ἔσχε· καὶ εἶπον αὐτῷ, Ὅτι χθὲς ὥραν ἑβδόμην ἀφῆκεν αὐτὸν ὁ πυρετός.

53 Ἔγνω οὖν ὁ πατὴρ, ὅτι ἐν ἐκείνῃ τῇ ὥρᾳ, ἐν ᾗ εἶπεν αὐτῷ ὁ Ἰησοῦς, Ὅτι ὁ υἱός σου ζῇ· Καὶ ἐπίστευσεν αὐτὸς καὶ ἡ οἰκία αὐτοῦ ὅλη.

54 Τοῦτο πάλιν δεύτερον σημεῖον ἐποίησεν ὁ Ἰησοῦς, ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν.

## ΚΕΦ. ε΄. 5.

1 ΜΕΤΑ ταῦτα ἦν ἑορτὴ τῶν Ἰουδαίων, καὶ ἀνέβη ὁ Ἰησοῦς εἰς Ἱεροσόλυμα.

2 Ἔστι δὲ ἐν τοῖς Ἱεροσολύ-

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46. τις βασιλικὸς, "a certain officer of the court," probably of Herod Antipas, tetrarch of Galilee. Possibly it might have been Chuza, Herod's steward (Luke, viii., 3).

47. ἀκούσας. Capernaum was about twenty-five miles from Cana.

48. σημεῖα. This was in contrast to the ready faith of the Samaritans.

50. πορεύου, *scil.* εἰς εἰρήνην, as in Luke, vii., 50.—ζῇ, "lives," in the sense of "is convalescent, or is well."—ᾧ, by attraction, for ὅν, a common idiom.

52. ἐπύθετο, 2*d aor.* of πυνθάνομαι.—κομψότερον ἔσχε, *scil.* ἑαυτόν. The Greeks oppose κομψῶς ἔχειν, "to be well," and κακῶς ἔχειν, "to be ill," to each other. So Cicero, *Epist. ad Fam.*, xvi., 15, *bellè habere*, "to be well."—ἀφῆκεν, according to Bloomfield, implies the *suddenness* of the cure.

54. "This was the second miracle wrought by our Lord in Cana, he having both times returned out of Judea into Galilee." Our Lord had worked many other miracles. See ch. iii., 2; iv., 45.

Chap. V., ver. 1. ἑορτή. Commentators are divided in opinion respecting the feast here meant. From the absence of the *article*, some suppose it to be the feast of *Purim*, others of *Pentecost*, &c. The best opinion seems to be that which regards it as the feast of the *Passover*, which, if allowed, makes four passovers in our Saviour's ministry, and its continuance about three years and a half. Consult Bishop Middleton *on the Art.* for the absence of the article here.

2. ἔστι. It is argued, from the *present* tense being here used, that this Gospel was written *before* the destruction of Jerusalem; but consult *Introduction* to Gospel according to St. John. See, also, Horne's *Introduction*, vol. iv., p. 288. This κολυμβήθρα, with its στοαὶ, might have been spared amid the general ruin and desolation.—προβατικῇ, *scil.* πύλῃ. See Nehem. iii., 1, 32; xii., 39. The English version, which understands ἀγορᾷ, is unsupported by authority, it not appearing that there was any such place as a *sheep-market* in Jerusalem.—κολυμβήθρα, "bathing-pool, or bath."—Ἑβραϊστὶ, *i. e.*, the *Syro-Chaldaic*, or vernacular tongue, at this time in use among the Jews.—Βηθεσδὰ (חִסְדָּא

*μοις ἐπὶ τῇ προβατικῇ κολυμβήθρα, ἡ ἐπιλεγομένη* Ἑβραϊστὶ Βηθεσδὰ, *πέντε στοὰς ἔχουσα.*

3 Ἐν *ταύταις κατέκειτο πλῆθος πολὺ τῶν ἀσθενούντων, τυφλῶν, χωλῶν, ξηρῶν, ἐκδεχομένων τὴν τοῦ ὕδατος κίνησιν.*

4 Ἄγγελος *γὰρ κατὰ καιρὸν κατέβαινεν ἐν τῇ κολυμβήθρᾳ, καὶ ἐτάρασσε τὸ ὕδωρ· ὁ οὖν πρῶτος ἐμβὰς μετὰ τὴν ταραχὴν τοῦ ὕδατος ὑγιὴς ἐγίνετο, ᾧ δήποτε κατείχετο νοσήματι.*

5 Ἦν *δέ τις ἄνθρωπος ἐκεῖ τριάκοντα ὀκτὼ ἔτη ἔχων ἐν τῇ ἀσθενείᾳ.*

6 Τοῦτον *ἰδὼν ὁ* Ἰησοῦς *κατακείμενον, καὶ γνοὺς ὅτι πολὺν ἤδη χρόνον ἔχει, λέγει αὐτῷ,* Θέλεις *ὑγιὴς γενέσθαι;*

7 Ἀπεκρίθη *αὐτῷ ὁ ἀσθενῶν,* Κύριε, *ἄνθρωπον οὐκ ἔχω, ἵνα ὅταν ταραχθῇ τὸ ὕδωρ, βάλλῃ με εἰς τὴν κολυμβήθραν· ἐν ᾧ δὲ ἔρχομαι ἐγὼ, ἄλλος πρὸ ἐμοῦ καταβαίνει.*

8 Λέγει *αὐτῷ ὁ* Ἰησοῦς, Ἔγειραι, *ἆρον τὸν κράββατόν σου, καὶ περιπάτει.*

9 Καὶ *εὐθέως ἐγένετο ὑγιὴς ὁ ἄνθρωπος, καὶ ἦρε τὸν κράββατον αὐτοῦ, καὶ περιεπάτει. ἦν δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ.*

10 Ἔλεγον *οὖν οἱ* Ἰουδαῖοι *τῷ τεθεραπευμένῳ,* Σάββατόν *ἐστιν· οὐκ ἔξεστί σοι ἆραι τὸν κράββατον.*

11 Ἀπεκρίθη *αὐτοῖς,* Ὁ *ποιήσας με ὑγιῆ, ἐκεῖνός μοι εἶπεν,* Ἆρον *τὸν κράββατόν σου, καὶ περιπάτει.*

12 Ἠρώτησαν *οὖν αὐτὸν,* Τίς *ἐστιν ὁ ἄνθρωπος ὁ εἰπών σοι,* Ἆρον *τὸν κράββατόν σου, καὶ περιπάτει;*

13 Ὁ *δὲ ἰαθεὶς οὐκ ᾔδει τίς ἐστιν· ὁ γὰρ* Ἰησοῦς *ἐξένευσεν, ὄχλου ὄντος ἐν τῷ τόπῳ.*

14 Μετὰ *ταῦτα εὑρίσκει αὐτὸν ὁ* Ἰησοῦς *ἐν τῷ ἱερῷ, καὶ εἶπεν αὐτῷ,* Ἴδε *ὑγιὴς γέγονας· μηκέτι ἁμάρτανε, ἵνα μὴ χεῖρόν τί σοι γένηται.*

15 Ἀπῆλθεν *ὁ ἄνθρωπος, καὶ ἀνήγγειλε τοῖς* Ἰουδαίοις, *ὅτι*

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בֵּית, "house of compassion").—*στοὰς.* These were probably rooms or covered porches at the edge of the pool, and divided by side walls from each other, for the accommodation of those who came to bathe therein.

4. The various and contradictory opinions of commentators as to the *cause* of the healing virtues of this *κολυμβήθρα* need not be recited, since it seems a straightforward, simple narrative of miraculous intervention on the part of God, whether continuing for a long or short period is not material. This verse is regarded by many as spurious.

6. *ἔχει*: repeat *ἐν τῇ ἀσθενείᾳ* from the last verse.

8. *κράββατον*, a small, mean *couch*, easily carried about, having, it would seem, only a skin, rug, or such like, for a covering. — *περιπάτει.* This would show the reality and completeness of the cure.

10. *οἱ Ἰουδαῖοι*, those who saw o met him carrying his bed.—*οὐκ ἔξεστι* See Exod., xx., 10; Nehem., xiii., 19 Jer., xvii., 21, 22. The Jews allowe no work or labor to be done on th Sabbath, especially such servile wor as this. *Comp.* note, Matt., xii., 8.

11. The Jews allowed that a proph et might infringe the strict law of th Sabbath. Hence the answer of th man: "He who healed me must hav been at least a prophet, and He sai to me," &c.

13. *ἐξένευσεν* (*ἐκνέω*, *enatare*), metaphor from swimming — glide through the multitude, which close like a stream of water. So *enatare* i used in Latin.

15. *ἀνήγγειλε.* His motives seer to have been good. He thought th

Ἰησοῦς ἐστιν ὁ ποιήσας αὐτὸν ὑγιῆ.

16 ΚΑΙ διὰ τοῦτο ἐδίωκον τὸν Ἰησοῦν οἱ Ἰουδαῖοι, καὶ ἐζήτουν αὐτὸν ἀποκτεῖναι, ὅτι ταῦτα ἐποίει ἐν σαββάτῳ.

17 Ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς, Ὁ πατήρ μου ἕως ἄρτι ἐργάζεται, κἀγὼ ἐργάζομαι.

18 Διὰ τοῦτο οὖν μᾶλλον ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι, ὅτι οὐ μόνον ἔλυε τὸ σάββατον, ἀλλὰ καὶ πατέρα ἴδιον ἔλεγε τὸν Θεὸν, ἴσον ἑαυτὸν ποιῶν τῷ Θεῷ.

19 Ἀπεκρίνατο οὖν ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ δύναται ὁ υἱὸς ποιεῖν ἀφ' ἑαυτοῦ οὐδὲν, ἐὰν μή τι βλέπῃ τὸν πατέρα ποιοῦντα· ἃ γὰρ ἂν ἐκεῖνος ποιῇ, ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ.

20 Ὁ γὰρ πατὴρ φιλεῖ τὸν υἱὸν, καὶ πάντα δείκνυσιν αὐτῷ ἃ αὐτὸς ποιεῖ· καὶ μείζονα τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζητε.

21 Ὥσπερ γὰρ ὁ πατὴρ ἐγείρει τοὺς νεκροὺς καὶ ζωοποιεῖ, οὕτω καὶ ὁ υἱὸς οὓς θέλει ζωοποιεῖ.

22 Οὐδὲ γὰρ ὁ πατὴρ κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν πᾶσαν δέδωκε τῷ υἱῷ·

23 ἵνα πάντες τιμῶσι τὸν υἱὸν, καθὼς τιμῶσι τὸν πατέρα. ὁ μὴ τιμῶν τὸν υἱὸν, οὐ τιμᾷ τὸν πατέρα τὸν πέμψαντα αὐτόν.

24 Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ὁ τὸν λόγον μου ἀκούων, καὶ πιστεύων τῷ πέμψαντί με, ἔχει ζωὴν αἰώνιον· καὶ εἰς κρίσιν οὐκ ἔρχεται, ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωήν.

25 Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ἔρχεται ὥρα καὶ νῦν ἐστιν, ὅτε

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the Jews in general would be glad to know the author of so signal and beneficial a miracle.

17. Dr. Doddridge is of opinion that our Lord was brought before the Sanhedrim. *Comp.* verse 33 with ch. i., 19.—ἐργάζεται. Though at the creation God rested on the seventh day and appointed it forever as a day of holy rest, yet He never ceased working by His providence on that or any other day. Therefore, says our Lord, *I* too, the Son of God, work on the Sabbath day when it pleases me, and whenever I choose to display mercy and loving kindness toward men.

18. πατέρα ἴδιον, "his *own* father," in a peculiar, nay, ineffable sense.—ἴσον. It is plain from this that the Jews understood our Lord to claim *Divinity*.

19. The Messiah always represents himself as *sent*, as *acting under the authority* of the Father, as *in subjection* to the Father's will, &c. Of course this does not prevent his being equal with the Father, as God the Son, the second Person in the blessed Trinity.

21. Raising the dead was a special act of divine power. Our Saviour declares that by his own power and authority he raises up whom he will. Allusion may also be intended to the awakening from spiritual death.

22. γὰρ connects with θέλει, verse 21. The Son animates whom he will and gives them eternal life, for the Father hath given the administration of all judgment into the hands of the Son.—δέδωκε (δίδωμι).

24. ἀμὴν, ἀμὴν. See note, Matt., v., 18. The repetition of this word shows how important was the announcement about to be made.—ἔχει, "hath," is already entitled to and partly entered into the possession of, &c.—μεταβέβηκεν (μεταβαίνω).

25. νῦν ἐστιν, "is now just at hand."—νεκροὶ, "the dead," literally, as Lazarus (Jno., xi., 14), Jairus's daughter (Mark, v., 35), the widow's son (Luke, vii., 11); or "the dead" in trespasses and sins, who shall attain life through our Lord's preaching. The two senses may well be combined.—ζήσονται (ζάω).

*οἱ νεκροὶ ἀκούσονται τῆς φωνῆς τοῦ υἱοῦ* Θεοῦ, *καὶ οἱ ἀκούσαντες ζήσονται.*

26 *Ὥσπερ γὰρ ὁ πατὴρ ἔχει ζωὴν ἐν ἑαυτῷ, οὕτως ἔδωκε καὶ τῷ υἱῷ ζωὴν ἔχειν ἐν ἑαυτῷ·*

27 *καὶ ἐξουσίαν ἔδωκεν αὐτῷ καὶ κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστί.*

28 Μὴ *θαυμάζετε τοῦτο· ὅτι ἔρχεται ὥρα, ἐν ᾗ πάντες οἱ ἐν τοῖς μνημείοις ἀκούσονται τῆς φωνῆς αὐτοῦ,*

29 *καὶ ἐκπορεύσονται, οἱ τὰ ἀγαθὰ ποιήσαντες, εἰς ἀνάστασιν ζωῆς· οἱ δὲ τὰ φαῦλα πράξαντες, εἰς ἀνάστασιν κρίσεως.*

30 Οὐ *δύναμαι ἐγὼ ποιεῖν ἀπ' ἐμαυτοῦ οὐδέν. καθὼς ἀκούω, κρίνω· καὶ ἡ κρίσις ἡ ἐμὴ δικαία ἐστίν· ὅτι οὐ ζητῶ τὸ θελημα τὸ ἐμὸν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με πατρός.*

31 Ἐὰν *ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ, ἡ μαρτυρία μου οὐκ ἔστιν ἀληθής.*

32 Ἄλλος *ἐστὶν ὁ μαρτυρῶν περὶ ἐμοῦ, καὶ οἶδα ὅτι ἀληθής ἐστιν ἡ μαρτυρία ἣν μαρτυρεῖ περὶ ἐμοῦ.*

33 ὙΜΕΙΣ *ἀπεστάλκατε πρὸς* Ἰωάννην, *καὶ μεμαρτύρηκε τῇ ἀληθείᾳ·*

34 *ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν μαρτυρίαν λαμβάνω, ἀλλὰ ταῦτα λέγω ἵνα ὑμεῖς σωθῆτε.*

35 Ἐ*κεῖνος ἦν ὁ λύχνος ὁ καιόμενος καὶ φαίνων, ὑμεῖς δὲ ἠθελήσατε ἀγαλλιασθῆναι πρὸς ὥραν ἐν τῷ φωτὶ αὐτοῦ.*

36 Ἐ*γὼ δὲ ἔχω τὴν μαρτυρίαν μείζω τοῦ* Ἰ*ωάννου· τὰ γὰρ ἔργα ἃ ἔδωκέ μοι ὁ πατὴρ ἵνα τελειώσω αὐτὰ, αὐτὰ τὰ ἔργα ἃ ἐγὼ ποιῶ, μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ πατήρ με ἀπέσταλκε·*

37 Καὶ *ὁ πέμψας με πατὴρ, αὐτὸς μεμαρτύρηκε περὶ ἐμοῦ.*

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26. *ζωὴν* seems here to refer to the power of restoring eternal life to man, which was lost by the sin of Adam.

27. *καὶ* before *κρίσιν* is emphatic, "even" to execute judgment.—*ὅτι*, "because he is the Son of Man," *i. e.*, the Messiah, a part of whose office was to judge the world. *Comp.* note, Matt., viii., 19.

28. Referring to the general resurrection at the last day.

29. *ζωῆς—κρίσεως*, as opposed to each other, mean "life eternal," "condemnation and death eternal." On *ἀνάστασιν*, see Matt., xxii., 23, *et seqq.*

30. *οὐ δύναμαι.* See note, verse 19.—*ἀκούω*, that is, according to facts, as a just judge.—*τὸ ἐμὸν*, not my own will, as in any wise distinct or separate from that of the Father.

31. *Comp.* ch. viii., 14, which seems at variance with the statement here made. Our Lord here means that, since they regarded him as a mere man, they would not receive his testimony of himself as true, though, in fact (ch. viii., 14), it is true. *Conf.* Bloomfield, *in loc.*, who renders, "if I were to bear witness of myself (only), my witness would not be valid." There is an ellipsis of *μόνος*, and *ἀληθής* is for *πιστός*.

32. *ἄλλος*, *i. e.*, God. See verse 36. Others say John the Baptist is meant.—*οἶδα*, 2*d perf.* of *εἴδω*.

33. *ἀπεστάλκατε* (*ἀποστέλλω*). See note, ch. i., 19.

34. "I need not, I am not anxious to receive human testimony."

35. *ὁ λύχνος*, "*the* burning and shining light." There seems to be allusion to the titles, such as "the candle of the law," &c., which were given by the Jews to the more learned rabbis.—*ἠθελήσατε*, "it gave you pleasure."—*πρὸς ὥραν*, "a while," only a short time. *Conf.* 2 Cor., vii., 8; Gal., ii., 5, &c.

36. *ἔργα*, principally the miracles though it includes every thing else which the Messiah did and taught. The repetitions in the verse add force and solemnity to our Lord's declaration.

οὔτε φωνὴν αὐτοῦ ἀκηκόατε πώποτε, οὔτε εἶδος αὐτοῦ ἑωράκατε.

38 Καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε μένοντα ἐν ὑμῖν, ὅτι ὃν ἀπέστειλεν ἐκεῖνος, τούτῳ ὑμεῖς οὐ πιστεύετε.

39 Ἐρευνᾶτε τὰς γραφὰς, ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ζωὴν αἰώνιον ἔχειν, καὶ ἐκεῖναί εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ·

40 καὶ οὐ θέλετε ἐλθεῖν πρός με, ἵνα ζωὴν ἔχητε.

41 Δόξαν παρὰ ἀνθρώπων οὐ λαμβάνω·

42 ἀλλ' ἔγνωκα ὑμᾶς, ὅτι τὴν ἀγάπην τοῦ Θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς.

43 Ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι τοῦ πατρός μου, καὶ οὐ λαμβάνετέ με· ἐὰν ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τῷ ἰδίῳ, ἐκεῖνον λήψεσθε.

44 Πῶς δύνασθε ὑμεῖς πιστεῦσαι, δόξαν παρὰ ἀλλήλων λαμβάνοντες, καὶ τὴν δόξαν τὴν παρὰ τοῦ μόνου Θεοῦ οὐ ζητεῖτε;

45 Μὴ δοκεῖτε ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς τὸν πατέρα· ἔστιν ὁ κατηγορῶν ὑμῶν, Μωσῆς, εἰς ὃν ὑμεῖς ἠλπίκατε.

46 Εἰ γὰρ ἐπιστεύετε Μωσῇ, ἐπιστεύετε ἂν ἐμοί· περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν.

47 Εἰ δὲ τοῖς ἐκείνου γράμμασιν οὐ πιστεύετε, πῶς τοῖς ἐμοῖς ῥήμασι πιστεύσετε;

## ΚΕΦ. ϛ'. 6.

1 ΜΕΤΑ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς θαλάσσης τῆς Γαλιλαίας τῆς Τιβεριάδος·

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37. οὔτε φωνὴν. *Although* seems to be necessary to connect these words with what goes before. Campbell reads interrogatively this and the following clause. Very possibly there may be allusion to the circumstances connected with our Lord's baptism.

38. τὸν λόγον, *i. e.*, the Scriptures, in which were plain declarations respecting the Messiah.—μένοντα, "really, cordially abiding in you."

39. ἐρευνᾶτε, either *indicat.* or *imperat.* The former gives the clearer sense: "Ye search diligently (*scrutamini*), because ye think, and rightly, too," &c. The Jews were accustomed to study the Scriptures, but unhappily they spent their labor on trifles, and were too full of prejudice to profit as they ought by searching into God's holy word. — τὰς γραφὰς, *i. e.*, the Scriptures of the Old Testament.

40. καὶ, "nevertheless."—θέλετε is emphatic. *Conf.* ch. viii., 17. They had not the *will* or *disposition* to come to Him who alone could enlighten their minds.

42. ἔγνωκα, *perf.* in a *present* sense.

43. ἄλλος. "Since the advent of Christ, there have appeared among the Jews sixty-four false Messiahs, by whom they have suffered themselves to be deceived. Josephus informs us how very much these false Messiahs aimed to flatter the perverse inclinations of the Jews." (Tholuck, Comment., *in loc.*) See Matt., xxiv., 5, 24.—λήψεσθε (λαμβάνω).

45. Some read interrogatively.—ἠλπίκατε (ἐλπίζω), have hoped and still do hope for salvation.

46. περὶ ἐμοῦ—ἔγραψεν. See Gen., iii., 15; xxii., 18; xlix., 10. Deut., xviii., 15. *Conf.* Acts, iii., 22; vii., 37, &c.

47. Our Lord shows that they had no true love to God (verse 42) nor faith in Moses, because they did not believe in Him whom God sent and of whom Moses wrote.

Chap. VI. On verses 1–14, see Matt., xiv., 13–21, and notes. *Comp.*, also, Luke, ix., 10; Mark, vi., 30, &c. Many events happened between the time at which the discourse in the last chapter was delivered and that spoken of here.

1. θαλάσσης. See note, Matt., iv. 18.—Τιβεριάδος, a city on the south-

2 καὶ ἠκολούθει αὐτῷ ὄχλος πολὺς, ὅτι ἑώρων αὐτοῦ τὰ σημεῖα ἃ ἐποίει ἐπὶ τῶν ἀσθενούντων.

3 Ἀνῆλθε δὲ εἰς τὸ ὄρος ὁ Ἰησοῦς, καὶ ἐκεῖ ἐκάθητο μετὰ τῶν μαθητῶν αὐτοῦ.

4 Ἦν δὲ ἐγγὺς τὸ πάσχα ἡ ἑορτὴ τῶν Ἰουδαίων.

5 Ἐπάρας οὖν ὁ Ἰησοῦς τοὺς ὀφθαλμοὺς, καὶ θεασάμενος ὅτι πολὺς ὄχλος ἔρχεται πρὸς αὐτὸν, λέγει πρὸς τὸν Φίλιππον, Πόθεν ἀγοράσομεν ἄρτους, ἵνα φάγωσιν οὗτοι;

6 Τοῦτο δὲ ἔλεγε πειράζων αὐτόν· αὐτὸς γὰρ ᾔδει τί ἔμελλε ποιεῖν.

7 Ἀπεκρίθη αὐτῷ Φίλιππος, Διακοσίων δηναρίων ἄρτοι οὐκ ἀρκοῦσιν αὐτοῖς, ἵνα ἕκαστος αὐτῶν βραχύ τι λάβῃ.

8 Λέγει αὐτῷ εἷς ἐκ τῶν μαθητῶν αὐτοῦ, Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου,

9 Ἔστι παιδάριον ἓν ὧδε, ὃ ἔχει πέντε ἄρτους κριθίνους καὶ δύο ὀψάρια· ἀλλὰ ταῦτα τί ἐστιν εἰς τοσούτους;

10 Εἶπε δὲ ὁ Ἰησοῦς, Ποιήσατε τοὺς ἀνθρώπους ἀναπεσεῖν· ἦν δὲ χόρτος πολὺς ἐν τῷ τόπῳ. ἀνέπεσον οὖν οἱ ἄνδρες τὸν ἀριθμὸν ὡσεὶ πεντακισχίλιοι.

11 Ἔλαβε δὲ τοὺς ἄρτους ὁ Ἰησοῦς, καὶ εὐχαριστήσας διέδωκε τοῖς μαθηταῖς, οἱ δὲ μαθηταὶ τοῖς ἀνακειμένοις· ὁμοίως καὶ ἐκ τῶν ὀψαρίων ὅσον ἤθελον.

12 Ὡς δὲ ἐνεπλήσθησαν, λέγει τοῖς μαθηταῖς αὐτοῦ, Συναγάγετε τὰ περισσεύσαντα κλάσματα, ἵνα μή τι ἀπόληται.

13 Συνήγαγον οὖν, καὶ ἐγέμισαν δώδεκα κοφίνους κλασμάτων ἐκ τῶν πέντε ἄρτων τῶν κριθίνων, ἃ ἐπερίσσευσε τοῖς βεβρωκόσιν.

14 Οἱ οὖν ἄνθρωποι ἰδόντες ὃ ἐποίησε σημεῖον ὁ Ἰησοῦς, ἔλεγον, Ὅτι οὗτός ἐστιν ἀληθῶς ὁ προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον.

15 Ἰησοῦς οὖν γνοὺς ὅτι μέλλουσιν ἔρχεσθαι καὶ ἁρπάζειν αὐτὸν, ἵνα ποιήσωσιν αὐτὸν βασιλέα, ἀνεχώρησε πάλιν εἰς τὸ ὄρος αὐτὸς μόνος.

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western shore of the lake, about an hour's distance from the place where the Jordan flows out. It was built by Herod Antipas, and named after the emperor. Subsequently it became a famous seat of Jewish schools and learning.

2. *ἑώρων*, *Attic imperf.* of *ὁράω*.

4. *τὸ πάσχα.* See note, Matt., xxvi., 2. According to the view adopted, ch. v., 1, this was the *third* Passover in our Lord's ministry.

6. *πειράζων*, for the purpose of trying what effect his miracles had produced upon his disciples.

7. *δηναρίων.* See note, Matt., xviii., 28.—*λάβῃ* (*λαμβάνω*).

9. *ἓν* with *παιδάριον* is equivalent to the indefinite article.—*κριθίνους*, barley loaves, an inferior kind of food. —*ὀψάρια*, *dimin.* from *ὄψον*, Latin *opsonium*, any thing cooked and eaten with bread, especially *fish*. Hence, in the New Testament, *ὀψάριον* means "a fish." The other Evangelists have *ἰχθύας*. See Matt., xiv., 17, &c.

10. *ἀναπεσεῖν.* This verb and *ἀνακλίνεσθαι* signify to *lie down*, to *recline* at table. See note, Matt., viii., 11.

11. *διέδωκε*, distributed by passing from hand to hand.

13. *συνήγαγον* (*συνάγω*).—*κοφίνους.* See note, Matt., xiv., 20.

14. *ὁ προφήτης ὁ ἐρχόμενος*, a title of the Messiah's from Deut., xviii., 15.

15. *βασιλέα.* The Jews were bent upon having a leader who should enable them to throw off the Roman yoke; but our Lord, whose kingdom was not of this world, utterly refused to take part in any designs or plans against the government.

16 ʼΩΣ δὲ ὀψία ἐγένετο, κατέβησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν,

17 καὶ ἐμβάντες εἰς τὸ πλοῖον, ἤρχοντο πέραν τῆς θαλάσσης εἰς Καπερναούμ. καὶ σκοτία ἤδη ἐγεγόνει, καὶ οὐκ ἐληλύθει πρὸς αὐτοὺς ὁ Ἰησοῦς,

18 ἥ τε θάλασσα ἀνέμου μεγάλου πνέοντος διηγείρετο.

19 Ἐληλακότες οὖν ὡς σταδίους εἰκοσιπέντε ἢ τριάκοντα, θεωροῦσι τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης, καὶ ἐγγὺς τοῦ πλοίου γινόμενον· καὶ ἐφοβήθησαν.

20 Ὁ δὲ λέγει αὐτοῖς, Ἐγώ εἰμι· μὴ φοβεῖσθε.

21 Ἤθελον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον, καὶ εὐθέως τὸ πλοῖον ἐγένετο ἐπὶ τῆς γῆς εἰς ἣν ὑπῆγον.

22 ΤΗ ἐπαύριον ὁ ὄχλος ὁ ἑστηκὼς πέραν τῆς θαλάσσης, ἰδὼν ὅτι πλοιάριον ἄλλο οὐκ ἦν ἐκεῖ εἰ μὴ ἓν ἐκεῖνο εἰς ὃ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ, καὶ ὅτι οὐ συνεισῆλθε τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοιάριον, ἀλλὰ μόνοι οἱ μαθηταὶ αὐτοῦ ἀπῆλθον,

23 (ἄλλα δὲ ἦλθε πλοιάρια ἐκ Τιβεριάδος ἐγγὺς τοῦ τόπου ὅπου ἔφαγον τὸν ἄρτον, εὐχαριστήσαντος τοῦ Κυρίου·)

24 ὅτε οὖν εἶδεν ὁ ὄχλος ὅτι Ἰησοῦς οὐκ ἔστιν ἐκεῖ οὐδὲ οἱ μαθηταὶ αὐτοῦ, ἐνέβησαν καὶ αὐτοὶ εἰς τὰ πλοῖα, καὶ ἦλθον εἰς Καπερναοὺμ, ζητοῦντες τὸν Ἰησοῦν.

25 Καὶ εὑρόντες αὐτὸν πέραν τῆς θαλάσσης, εἶπον αὐτῷ, Ῥαββὶ, πότε ὧδε γέγονας;

26 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν, Ἀμὴν, ἀμὴν λέγω ὑμῖν, ζητεῖτέ με, οὐχ ὅτι εἴδετε σημεῖα, ἀλλ' ὅτι ἐφάγετε ἐκ τῶν ἄρτων καὶ ἐχορτάσθητε.

27 Ἐργάζεσθε μὴ τὴν βρῶσιν τὴν ἀπολλυμένην, ἀλλὰ τὴν βρῶσιν τὴν μένουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ υἱὸς τοῦ ἀνθρώπου ὑμῖν δώσει· τοῦτον γὰρ ὁ πατὴρ ἐσφράγισεν ὁ Θεός.

28 Εἶπον οὖν πρὸς αὐτὸν, Τί ποιοῦμεν, ἵνα ἐργαζώμεθα τὰ ἔργα τοῦ Θεοῦ.

29 Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶ-

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16. *ὀψία.* See note, Matt., viii., 16. Here the latter part of the evening is meant, the *ὀψία δευτέρα*, from six to nine o'clock.

16–20. See notes, Matt., xiv., 22–33; Mark, vi., 46–51.

17. *θαλάσσης.* See Matt., iv., 18.

19. *ἐληλακότες*, *perf. part.* of *ἐλαύνω.*—*σταδίους*, a stadium was a measure of length nearly equal to the eighth part of a mile. The lake is about forty-five stadia broad in this place.

20. *ἐγώ εἰμι.* See note, ch. iv., 26.

21. *ἤθελον λαβεῖν*, equivalent to *ἑκόντες ἔλαβον*, "they willingly received."—*ὑπῆγον* (*ὑπάγω*).

22. *ὄχλος.* These were the multitudes which had been fed on the north-eastern side of the lake, and some of them had probably not yet returned to their homes.—*πέραν*, that is, on the Bethsaida side of the lake. As no other boat except that in which the disciples were had left Bethsaida, the people supposed that Jesus might have departed by a vessel from Tiberias, and therefore followed him.

23. This verse is parenthetical.

25. They found him in the synagogue in Capernaum (verse 59).

27. *ἐργάζεσθε μὴ*, that is, labor not for the things of this life as the principal thing. *Conf.* Matt., vi., 28, 31; ix., 13; x., 28, &c.—*βρῶσιν.* See note, ch. iv., 34.—*ἐσφράγισεν*, "sealed," that is, authorized, commissioned, attested, &c.

28. *ἔργα τοῦ Θεοῦ*, "works acceptable or pleasing to God."

29. Faith in Christ is the most acceptable offering and service which man can render

*πεν αὐτοῖς, Τοῦτό ἐστι τὸ ἔργον τοῦ Θεοῦ, ἵνα πιστεύσητε εἰς ὃν ἀπέστειλεν ἐκεῖνος.*

30 *Εἶπον οὖν αὐτῷ, Τί οὖν ποιεῖς σὺ σημεῖον, ἵνα ἴδωμεν καὶ πιστεύσωμέν σοι; τί ἐργάζῃ;*

31 *Οἱ πατέρες ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ, καθώς ἐστι γεγραμμένον, Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν.*

32 *Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν, ἀμὴν λέγω ὑμῖν, Οὐ Μωσῆς δέδωκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ· ἀλλ' ὁ πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν.*

33 *Ὁ γὰρ ἄρτος τοῦ Θεοῦ ἐστὶν ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ, καὶ ζωὴν διδοὺς τῷ κόσμῳ.*

34 *Εἶπον οὖν πρὸς αὐτὸν, Κύριε, πάντοτε δὸς ἡμῖν τὸν ἄρτον τοῦτον.*

35 *Εἶπε δὲ αὐτοῖς ὁ Ἰησοῦς, Ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος πρός με, οὐ μὴ πεινάσῃ· καὶ ὁ πιστεύων εἰς ἐμὲ, οὐ μὴ διψήσῃ πώποτε.*

36 *Ἀλλ' εἶπον ὑμῖν, ὅτι καὶ ἑωράκατέ με καὶ οὐ πιστεύετε.*

37 *Πᾶν ὃ δίδωσί μοι ὁ πατὴρ, πρὸς ἐμὲ ἥξει· καὶ τὸν ἐρχόμενον πρός με οὐ μὴ ἐκβάλω ἔξω·*

38 *ὅτι καταβέβηκα ἐκ τοῦ οὐρανοῦ, οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμὸν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με.*

39 *Τοῦτο δέ ἐστι τὸ θέλημα τοῦ πέμψαντός με πατρὸς, ἵνα*

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30. *οὖν*, "well, then, since you require us to believe in you as God's embassador, what sign," &c.

31. *τὸ μάννα*, "the manna," *i. e.*, the miraculous food of the Israelites in the desert. See Exod., xvi., 4, 14; Numb., xi., 7, &c. The quotation is from Ps. lxviii., 24. The manna found at the present day in the East is a sweet resin like honey, which exudes in summer chiefly from the leaves of the tamarisk, or tarfa. The quantity, however, is trifling. The Jews now demand of the Saviour to do a miracle like that which lasted for forty years, and served to feed hundreds of thousands.

32. The bread which Moses gave to them was only typical of the *true Bread*, even our Lord Jesus Christ, who came down from heaven that He might be the Life (*ζωή*) of the world. Among the Jews, it was not uncommon to regard the manna as symbolical of the word of God. Philo calls the manna "the symbol of the most ancient of the divine manifestations which exist." He also speaks of "heavenly wisdom" as "the *ἄρτος*, the bread of God." Eating and drinking is a common metaphor in the East for participating in the benefits of any offered good. *Conf.* Prov., ix., 5, 6; Is., lv., 2, 3; Ecclus., xxiv., 21 &c.

34. We may suppose some of the better disposed made this request.

35. "Coming to Christ" and "believing in Him" are equivalent in meaning.

36. *εἶπον*, alluding probably to what is implied in verse 26.—*ἑωράκετέ με*, "ye have even seen me, and yet do not believe."—*ἑωράκετε* (*ὁράω*).

37. *πᾶν ὃ*, for *πᾶς ὃν*, *i. e.*, "every one."—*δίδωσί μοι*. Who are these? those chosen by an absolute decree? as Calvinists say; or others? It is foreign to the purpose of these notes to enter into theological discussions; suffice it to say, that those whom God *gives* (*δίδωσι*) to Christ are those *drawn* to him (verse 44) and *taught of God* (verse 46); that is to say, God gives his grace freely to all men who have heard of the Saviour; He draws them by the powerful suasions and influence of the Holy Ghost; and by grace added to grace, when duly improved, He enlightens, purifies, and strengthens their souls; but He does not *force* them to believe and be saved; they may reject his offered mercy, and, trampling under foot his grace, may perish in their iniquity.

39. *ἵνα πᾶν, κ. τ. λ.* A similar construction occurs ch. xvii., 2. Here it means, *ἵνα ἐκ πάντων, οὓς δέδωκέ μοι, μὴ ἀπολέσω.*

πᾶν ὃ δέδωκέ μοι, μὴ ἀπολέσω ἐξ αὐτοῦ, ἀλλὰ ἀναστήσω αὐτὸ ἐν τῇ ἐσχάτῃ ἡμέρᾳ.

40 Τοῦτο δέ ἐστι τὸ θέλημα τοῦ πέμψαντός με, ἵνα πᾶς ὁ θεωρῶν τὸν υἱὸν καὶ πιστεύων εἰς αὐτὸν, ἔχῃ ζωὴν αἰώνιον, καὶ ἀναστήσω αὐτὸν ἐγὼ τῇ ἐσχάτῃ ἡμέρᾳ.

41 Ἐγόγγυζον οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι εἶπεν, Ἐγώ εἰμι ὁ ἄρτος ὁ καταβὰς ἐκ τοῦ οὐρανοῦ·

42 καὶ ἔλεγον, Οὐχ οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωσὴφ, οὗ ἡμεῖς οἴδαμεν τὸν πατέρα καὶ τὴν μητέρα; πῶς οὖν λέγει οὗτος, Ὅτι ἐκ τοῦ οὐρανοῦ καταβέβηκα;

43 Ἀπεκρίθη οὖν ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Μὴ γογγύζετε μετ' ἀλλήλων.

44 Οὐδεὶς δύναται ἐλθεῖν πρός με, ἐὰν μὴ ὁ πατὴρ ὁ πέμψας με ἑλκύσῃ αὐτὸν, καὶ ἐγὼ ἀναστήσω αὐτὸν τῇ ἐσχάτῃ ἡμέρᾳ.

45 Ἔστι γεγραμμένον ἐν τοῖς προφήταις, Καὶ ἔσονται πάντες διδακτοὶ τοῦ Θεοῦ. Πᾶς οὖν ὁ ἀκούσας παρὰ τοῦ πατρὸς καὶ μαθὼν, ἔρχεται πρός με·

46 οὐχ ὅτι τὸν πατέρα τὶς ἑώρακεν· εἰ μὴ ὁ ὢν παρὰ τοῦ Θεοῦ, οὗτος ἑώρακε τὸν πατέρα.

47 Ἀμὴν, ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμὲ, ἔχει ζωὴν αἰώνιον.

48 Ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς.

49 Οἱ πατέρες ὑμῶν ἔφαγον τὸ μάννα ἐν τῇ ἐρήμῳ, καὶ ἀπέθανον·

50 οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων, ἵνα τὶς ἐξ αὐτοῦ φάγῃ καὶ μὴ ἀποθάνῃ.

51 Ἐγώ εἰμι ὁ ἄρτος ὁ ζῶν, ὁ ἐκ τοῦ οὐρανοῦ καταβάς· ἐάν τις φάγῃ ἐκ τούτου τοῦ ἄρτου, ζήσεται εἰς τὸν αἰῶνα. καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω, ἡ σάρξ μου ἐστὶν, ἣν ἐγὼ δώσω ὑπὲρ τῆς τοῦ κόσμου ζωῆς.

52 Ἐμάχοντο οὖν πρὸς ἀλλήλους οἱ Ἰουδαῖοι, λέγοντες, Πῶς δύναται οὗτος ἡμῖν δοῦναι τὴν σάρκα φαγεῖν;

53 Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν, ἀμὴν λέγω ὑμῖν, ἐὰν μὴ φάγητε τὴν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου, καὶ πίητε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς.

54 Ὁ τρώγων μου τὴν σάρκα,

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44. *ἑλκύσῃ.* See above, verse 37. The drawing here spoken of is the enlightening and suasory influence of the Holy Ghost. We must not press too closely on the literal meaning of the verb, as if *force* or *compulsion* were used.—*ἀναστήσω* (*ἀνίστημι*).

45. Is., liv., 13. *Conf.* Jer., xxxi., 34; Mic., iv., 2, &c.—*διδακτοὶ τοῦ Θεοῦ*: the *prepos.* *ὑπὸ* is understood, as in 1 Cor., ii., 13. *Conf.* *θεοδίδακτος*, 1 Thess., iv., 9.

49. "Your fathers ate the manna in the wilderness, and (yet) died;" but if any one eat of the true Bread from heaven, he shall not die, *i. e.*, shall not perish in his sins. *Conf.* note, Matt., viii., 22.—*ἀπέθανον* (*ἀποθνήσκω*).

51. *ζῶν*, for *ζωοποιῶν*.—*ἡ σάρξ μου*, in allusion to his atonement on the cross to redeem, or give back life to the world.

52. *ἐμάχοντο*, *altercabant*, "debated earnestly, and even angrily."

53. The *primary* reference of these verses is undoubtedly to the *atonement* of our Lord, in which, except we have part (eat and drink, according to Eastern figure), we have no life or hope. Following the ancients and many modern divines, we may also believe that a *secondary* reference is had to the holy Eucharist, the affecting and perpetual memorial of the sacrifice of Christ on the cross. The student who desires to investigate this subject will do well to consult the Rev. Dr. Turner's "*Essay on our Lord's Discourse at Capernaum.*"—(N. York, 1845.)

καὶ πίνων μου τὸ αἷμα, ἔχει ζωὴν αἰώνιον, καὶ ἐγὼ ἀναστήσω αὐτὸν τῇ ἐσχάτῃ ἡμέρᾳ.

55 Ἡ γὰρ σάρξ μου ἀληθῶς ἐστι βρῶσις, καὶ τὸ αἷμά μου ἀληθῶς ἐστι πόσις.

56 Ὁ τρώγων μου τὴν σάρκα, καὶ πίνων μου τὸ αἷμα, ἐν ἐμοὶ μένει, κἀγὼ ἐν αὐτῷ.

57 Καθὼς ἀπέστειλέ με ὁ ζῶν πατὴρ, κἀγὼ ζῶ διὰ τὸν πατέρα· καὶ ὁ τρώγων με, κἀκεῖνος ζήσεται δι' ἐμέ.

58 Οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς· οὐ καθὼς ἔφαγον οἱ πατέρες ὑμῶν τὸ μάννα, καὶ ἀπέθανον· ὁ τρώγων τοῦτον τὸν ἄρτον, ζήσεται εἰς τὸν αἰῶνα.

59 Ταῦτα εἶπεν ἐν συναγωγῇ διδάσκων ἐν Καπερναούμ.

60 ΠΟΛΛΟΙ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ εἶπον, Σκληρός ἐστιν οὗτος ὁ λόγος· τίς δύναται αὐτοῦ ἀκούειν;

61 Εἰδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ, ὅτι γογγύζουσι περὶ τούτου οἱ μαθηταὶ αὐτοῦ, εἶπεν αὐτοῖς, Τοῦτο ὑμᾶς σκανδαλίζει;

62 Ἐὰν οὖν θεωρῆτε τὸν υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα ὅπου ἦν τὸ πρότερον;

63 Τὸ πνεῦμά ἐστι τὸ ζωοποιοῦν, ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν· τὰ ῥήματα ἃ ἐγὼ λαλῶ ὑμῖν, πνεῦμά ἐστι καὶ ζωή ἐστιν.

64 Ἀλλ' εἰσὶν ἐξ ὑμῶν τινὲς οἳ οὐ πιστεύουσιν. ᾔδει γὰρ ἐξ ἀρχῆς ὁ Ἰησοῦς, τίνες εἰσὶν οἱ μὴ πιστεύοντες, καὶ τίς ἐστιν ὁ παραδώσων αὐτόν.

65 Καὶ ἔλεγε, Διὰ τοῦτο εἴρηκα ὑμῖν, ὅτι οὐδεὶς δύναται ἐλθεῖν πρός με, ἐὰν μὴ ᾖ δεδομένον αὐτῷ ἐκ τοῦ πατρός μου.

66 Ἐκ τούτου πολλοὶ ἀπῆλθον τῶν μαθητῶν αὐτοῦ εἰς τὰ ὀπίσω, καὶ οὐκέτι μετ' αὐτοῦ περιεπάτουν.

67 Εἶπεν οὖν ὁ Ἰησοῦς τοῖς δώδεκα, Μὴ καὶ ὑμεῖς θέλετε ὑπάγειν;

68 Ἀπεκρίθη οὖν αὐτῷ Σίμων Πέτρος, Κύριε, πρὸς τίνα ἀπελευσόμεθα; ῥήματα ζωῆς αἰωνίου ἔχεις·

69 καὶ ἡμεῖς πεπιστεύκαμεν, καὶ ἐγνώκαμεν ὅτι σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος.

70 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην, καὶ ἐξ ὑμῶν εἷς διάβολός ἐστιν;

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56. *ἐν ἐμοὶ μένει.* Denoting the close union of Christ and the believer. St. John very frequently uses the verb in this sense.

57. "As the Father lives who sent me, and I live by the Father." The force of the antithesis is in *ζῶν*, not *ἀπέστειλε.*—*ζήσεται* (*ζάω*).

60. *μαθητῶν.* Not the twelve probably, but others who waited on his ministry.—*σκληρός,* "hard, difficult, offensive."—*ἀκούειν,* "apprehend or understand it."

61. *σκανδαλίζει.* See note, Matt., v., 39; xiii., 41.

62. *τί ἐρεῖτε* is understood before *ἐὰν οὖν* This is in reply to the objection, verse 42. The next verse is an answer to the gross misconception in verse 52. It is the spiritual import of his words that is life-giving; the carnal apprehension profits nothing. Others understand *πνεῦμα* of the Holy Spirit.

65. Alluding to verse 44.

66. Many of those spoken of in verse 60 forsook the Saviour and continued no longer in the number of his disciples and followers.

69. *πεπιστεύκαμεν,* "we believe, and assuredly know."—*Χριστὸς.* See note, Matt., xvi., 16.

70. *διάβολός ἐστιν,* a *betrayer* or *accuser* or, in fact, both.

71 Ἔλεγε δὲ τὸν Ἰούδαν Σίμωνος Ἰσκαριώτην· οὗτος γὰρ ἤμελλεν αὐτὸν παραδιδόναι, εἷς ὢν ἐκ τῶν δώδεκα.

## ΚΕΦ. ζʹ. 7.

1 ΚΑΙ περιεπάτει ὁ Ἰησοῦς μετὰ ταῦτα ἐν τῇ Γαλιλαίᾳ· οὐ γὰρ ἤθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι.

2 Ἦν δὲ ἐγγὺς ἡ ἑορτὴ τῶν Ἰουδαίων ἡ σκηνοπηγία.

3 Εἶπον οὖν πρὸς αὐτὸν οἱ ἀδελφοὶ αὐτοῦ, Μετάβηθι ἐντεῦθεν, καὶ ὕπαγε εἰς τὴν Ἰουδαίαν, ἵνα καὶ οἱ μαθηταί σου θεωρήσωσι τὰ ἔργά σου ἃ ποιεῖς·

4 οὐδεὶς γὰρ ἐν κρυπτῷ τὶ ποιεῖ, καὶ ζητεῖ αὐτὸς ἐν παῤῥησίᾳ εἶναι. εἰ ταῦτα ποιεῖς, φανέρωσον σεαυτὸν τῷ κόσμῳ.

5 Οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον εἰς αὐτόν.

6 Λέγει οὖν αὐτοῖς ὁ Ἰησοῦς, Ὁ καιρὸς ὁ ἐμὸς οὔπω πάρεστιν· ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτέ ἐστιν ἕτοιμος.

7 Οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς· ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ, ὅτι τὰ ἔργα αὐτοῦ πονηρά ἐστιν.

8 Ὑμεῖς ἀνάβητε εἰς τὴν ἑορ τὴν ταύτην· ἐγὼ οὔπω ἀναβαίνω εἰς τὴν ἑορτὴν ταύτην, ὅτι ὁ καιρὸς ὁ ἐμὸς οὔπω πεπλήρωται.

9 Ταῦτα δὲ εἰπὼν αὐτοῖς, ἔμεινεν ἐν τῇ Γαλιλαίᾳ.

10 ὩΣ δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ, τότε καὶ αὐτὸς ἀνέβη εἰς τὴν ἑορτὴν, οὐ φανερῶς, ἀλλ' ὡς ἐν κρυπτῷ.

11 Οἱ οὖν Ἰουδαῖοι ἐζήτουν αὐτὸν ἐν τῇ ἑορτῇ, καὶ ἔλεγον, Ποῦ ἐστιν ἐκεῖνος;

12 Καὶ γογγυσμὸς πολὺς περὶ αὐτοῦ ἦν ἐν τοῖς ὄχλοις. οἱ μὲν ἔλεγον, ὅτι ἀγαθός ἐστιν. ἄλλοι δὲ ἔλεγον, Οὔ· ἀλλὰ πλανᾷ τὸν ὄχλον.

13 Οὐδεὶς μέντοι παῤῥησίᾳ

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71. ἔλεγε, "he spoke of," *i. e.*, he meant.—Ἰσκαριώτην. See note, Matthew, x., 4.—ἤμελλεν (μέλλω).

Chap. VII., ver. 1. περιεπάτει, "continued to walk," *i. e.*, to reside.—ἤθελεν, *imperf.* of θέλω.

2. σκηνοπηγία. The feast of tabernacles was one of the three great feasts, and was held on the fifteenth day of the seventh month; *i. e.*, about the end of September. See Lev., xxiii., 34–43.—σκηνοπηγία, from σκῆνος, *tent*, or *booth*, and πήγνυμι, to *pitch*, to *fasten together*, &c.

3. ἀδελφοί. See note, Matt., xiii., 55. *Conf.* Luke, vi., 16.

4. ἐν παῤῥησίᾳ, "with publicity," as opposed to ἐν κρυπτῷ, "in secret." See Mark, viii., 32. Probably proverbial, since no man would do miracles in secret and expect from hence to gain publicity.

5. "For neither did his brethren and near kindred believe that He was the Messiah." The reason was, because they were so possessed with the idea that the Messiah was to be a *temporal* prince and ruler.

6. ὁ καιρὸς, my *time*, either to manifest myself, or to go up to Jerusalem, is not come. Others understand καιρὸς of the time of his death. The reasons why our Lord did not choose to go up at the usual time are not recorded.

7. οὐ δύναται, "can not," in the nature of things, hate you who agree so entirely with it.

10. ἀνέβησαν, *aor.* in *pluperf.* sense, as often in the New Testament.

11. Ἰουδαῖοι, "the Jews," that is, probably, the members of the Sanhedrim, as opposed to the ὄχλοι.—ἐκεῖνος, somewhat contemptuously, like *iste* in Latin. *Conf.* ch. viii., 10; Matt., xxvii., 63.

12. ἀγαθός, "good, upright, excellent," &c.

13. οὐδείς, *i. e.*, no one of his friends.

ἐλάλει περὶ αὐτοῦ, διὰ τὸν φόβον τῶν Ἰουδαίων.

14 ἬΔΗ δὲ τῆς ἑορτῆς μεσούσης, ἀνέβη ὁ Ἰησοῦς εἰς τὸ ἱερὸν, καὶ ἐδίδασκε.

15 Καὶ ἐθαύμαζον οἱ Ἰουδαῖοι λέγοντες, Πῶς οὗτος γράμματα οἶδε, μὴ μεμαθηκώς;

16 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν, Ἡ ἐμὴ διδαχὴ οὐκ ἔστιν ἐμὴ, ἀλλὰ τοῦ πέμψαντός με·

17 ἐάν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν, γνώσεται περὶ τῆς διδαχῆς, πότερον ἐκ τοῦ Θεοῦ ἐστιν, ἢ ἐγὼ ἀπ' ἐμαυτοῦ λαλῶ.

18 Ὁ ἀφ' ἑαυτοῦ λαλῶν, τὴν δόξαν τὴν ἰδίαν ζητεῖ· ὁ δὲ ζητῶν τὴν δόξαν τοῦ πέμψαντος αὐτὸν, οὗτος ἀληθής ἐστι, καὶ ἀδικία ἐν αὐτῷ οὐκ ἔστιν.

19 Οὐ Μωσῆς δέδωκεν ὑμῖν τὸν νόμον, καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον; τί με ζητεῖτε ἀποκτεῖναι;

20 Ἀπεκρίθη ὁ ὄχλος καὶ εἶπε, Δαιμόνιον ἔχεις· τίς σε ζητεῖ ἀποκτεῖναι;

21 Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Ἓν ἔργον ἐποίησα, καὶ πάντες θαυμάζετε διὰ τοῦτο.

22 Μωσῆς δέδωκεν ὑμῖν τὴν περιτομὴν, οὐχ ὅτι ἐκ τοῦ Μωσέως ἐστὶν, ἀλλ' ἐκ τῶν πατέρων· καὶ ἐν σαββάτῳ περιτέμνετε ἄνθρωπον.

23 Εἰ περιτομὴν λαμβάνει ἄνθρωπος ἐν σαββάτῳ, ἵνα μὴ λυθῇ ὁ νόμος Μωσέως, ἐμοὶ χολᾶτε ὅτι ὅλον ἄνθρωπον ὑγιῆ ἐποίησα ἐν σαββάτῳ;

24 Μὴ κρίνετε κατ' ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνατε.

25 Ἔλεγον οὖν τινὲς ἐκ τῶν Ἱεροσολυμιτῶν, Οὐχ οὗτός ἐστιν, ὃν ζητοῦσιν ἀποκτεῖναι;

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14. *μεσούσης*, that is, on the third or fourth day.—*ἀνέβη* (*ἀναβαίνω*).

15. *ἐθαύμαζον*. Their wonder was excited because our Saviour, who had never been a disciple of any of the rabbis, undertook to teach the people.—*γράμματα*, "letters," *i. e.*, *learning* in general, as in Acts, xxvi., 24.

16. *οὐκ ἔστιν ἐμὴ*, "is not mine" alone, but, &c.

17. *θέλῃ*, "is willing," has the mind or disposition to do, &c. See ch. v., 40. Our Lord appeals in this verse to the *internal*; in the next, to the *external* testimony in support of the truth of the Gospel.

19. *νόμον*, "the law" in general. The connection with what precedes is not very clear. Tholuck refers back to verse 17; others, to the miracle alluded to in verse 21. The Jews, it seems, sought to kill him because he had healed a man on the Sabbath day.

20. *ὄχλος*, the *multitude*, who were ignorant of the purpose of the rulers.—*δαιμόνιον ἔχεις*, for the classical *κακοδαιμονᾷς*, "thou art mad." See ch. x., 20. Madness was looked upon as produced by a demon.

21. *ἔργον*, *viz.*, the cure of the lame man, ch. v., 16–18.—*ἓν*, "*one*," in contrast to their *many* violations of the Sabbath by circumcising children.—*θαυμάζετε*, "marvel," *i. e.*, with anger, verse 23.—*διὰ τοῦτο* is better taken with *θαυμάζετε*: the old copies connect it with what follows.

22. *οὐχ ὅτι*, *κ. τ. λ.* This clause is parenthetical. Circumcision was originally given to Abraham, and confirmed by Moses as the distinctive badge of the Jewish people. See Gen., xvii., 10; Lev., xii., 3. "And, accordingly, ye circumcise a man-child, though on the Sabbath day."

23. *ὅτι ὅλον ἄνθρωπον*, "that I have made a man sound throughout." The antithesis is to *ἓν μέλος*, says Tholuck; circumcision affected only a *part* of a man: our Lord made him altogether sound.

25. These seem to have known the design of the rulers, and wondered at their inactivity. The opportunity they thought too good to be lost.

26 καὶ ἴδε, παῤῥησίᾳ λαλεῖ, καὶ οὐδὲν αὐτῷ λέγουσι. μήποτε ἀληθῶς ἔγνωσαν οἱ ἄρχοντες, ὅτι οὗτός ἐστιν ἀληθῶς ὁ Χριστός;

27 ἀλλὰ τοῦτον οἴδαμεν πόθεν ἐστίν· ὁ δὲ Χριστὸς ὅταν ἔρχηται, οὐδεὶς γινώσκει πόθεν ἐστίν.

28 Ἔκραξεν οὖν ἐν τῷ ἱερῷ διδάσκων ὁ Ἰησοῦς καὶ λέγων, Κἀμὲ οἴδατε, καὶ οἴδατε πόθεν εἰμί· καὶ ἀπ' ἐμαυτοῦ οὐκ ἐλήλυθα, ἀλλ' ἔστιν ἀληθινὸς ὁ πέμψας μὲ, ὃν ὑμεῖς οὐκ οἴδατε·

29 Ἐγὼ δὲ οἶδα αὐτὸν, ὅτι παρ' αὐτοῦ εἰμὶ, κἀκεῖνός με ἀπέστειλεν.

30 Ἐζήτουν οὖν αὐτὸν πιάσαι· καὶ οὐδεὶς ἐπέβαλεν ἐπ' αὐτὸν τὴν χεῖρα, ὅτι οὔπω ἐληλύθει ἡ ὥρα αὐτοῦ.

31 Πολλοὶ δὲ ἐκ τοῦ ὄχλου ἐπίστευσαν εἰς αὐτὸν, καὶ ἔλεγον, Ὅτι ὁ Χριστὸς ὅταν ἔλθῃ, μήτι πλείονα σημεῖα τούτων ποιήσει, ὧν οὗτος ἐποίησεν;

32 Ἤκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου γογγύζοντος περὶ αὐτοῦ ταῦτα· καὶ ἀπέστειλαν οἱ Φαρισαῖοι καὶ οἱ ἀρχιερεῖς ὑπηρέτας, ἵνα πιάσωσιν αὐτόν.

33 Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἔτι μικρὸν χρόνον μεθ' ὑμῶν εἰμι, καὶ ὑπάγω πρὸς τὸν πέμψαντά με.

34 Ζητήσετέ με, καὶ οὐχ εὑρήσετε· καὶ ὅπου εἰμὶ ἐγὼ, ὑμεῖς οὐ δύνασθε ἐλθεῖν.

35 Εἶπον οὖν οἱ Ἰουδαῖοι πρὸς ἑαυτοὺς, Ποῦ οὗτος μέλλει πορεύεσθαι, ὅτι ἡμεῖς οὐχ εὑρήσομεν αὐτόν; μὴ εἰς τὴν διασπορὰν τῶν Ἑλλήνων μέλλει πορεύεσθαι, καὶ διδάσκειν τοὺς Ἕλληνας;

36 Τίς ἐστιν οὗτος ὁ λόγος ὃν εἶπε, Ζητήσετέ με, καὶ οὐχ εὑρήσετε· καὶ, Ὅπου εἰμὶ ἐγὼ, ὑμεῖς οὐ δύνασθε ἐλθεῖν;

37 ἘΝ δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς εἱστήκει ὁ Ἰησοῦς, καὶ ἔκραξε λέγων, Ἐάν

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27. ἀλλὰ, "but, (however that may be), we know," &c.—ὁ δὲ Χριστὸς—πόθεν ἐστίν: the Jews had a tradition that, as the Messiah was to be born of a virgin, no one would be able to tell his exact parentage. They knew that He was to be born in Bethlehem (verse 42), and to come of the lineage of David.

28. Doddridge and others render interrogatively. *Conf.* ch. viii., 14–19. In the usual version, they are somewhat ironical. "Yes, ye do indeed know!" &c., which rather implies that they did *not* know.—καὶ, *adversative*, "and yet."—ἀληθινὸς, "true" in all his promises and predictions.

30. πιάσαι: the verb πιάζειν signifies, "to take hold on another," as by the hand (Acts, iii., 7); and hence, "to seize," "to apprehend." *Conf.* ch. viii., 20; x., 39; xi., 57; Acts, xii., 4; 2 Cor., xi., 32. Bloomfield says it was an old Doric form for πιέζειν, and means, properly, "to set foot upon."—ὥρα, "hour," *i. e.*, the time appointed for the termination of his mission.—ἐληλύθει (ἔρχομαι).

32. Φαρισαῖοι. The Pharisees, and other members of the Sanhedrim, who met in a room in the temple.

33. αὐτοῖς, most probably an interpolation.

34. ὅπου εἰμὶ, where I am or shall be after my exaltation. Some take εἰμὶ for εἶμι, *eo*, to go. This latter form does not occur in the New Testament.

35. διασπορὰν, *i. e.*, the Jews who were dispersed in various countries and spoke the Greek language. These were regarded with contempt by those at home. Others understand διασπορὰν to refer to the *place* of the dispersion.—Ἕλληνας, *i. e.*, Gentiles.

37. ἐσχάτῃ ἡμέρᾳ, *i. e.*, the eighth day, which was observed with peculiar and imposing solemnities. One of these was probably alluded to by

τις διψᾷ, ἐρχέσθω πρός με καὶ πινέτω·

38 ὁ πιστεύων εἰς ἐμὲ, καθὼς εἶπεν ἡ γραφὴ, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ῥεύσουσιν ὕδατος ζῶντος.

39 Τοῦτο δὲ εἶπε περὶ τοῦ πνεύματος, οὗ ἔμελλον λαμβάνειν οἱ πιστεύοντες εἰς αὐτόν· οὔπω γὰρ ἦν Πνεῦμα ἅγιον, ὅτι ὁ Ἰησοῦς οὐδέπω ἐδοξάσθη.

40 Πολλοὶ οὖν ἐκ τοῦ ὄχλου ἀκούσαντες τὸν λόγον, ἔλεγον, Οὗτός ἐστιν ἀληθῶς ὁ προφήτης.

41 Ἄλλοι ἔλεγον, Οὗτός ἐστιν ὁ Χριστός. Ἄλλοι δὲ ἔλεγον, Μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ Χριστὸς ἔρχεται;

42 Οὐχὶ ἡ γραφὴ εἶπεν, ὅτι ἐκ τοῦ σπέρματος Δαβὶδ, καὶ ἀπὸ Βηθλεὲμ, τῆς κώμης ὅπου ἦν Δαβὶδ, ὁ Χριστὸς ἔρχεται;

43 Σχίσμα οὖν ἐν τῷ ὄχλῳ ἐγένετο δι' αὐτόν.

44 Τινὲς δὲ ἤθελον ἐξ αὐτῶν πιάσαι αὐτὸν, ἀλλ' οὐδεὶς ἐπέβαλεν ἐπ' αὐτὸν τὰς χεῖρας.

45 Ἦλθον οὖν οἱ ὑπηρέται πρὸς τοὺς ἀρχιερεῖς καὶ Φαρισαίους· καὶ εἶπον αὐτοῖς ἐκεῖνοι, Διατί οὐκ ἠγάγετε αὐτόν;

46 Ἀπεκρίθησαν οἱ ὑπηρέται, Οὐδέποτε οὕτως ἐλάλησεν ἄνθρωπος, ὡς οὗτος ὁ ἄνθρωπος.

47 Ἀπεκρίθησαν οὖν αὐτοῖς οἱ Φαρισαῖοι, Μὴ καὶ ὑμεῖς πεπλάνησθε;

48 μή τις ἐκ τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτὸν, ἢ ἐκ τῶν Φαρισαίων;

49 ἀλλ' ὁ ὄχλος οὗτος ὁ μὴ γινώσκων τὸν νόμον, ἐπικατάρατοί εἰσι.

50 Λέγει Νικόδημος πρὸς αὐτοὺς, ὁ ἐλθὼν νυκτὸς πρὸς αὐτὸν, εἷς ὢν ἐξ αὐτῶν,

51 Μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον, ἐὰν μὴ ἀκούσῃ παρ' αὐτοῦ πρότερον, καὶ γνῷ τι ποιεῖ;

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our Lord. At the time of the morning sacrifice, a priest brought in a golden vessel full of water taken from the fountain Siloa, which sprung up in the inmost part of the temple mount, and carrying it into the inner court, he mingled it with sacrificial wine, and then poured it out upon the altar. The priests then sounded the trumpets and cymbals, and sang the words of Is., xii., 3: "with joy shall ye draw water from the wells of salvation."

38. Compare preceding verse.—ὁ πιστεύων: an *anacoluthon* not uncommon in Scripture. It may be resolved by *quod attinet ad*, "as to him who," &c.—ἡ γραφή. The precise passage is nowhere found. Reference may be to Is., xii., 3; xliv., 3; lviii., 11. Zech., xiv., 8. *Conf.* ch. iv., 14.—ῥεύσουσι, for the classical ῥεύσονται.

39. οὔπω—ἦν, was not yet given to men. The Holy Spirit's coming was not till after the ascension of our Lord, till He was *glorified*. See ch. xvi., 7.

40. ὁ προφήτης, "*the* prophet," *i. e.*, Jeremiah, or some other. See note, ch. i., 21. See, also, Deut., xviii., 15.

42. *Conf.* Mic., v., 1; Is., xi., 1; Jer., xxiii., 5, &c.

43. σχίσμα, properly, "a rent, or fissure." Hence "a difference of opinion," a separation, a *schism*.

45. ὑπηρέται. See chap. xviii., 3.

46. See Matt., vii., 29; Mark, i., 22; Jno., ii., 13, &c.

48. ἀρχόντων, those in authority, principally the members of the Sanhedrim.

49. ὁ ὄχλος οὗτος, "this ignorant multitude." The common people were treated with great contempt and wretchedly tyrannized over by the Pharisees and teachers of the law. See notes, Matt., xxiii.—ἐπικατάρατοι, "a set of poor wretches." For the construction of a *collective* noun in the singular, with plural adjective, see Matthiæ, *Greek Gram.*, § 434.

51. "Doth our law permit us to condemn the accused person, before," &c.—γνῷ, 2*d aor. subj* of γινώσκω.

52 Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, Μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ; ἐρεύνησον καὶ ἴδε, ὅτι προφήτης ἐκ τῆς Γαλιλαίας οὐκ ἐγήγερται.

53 Καὶ ἐπορεύθη ἕκαστος εἰς τὸν οἶκον αὐτοῦ.

## ΚΕΦ. η´. 8.

1 ἸΗΣΟΥΣ δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν Ἐλαιῶν·

2 ὄρθρου δὲ πάλιν παρεγένετο εἰς τὸ ἱερὸν, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτόν· καὶ καθίσας ἐδίδασκεν αὐτούς.

3 Ἄγουσι δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι πρὸς αὐτὸν γυναῖκα ἐν μοιχείᾳ κατειλημμένην, καὶ στήσαντες αὐτὴν ἐν μέσῳ,

4 λέγουσιν αὐτῷ, Διδάσκαλε, αὕτη ἡ γυνὴ κατελήφθη ἐπαυτοφώρῳ μοιχευομένη.

5 Ἐν δὲ τῷ νόμῳ Μωσῆς ἡμῖν ἐνετείλατο τὰς τοιαύτας λιθοβολεῖσθαι· σὺ οὖν τί λέγεις;

6 Τοῦτο δὲ ἔλεγον πειράζοντες αὐτὸν, ἵνα ἔχωσι κατηγορεῖν αὐτοῦ. ὁ δὲ Ἰησοῦς κάτω κύψας τῷ δακτύλῳ ἔγραφεν εἰς τὴν γῆν·

7 ὡς δὲ ἐπέμενον ἐρωτῶντες αὐτὸν, ἀνακύψας εἶπε πρὸς αὐτοὺς, Ὁ ἀναμάρτητος ὑμῶν, πρῶτος τὸν λίθον ἐπ' αὐτῇ βαλέτω.

8 Καὶ πάλιν κάτω κύψας ἔγραφεν εἰς τὴν γῆν.

9 Οἱ δὲ ἀκούσαντες, καὶ ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι, ἐξήρχοντο εἷς καθ' εἷς, ἀρξάμενοι

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52. It is certain that Jonah was of Galilee: it is probable that Nahum, Amos, Hosea, Elijah, and Elisha were also Galileans.

53. Campbell and others connect this verse with ch. viii., 1, and regard verse 53 and the first eleven verses of the next chapter as doubtful, and perhaps interpolated. Bloomfield, following Schulz, decides in favor of their authenticity and genuineness. The question, however, is unsettled among Biblical critics. *Conf.* Horne's *Introduction*, vol. iv., p. 290.

Chap. VIII., ver. 1. ὄρος τῶν Ἐλαιῶν. See note, Matt., xxi., 1.

2. ὄρθρου, *scil.* γενομένου—καθίσας. See note, Matt., v., 1.

4. ἐπαυτοφώρῳ, "in the very act," to be taken with κατελήφθη.

5. λιθοβολεῖσθαι. Moses did not command stoning, but that such criminals should be put to death (Lev., xx., 10; Deut., xxii., 22); but from Ezekiel (ch. xvi., 38, 40) it appears that all adulteresses were stoned, which became the established mode of punishment. Stoning was a punishment much in use among the Jews. Sometimes stones were thrown upon the condemned till he died; at others the criminal was thrown headlong down a steep place and a large stone rolled upon his body.

6. πειράζοντες. They wished to ensnare him, if possible. If he determined that she ought to be stoned, they would accuse him to the jealous Roman governor, who alone could pronounce in cases of life and death; if he gave the contrary opinion, they stood ready to denounce him as one who undervalued or despised the law. The Saviour's conduct in the matter plainly shows that he meant not to interfere in any cases of the kind. Compare the similar snare that was laid for him in Matt., xxii., 17. The words inserted in the English version, "as though he heard them not," are interpolated, though appearing in some MSS.

7. ἀναμάρτητος, "without sin" of a similar kind. Josephus bears sad testimony to the lascivious character of his countrymen. *Comp.* Rom., ii., 1, 23.—τὸν λίθον, "the stone," *i. e.*, the first and largest stone, which generally proved fatal.

9. εἷς καθ' εἷς. See note, Mark, xiv., 19.—μόνος, *i. e.*, the accusers of the woman had retired in shame and confusion; other persons, however, were present.—ἑστῶσα: the better reading seems to be οὖσα.

ἀπὸ τῶν πρεσβυτέρων ἕως τῶν ἐσχάτων· καὶ κατελείφθη μόνος ὁ Ἰησοῦς, καὶ ἡ γυνὴ ἐν μέσῳ ἑστῶσα.

10 Ἀνακύψας δὲ ὁ Ἰησοῦς, καὶ μηδένα θεασάμενος πλὴν τῆς γυναικὸς, εἶπεν αὐτῇ, Ἡ γυνὴ, ποῦ εἰσιν ἐκεῖνοι οἱ κατήγοροί σου; οὐδείς σε κατέκρινεν;

11 Ἡ δὲ εἶπεν, Οὐδεὶς, Κύριε. Εἶπε δὲ αὐτῇ ὁ Ἰησοῦς, Οὐδὲ ἐγώ σε κατακρίνω· πορεύου καὶ μηκέτι ἁμάρτανε.

12 ΠΑΛΙΝ οὖν ὁ Ἰησοῦς αὐτοῖς ἐλάλησε λέγων, Ἐγώ εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἐμοὶ, οὐ μὴ περιπατήσει ἐν τῇ σκοτίᾳ, ἀλλ' ἕξει τὸ φῶς τῆς ζωῆς.

13 Εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι, Σὺ περὶ σεαυτοῦ μαρτυρεῖς· ἡ μαρτυρία σου οὐκ ἔστιν ἀληθής.

14 Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, Κἂν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ, ἀληθής ἐστιν ἡ μαρτυρία μου· ὅτι οἶδα πόθεν ἦλθον, καὶ ποῦ ὑπάγω· ὑμεῖς δὲ οὐκ οἴδατε πόθεν ἔρχομαι, καὶ ποῦ ὑπάγω.

15 Ὑμεῖς κατὰ τὴν σάρκα κρίνετε· ἐγὼ οὐ κρίνω οὐδένα.

16 Καὶ ἐὰν κρίνω δὲ ἐγὼ, ἡ κρίσις ἡ ἐμὴ ἀληθής ἐστιν· ὅτι μόνος οὐκ εἰμὶ, ἀλλ' ἐγὼ καὶ ὁ πέμψας με πατήρ.

17 Καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γέγραπται, ὅτι δύο ἀνθρώπων ἡ μαρτυρία ἀληθής ἐστιν.

18 Ἐγώ εἰμι ὁ μαρτυρῶν περὶ ἐμαυτοῦ, καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με πατήρ.

19 Ἔλεγον οὖν αὐτῷ, Ποῦ ἐστιν ὁ πατήρ σου; Ἀπεκρίθη ὁ Ἰησοῦς, Οὔτε ἐμὲ οἴδατε, οὔτε τὸν πατέρα μου· εἰ ἐμὲ ᾔδειτε, καὶ τὸν πατέρα μου ᾔδειτε ἄν.

20 Ταῦτα τὰ ῥήματα ἐλάλησεν ὁ Ἰησοῦς ἐν τῷ γαζοφυλακίῳ, διδάσκων ἐν τῷ ἱερῷ· καὶ οὐδεὶς ἐπίασεν αὐτὸν, ὅτι οὔπω ἐληλύθει ἡ ὥρα αὐτοῦ.

21 ΕΙΠΕΝ οὖν πάλιν αὐτοῖς

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10. *κατέκρινεν*, "passed sentence on thee."

11. "Neither do I pass sentence upon you," criminal though you are. Such was not the object of his mission, as he constantly declared. It is very plain, however, that he did not at all palliate her guilt, since he solemnly charges her to "go and sin no more."

12. *πάλιν*, "again," on some occasion not specified, probably immediately after. Those who regard the account of the woman taken in adultery as interpolated, connect what follows with the discourse delivered on the last great day of the feast (ch. vii., 37.)—*τὸ φῶς*. *Conf.* ch. i., 4, 5, 9.

13, 14. See note, ch. v., 31.—*οἶδα πόθεν*, *i. e.*, "I know by what authority I act thus, and the things which have been enjoined upon me you can not know except you learn of me."

15. *κατὰ τὴν σάρκά*, "according to carnal passions and prejudices."—*κρίνω οὐδένα*, "I judge nobody"—that is not my present object or purpose: others give the sense, "I do not offer any judgment respecting myself."

17. Deut., xvii., 6; xix, 15. Two witnesses were required in the law: in the case of a prophet, his testimony of himself and the miracles of God were sufficient. See Deut., xviii., 15, 21, 22.

19. They sneeringly and insultingly ask, "where is this father of yours?" Our Lord answers, "ye know and understand nothing of me and my father: had ye taken the pains to examine the claims of my mission, ye would have known that I came from God, as the representative of his love and mercy, and ye would have known Him through me."

20. *γαζοφυλακίῳ*. See note, Matt., xii., 41.—*ἐπίασεν* (*πιάζω*).

21. *πάλιν*. See verse 12, *supra*.

ὁ Ἰησοῦς, Ἐγὼ ὑπάγω, καὶ ζητήσετέ με, καὶ ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθανεῖσθε· ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν.

22 Ἔλεγον οὖν οἱ Ἰουδαῖοι, Μήτι ἀποκτενεῖ ἑαυτὸν, ὅτι λέγει, Ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν;

23 Καὶ εἶπεν αὐτοῖς, Ὑμεῖς ἐκ τῶν κάτω ἐστὲ, ἐγὼ ἐκ τῶν ἄνω εἰμί· ὑμεῖς ἐκ τοῦ κόσμου τούτου ἐστὲ, ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου τούτου.

24 Εἶπον οὖν ὑμῖν, ὅτι ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν· ἐὰν γὰρ μὴ πιστεύσητε ὅτι ἐγώ εἰμι, ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν.

25 Ἔλεγον οὖν αὐτῷ, Σὺ τίς εἶ; Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Τὴν ἀρχὴν ὅ τι καὶ λαλῶ ὑμῖν.

26 Πολλὰ ἔχω περὶ ὑμῶν λαλεῖν καὶ κρίνειν· ἀλλ' ὁ πέμψας με ἀληθής ἐστι, κἀγὼ ἃ ἤκουσα παρ' αὐτοῦ, ταῦτα λέγω εἰς τὸν κόσμον.

27 Οὐκ ἔγνωσαν ὅτι τὸν πατέρα αὐτοῖς ἔλεγεν.

28 Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ὅταν ὑψώσητε τὸν υἱὸν τοῦ ἀνθρώπου, τότε γνώσεσθε ὅτι ἐγώ εἰμι· καὶ ἀπ' ἐμαυτοῦ ποιῶ οὐδὲν, ἀλλὰ καθὼς ἐδίδαξέ με ὁ πατήρ μου, ταῦτα λαλῶ.

29 Καὶ ὁ πέμψας με, μετ' ἐμοῦ ἐστιν· οὐκ ἀφῆκέ με μόνον ὁ πατὴρ, ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ πάντοτε.

30 ΤΑΥΤΑ αὐτοῦ λαλοῦντος πολλοὶ ἐπίστευσαν εἰς αὐτόν.

31 Ἔλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους, Ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς μαθηταί μου ἐστέ·

32 καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς.

33 Ἀπεκρίθησαν αὐτῷ, Σπέρμα Ἀβραάμ ἐσμεν, καὶ οὐδενὶ δεδουλεύκαμεν πώποτε· πῶς σὺ λέγεις, Ὅτι ἐλεύθεροι γενήσεσθε;

34 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι πᾶς ὁ ποιῶν τὴν ἁμαρτίαν, δοῦλός ἐστι τῆς ἁμαρτίας.

35 Ὁ δὲ δοῦλος οὐ μένει ἐν

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*Conf.* ch. vii., 33, 34.—ἐν τῇ ἁμαρτίᾳ, "ye shall die in your sin" of unbelief and impenitence.—ἀποθανεῖσθε, *fut.* from ἀποθνήσκω.

23. This gives the reason why they could not follow him.

24. ἐγώ εἰμι. See note, ch. iv., 26. *Comp.* Heb., x., 26, 27, which express very clearly the meaning of the Saviour's words.

25. σὺ τίς εἶ; "who art thou" that speakest so loftily of thyself? They did not really desire information, but sought to sneer at him in this way.—τὴν ἀρχὴν. Supply κατὰ before these words, which are equivalent to ἀπ' ἀρχῆς, "from the beginning." Doddridge renders ἀρχὴν, "truly."

27. ἔλεγεν. See note, ch. vi., 71.

28. ὑψώσητε. See note, ch. iii., 14. His crucifixion and wondrous resurrection would irrefragably prove his divine mission.

29. ἀφῆκε, hath not left me, and does not ever leave me.

32. ἐλευθερώσει ὑμᾶς, "shall set you free," *i. e.*, from the bondage of sin (verse 34).

33. See note, Matt., iii., 9. They forgot the records of their frequent bondage in former days. Even if they meant only themselves, they were certainly under the Roman power, and so not free.

34. ποιῶν τὴν ἁμαρτίαν, "commits, *i. e.*, practices sin." The words denote a *habit of sinning* (Eph., iii., 4, 8), which St. Paul represents as a species of slavery. See Rom., vi., 17; also, 2 Pet., ii., 19, &c.

35. *Conf.* Heb., iii., 5, 6; also, Gal., iv., 30, *seqq.*

τῇ οἰκίᾳ εἰς τὸν αἰῶνα· ὁ υἱὸς μένει εἰς τὸν αἰῶνα.

36 Ἐὰν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ, ὄντως ἐλεύθεροι ἔσεσθε.

37 Οἶδα ὅτι σπέρμα Ἀβραάμ ἐστε· ἀλλὰ ζητεῖτέ με ἀποκτεῖναι, ὅτι ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν.

38 Ἐγὼ ὃ ἑώρακα παρὰ τῷ πατρί μου, λαλῶ· καὶ ὑμεῖς οὖν ὃ ἑωράκατε παρὰ τῷ πατρὶ ὑμῶν, ποιεῖτε.

39 Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, Ὁ πατὴρ ἡμῶν Ἀβραάμ ἐστι. Λέγει αὐτοῖς ὁ Ἰησοῦς, Εἰ τέκνα τοῦ Ἀβραὰμ ἦτε, τὰ ἔργα τοῦ Ἀβραὰμ ἐποιεῖτε ἄν.

40 Νῦν δὲ ζητεῖτέ με ἀποκτεῖναι, ἄνθρωπον ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα, ἣν ἤκουσα παρὰ τοῦ Θεοῦ· τοῦτο Ἀβραὰμ οὐκ ἐποίησεν.

41 Ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν. Εἶπον οὖν αὐτῷ, Ἡμεῖς ἐκ πορνείας οὐ γεγεννήμεθα· ἕνα πατέρα ἔχομεν, τὸν Θεόν.

42 Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Εἰ ὁ Θεὸς πατὴρ ὑμῶν ἦν, ἠγαπᾶτε ἂν ἐμέ· ἐγὼ γὰρ ἐκ τοῦ Θεοῦ ἐξῆλθον καὶ ἥκω· οὐδὲ γὰρ ἀπ' ἐμαυτοῦ ἐλήλυθα, ἀλλ' ἐκεῖνός με ἀπέστειλε.

43 Διατί τὴν λαλιὰν τὴν ἐμὴν οὐ γινώσκετε, ὅτι οὐ δύνασθε ἀκούειν τὸν λόγον τὸν ἐμόν;

44 Ὑμεῖς ἐκ πατρὸς τοῦ διαβόλου ἐστὲ, καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν. ἐκεῖνος ἀνθρωποκτόνος ἦν ἀπ' ἀρχῆς, καὶ ἐν τῇ ἀληθείᾳ οὐχ ἕστηκεν· ὅτι οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ. ὅταν λαλῇ τὸ ψεῦδος, ἐκ τῶν ἰδίων λαλεῖ· ὅτι ψεύστης ἐστὶ καὶ ὁ πατὴρ αὐτοῦ.

45 Ἐγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω, οὐ πιστεύετέ μοι.

46 Τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας; εἰ δὲ ἀλήθειαν λέγω, διατί ὑμεῖς οὐ πιστεύετέ μοι;

47 Ὁ ὢν ἐκ τοῦ Θεοῦ τὰ ῥήματα τοῦ Θεοῦ ἀκούει· διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε, ὅτι ἐκ τοῦ Θεοῦ οὐκ ἐστέ.

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37. *σπέρμα*, "seed of Abraham," according to the flesh, but not really, since you have not the faith which he manifested.—*οὐ χωρεῖ*, "penetrates not, finds no place in which to abide," &c.—*ἐν* for *εἰς*, as in Matt., xv., 17.

38. Our Lord here draws a parallel between himself and those who sought to murder him. *He* faithfully declares the truth, as God's embassador: *they* do the evil and abominable deeds which they learned from their true father, the devil.

40. Abraham did not do any such wickedness as this.

41. *πορνείας* frequently refers to *idolatry*, which was regarded as spiritual adultery. Hence they mean, we are no idol-worshipers; we worship God only.

42. Our Lord replies, this can not be so, or else ye would know and love me, who am inseparably united with the Father.—*ἐξῆλθον καὶ ἥκω*, "I proceeded forth (referring to his eternal generation), and am come" into the world as the incarnate Messiah.

43. *λαλιὰν*, "speech, discourse, address."—*λόγον*, "doctrine."—*γινώσκετε*, "understand." (See verse 27.)—*ἀκούειν*, "obey, give heed to."—*δύνασθε*, "can not," *i. e.*, will not, denoting *moral* inability.

44. *διαβόλου*. See note, Matt., iv., 1.—*θέλετε ποιεῖν*, "ye are willing, ye are resolved to do."—*ἕστηκεν*, hath not stood, and does not stand or continue. He is always falling away from the truth, because, &c.—*ἰδίων*, "he speaks suitably to his character."—*ὁ πατὴρ αὐτοῦ*, *scil.* *ψεύδους*, implied in *ψευστής*. "He is a liar and the father of it, *i. e.*, a lie." Dr. Burton says, "in the Syriac there is no ambiguity; the pronoun is feminine." Other versions have been proposed, but none are so good as the above.

46. *ἁμαρτίας*, in the sense of *error*.

48 Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπον αὐτῷ, Οὐ καλῶς λέγομεν ἡμεῖς, ὅτι Σαμαρείτης εἶ σὺ, καὶ δαιμόνιον ἔχεις;

49 Ἀπεκρίθη Ἰησοῦς, Ἐγὼ δαιμόνιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ ὑμεῖς ἀτιμάζετέ με.

50 Ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν μου· ἔστιν ὁ ζητῶν καὶ κρίνων.

51 Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐάν τις τὸν λόγον τὸν ἐμὸν τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα.

52 Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι, Νῦν ἐγνώκαμεν ὅτι δαιμόνιον ἔχεις. Ἀβραὰμ ἀπέθανε, καὶ οἱ προφῆται, καὶ σὺ λέγεις, Ἐάν τις τὸν λόγον μου τηρήσῃ, οὐ μὴ γεύσεται θανάτου εἰς τὸν αἰῶνα.

53 Μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἀβραὰμ, ὅστις ἀπέθανε; καὶ οἱ προφῆται ἀπέθανον· τίνα σεαυτὸν σὺ ποιεῖς;

54 Ἀπεκρίθη Ἰησοῦς, Ἐὰν ἐγὼ δοξάζω ἐμαυτὸν, ἡ δόξα μου οὐδέν ἐστιν· ἔστιν ὁ πατήρ μου ὁ δοξάζων με, ὃν ὑμεῖς λέγετε, ὅτι Θεὸς ὑμῶν ἐστι,

55 καὶ οὐκ ἐγνώκατε αὐτὸν, ἐγὼ δὲ οἶδα αὐτόν· καὶ ἐὰν εἴπω ὅτι οὐκ οἶδα αὐτὸν, ἔσομαι ὅμοιος ὑμῶν, ψεύστης· ἀλλ' οἶδα αὐτὸν, καὶ τὸν λόγον αὐτοῦ τηρῶ.

56 Ἀβραὰμ ὁ πατὴρ ὑμῶν ἠγαλλιάσατο ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμήν· καὶ εἶδε καὶ ἐχάρη.

57 Εἶπον οὖν οἱ Ἰουδαῖοι πρὸς αὐτὸν, Πεντήκοντα ἔτη οὔπω ἔχεις, καὶ Ἀβραὰμ ἑώρακας;

58 Εἶπεν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, πρὶν Ἀβραὰμ γενέσθαι, ἐγὼ εἰμί.

59 Ἦραν οὖν λίθους ἵνα βάλωσιν ἐπ' αὐτόν· Ἰησοῦς δὲ ἐκρύβη, καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ, διελθὼν διὰ μέσου αὐτῶν· καὶ παρῆγεν οὕτως.

## ΚΕΦ. θ΄. 9.

1 ΚΑΙ παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς.

2 Καὶ ἠρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ, λέγοντες, Ῥαββὶ, τίς ἥμαρτεν, οὗτος, ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῇ;

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48. *Σαμαρείτης*, a term of bitter reproach and contempt.—*δαιμόνιον ἔχεις*. See note, ch. vii., 20.

50. "There is one that seeketh my glory and decideth in my favor." See ch. viii., 15.

51, 52. *θάνατον οὐ μὴ θεωρήσῃ*: *οὐ μὴ γεύσεται θανάτου*. See note, Matt., xvi., 28.—*ἀπέθανε* (*ἀποθνήσκω*).

53. *μείζων*, "greater," in dignity and power.—*καὶ οἱ προφῆται*, for the regular construction *καὶ τῶν προφήτων οἳ ἀπέθανον*.

56. *ἠγαλλιάσατο ἵνα ἴδῃ*, "earnestly desired to see, leaped forward to see."—*ἡμέραν*, "my day," *i. e.*, the time of my advent as the Messiah.—*εἶδε*, "he saw it" with the eye of faith, and was thoroughly assured of its approach. See Rom., iv., 20; Heb., xi., 13.—*ἴδῃ*, *2d aor. subj.* of *εἴδω*.

57. *πεντήκοντα*, they speak in round numbers, which are near enough for the purpose of the argument.

58. With unusual solemnity our Lord declares the great truth of his pre-existence and divinity: "Before Abraham was born, I am," using here the peculiar term which Jehovah appropriates to himself, viz.: "I am that (or who) I am." (Ex., iii., 14.) The Jews manifestly so understood him, since they took up stones to cast at him as guilty of *blasphemy*.

59. *ἐκρύβη*, "concealed himself," probably in some miraculous manner, from their sight.—*διελθὼν*—*οὕτως*. This passage is cancelled by Griesbach, but without sufficient authority.

Chap. IX., ver. 2. *ἥμαρτεν* (*ἁμαρτάνω*). Diseases were held to be pun-

3 Ἀπεκρίθη ὁ Ἰησοῦς, Οὔτε οὗτος ἥμαρτεν, οὔτε οἱ γονεῖς αὐτοῦ· ἀλλ' ἵνα φανερωθῇ τὰ ἔργα τοῦ Θεοῦ ἐν αὐτῷ.

4 Ἐμὲ δεῖ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με, ἕως ἡμέρα ἐστίν· ἔρχεται νὺξ, ὅτε οὐδεὶς δύναται ἐργάζεσθαι.

5 Ὅταν ἐν τῷ κόσμῳ ὦ, φῶς εἰμι τοῦ κόσμου.

6 Ταῦτα εἰπὼν, ἔπτυσε χαμαὶ, καὶ ἐποίησε πηλὸν ἐκ τοῦ πτύσματος, καὶ ἐπέχρισε τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ,

7 καὶ εἶπεν αὐτῷ, Ὕπαγε, νίψαι εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ· ὃ ἑρμηνεύεται, ἀπεσταλμένος. ἀπῆλθεν οὖν καὶ ἐνίψατο, καὶ ἦλθε βλέπων.

8 Οἱ οὖν γείτονες καὶ οἱ θεωροῦντες αὐτὸν τὸ πρότερον ὅτι τυφλὸς ἦν, ἔλεγον, Οὐχ οὗτός ἐστιν ὁ καθήμενος καὶ προσαιτῶν;

9 Ἄλλοι ἔλεγον, Ὅτι οὗτός ἐστιν· Ἄλλοι δὲ, Ὅτι ὅμοιος αὐτῷ ἐστιν. Ἐκεῖνος ἔλεγεν, Ὅτι ἐγώ εἰμι.

10 Ἔλεγον οὖν αὐτῷ, Πῶς ἀνεῴχθησάν σου οἱ ὀφθαλμοί;

11 Ἀπεκρίθη ἐκεῖνος καὶ εἶπεν, Ἄνθρωπος λεγόμενος Ἰησοῦς πηλὸν ἐποίησε, καὶ ἐπέχρισέ μου τοὺς ὀφθαλμοὺς, καὶ εἶπέ μοι, Ὕπαγε εἰς τὴν κολυμβήθραν τοῦ Σιλωὰμ, καὶ νίψαι. ἀπελθὼν δὲ καὶ νιψάμενος ἀνέβλεψα.

12 Εἶπον οὖν αὐτῷ, Ποῦ ἐστιν ἐκεῖνος; Λέγει, Οὐκ οἶδα.

13 ἌΓΟΥΣΙΝ αὐτὸν πρὸς τοὺς Φαρισαίους, τόν ποτε τυφλόν.

14 Ἦν δὲ σάββατον, ὅτε τὸν πηλὸν ἐποίησεν ὁ Ἰησοῦς, καὶ ἀνέῳξεν αὐτοῦ τοὺς ὀφθαλμούς.

15 Πάλιν οὖν ἠρώτων αὐτὸν καὶ οἱ Φαρισαῖοι, πῶς ἀνέβλεψεν. ὁ δὲ εἶπεν αὐτοῖς, Πηλὸν ἐπέθηκεν ἐπὶ τοὺς ὀφθαλμούς μου, καὶ ἐνιψάμην, καὶ βλέπω.

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ishments for sin. See note, Matt., viii., 17. The Jews had also at this period adopted certain notions respecting the transmigration of souls, though it was not the same with the Pythagorean *metempsychosis*, since they supposed that the souls of the *good* alone passed into other bodies. See Josephus, *Bell. Jud.*, ii., 8, 14; *Antiq.*, xviii., 1, 3. Dr. Burton says, that the Talmudists held the transmigration of the souls of all men. The disciples wish to know whether this man's sins in a pre-existent state or those of his parents were the causes of his blindness.

3. *ἀλλ' (τυφλὸς ἐγεννήθη) ἵνα φανερωθῇ.* Neither the man's nor his parents' sins had any thing to do with the dispensation of God, whereby he was born blind, but he was born blind in order that our Lord might display his miraculous power in healing him.

4. *ἕως ἡμέρα*, in allusion to the shortness of the period of his ministry. "Day" and "night" frequently, in Scripture, refer to the *time of life* and the *time of death.*

5. *ὅταν*, "as long as." *ὅταν*, when it means *duration* of time, requires the verb following to be in the *subjunctive.*

6. The ancients had a notion that spittle (and fasting spittle in particular) was very efficacious in diseases of the eyes. See Plin., *Nat. Hist.*, xxviii., 7. Suet., *Vespas.*, § 7. See, also, Tacit., *Hist.*, iv., 81.

7. *νίψαι*, "wash," probably his eyes only, and not the whole body. See ch. xiii., 10, where *νίψασθαι* refers to washing the feet or a *part* of the person, and *λούειν* to the *whole* body. The sending him to the pool was a test of his faith.—*κολυμβήθραν.* See note, ch. v., 2.—*Σιλωάμ.* See note, ch. vii., 37.

8. *τυφλὸς ἦν.* Most MSS. read *προσαίτης*, which Griesbach admits.

11. *ἀνέβλεψα.* This verb does not always mean *to recover sight*, but often simply *to see;* here it would be *to begin to see. Conf.* Mark, viii., 24.

16 Ἔλεγον οὖν ἐκ τῶν Φαρισαίων τινὲς, Οὗτος ὁ ἄνθρωπος οὐκ ἔστι παρὰ τοῦ Θεοῦ, ὅτι τὸ σάββατον οὐ τηρεῖ. Ἄλλοι ἔλεγον, Πῶς δύναται ἄνθρωπος ἁμαρτωλὸς τοιαῦτα σημεῖα ποιεῖν; Καὶ σχίσμα ἦν ἐν αὐτοῖς.

17 Λέγουσι τῷ τυφλῷ πάλιν, Σὺ τί λέγεις περὶ αὐτοῦ, ὅτι ἤνοιξέ σου τοὺς ὀφθαλμούς; Ὁ δὲ εἶπεν, Ὅτι προφήτης ἐστίν.

18 Οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι τυφλὸς ἦν καὶ ἀνέβλεψεν, ἕως ὅτου ἐφώνησαν τοὺς γονεῖς αὐτοῦ τοῦ ἀναβλέψαντος,

19 καὶ ἠρώτησαν αὐτοὺς, λέγοντες, Οὗτός ἐστιν ὁ υἱὸς ὑμῶν, ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη; πῶς οὖν ἄρτι βλέπει;

20 Ἀπεκρίθησαν αὐτοῖς οἱ γονεῖς αὐτοῦ καὶ εἶπον, Οἴδαμεν ὅτι οὗτός ἐστιν ὁ υἱὸς ἡμῶν, καὶ ὅτι τυφλὸς ἐγεννήθη·

21 πῶς δὲ νῦν βλέπει, οὐκ οἴδαμεν· ἢ τίς ἤνοιξεν αὐτοῦ τοὺς ὀφθαλμοὺς, ἡμεῖς οὐκ οἴδαμεν· αὐτὸς ἡλικίαν ἔχει· αὐτὸν ἐρωτήσατε, αὐτὸς περὶ αὐτοῦ λαλήσει.

22 Ταῦτα εἶπον οἱ γονεῖς αὐτοῦ, ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους· ἤδη γὰρ συνετέθειντο οἱ Ἰουδαῖοι, ἵνα ἐάν τις αὐτὸν ὁμολογήσῃ Χριστὸν, ἀποσυνάγωγος γένηται.

23 Διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἶπον, Ὅτι ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε.

24 Ἐφώνησαν οὖν ἐκ δευτέρου τὸν ἄνθρωπον ὃς ἦν τυφλὸς, καὶ εἶπον αὐτῷ, Δὸς δόξαν τῷ Θεῷ· ἡμεῖς οἴδαμεν ὅτι ὁ ἄνθρωπος οὗτος ἁμαρτωλός ἐστιν.

25 Ἀπεκρίθη οὖν ἐκεῖνος καὶ εἶπεν, Εἰ ἁμαρτωλός ἐστιν, οὐκ οἶδα· ἓν οἶδα, ὅτι τυφλὸς ὢν ἄρτι βλέπω.

26 Εἶπον δὲ αὐτῷ πάλιν, Τί ἐποίησέ σοι; πῶς ἤνοιξέ σου τοὺς ὀφθαλμούς;

27 Ἀπεκρίθη αὐτοῖς, Εἶπον ὑμῖν ἤδη, καὶ οὐκ ἠκούσατε· τι πάλιν θέλετε ἀκούειν; μὴ καὶ

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16. *σχίσμα.* See note, ch. vii., 43.

17. *τῷ τυφλῷ*, "the man who *had been* blind." See Matt., xxvi., 6.—*ὅτι ἤνοιξε*, "what sayest thou respecting him, since or in that he hath opened thine eyes?" What is your opinion of the man who gave you sight? Others make two interrogations in the clause, but not well.

18. *ἦν*, *imperf.* in *pluperf.* sense.—*ὅτου*, for *οὕτινος*.—*ἐφώνησαν*, "had summoned," or called.

21. *ἡλικίαν ἔχει*, he is of age sufficient to give testimony.

22. *συνετέθειντο*, render *de communi consilio decreverant.* On this use of the *plup. pass.* in the *mid.* or *depon.* sense, *conf.* Winer's *Gram. of New Testament*, p. 201.—*ἀποσυνάγωγος.* There were *three* kinds of excommunication: the *first* (probably that spoken of in Luke, vi., 22) consisted in a removal of the person four ells from all the members of his household, and lasted one month. The *second* was that which prohibited the person from the synagogue; no one was allowed to speak to, teach, eat, or trade with him. The *third* was total extinction, or cutting off forever: the form of banishment in this case was fearful. Either the first or second excommunication is alluded to in the text.—*Χριστὸν*: supply *εἶναι*.

24. "Give God the praise" by confessing the fraud that has been used; a form of admonishing one to speak the truth.—*δὸς* (*δίδωμι*).

25. *εἰ*, "whether."—*οὐκ οἶδα*, "I know not, I do not pretend to say."—*ὢν*, imperf. participle.

27. *οὐκ ἠκούσατε*, "ye did not attend, were not willing to hear." The man becomes impatient under this palpable effort to induce him to tell a lie for their benefit.—*τί*, for *κατὰ τί*.

ὑμεῖς θέλετε αὐτοῦ μαθηταὶ γενέσθαι;

28 Ἐλοιδόρησαν οὖν αὐτὸν, καὶ εἶπον, Σὺ εἶ μαθητὴς ἐκείνου· ἡμεῖς δὲ τοῦ Μωσέως ἐσμὲν μαθηταί.

29 Ἡμεῖς οἴδαμεν ὅτι Μωσῇ λελάληκεν ὁ Θεός· τοῦτον δὲ οὐκ οἴδαμεν πόθεν ἐστιν.

30 Ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς, Ἐν γὰρ τούτῳ θαυμαστόν ἐστιν, ὅτι ὑμεῖς οὐκ οἴδατε πόθεν ἐστὶ, καὶ ἀνέῳξέ μου τοὺς ὀφθαλμούς.

31 Οἴδαμεν δὲ ὅτι ἁμαρτωλῶν ὁ Θεὸς οὐκ ἀκούει· ἀλλ' ἐάν τις θεοσεβὴς ᾖ, καὶ τὸ θέλημα αὐτοῦ ποιῇ, τούτου ἀκούει.

32 Ἐκ τοῦ αἰῶνος οὐκ ἠκούσθη, ὅτι ἤνοιξέ τις ὀφθαλμοὺς τυφλοῦ γεγεννημένου.

33 Εἰ μὴ ἦν οὗτος παρὰ Θεοῦ, οὐκ ἠδύνατο ποιεῖν οὐδέν.

34 Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, Ἐν ἁμαρτίαις σὺ ἐγεννήθης ὅλος, καὶ σὺ διδάσκεις ἡμᾶς; καὶ ἐξέβαλον αὐτὸν ἔξω.

35 Ἤκουσεν ὁ Ἰησοῦς ὅτι ἐξέβαλον αὐτὸν ἔξω· καὶ εὑρὼν αὐτὸν, εἶπεν αὐτῷ, Σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ Θεοῦ;

36 Ἀπεκρίθη ἐκεῖνος καὶ εἶπε, Τίς ἐστι Κύριε, ἵνα πιστεύσω εἰς αὐτόν;

37 Εἶπε δὲ αὐτῷ ὁ Ἰησοῦς, Καὶ ἑώρακας αὐτὸν, καὶ ὁ λαλῶν μετὰ σοῦ, ἐκεῖνός ἐστιν.

38 Ὁ δὲ ἔφη, Πιστεύω, Κύριε. καὶ προσεκύνησεν αὐτῷ.

39 Καὶ εἶπεν ὁ Ἰησοῦς, Εἰς κρίμα ἐγὼ εἰς τὸν κόσμον τοῦτον ἦλθον, ἵνα οἱ μὴ βλέποντες βλέπωσι, καὶ οἱ βλέποντες τυφλοὶ γένωνται.

40 Καὶ ἤκουσαν ἐκ τῶν Φαρισαίων ταῦτα οἱ ὄντες μετ' αὐτοῦ, καὶ εἶπον αὐτῷ, Μὴ καὶ ἡμεῖς τυφλοί ἐσμεν;

41 Εἶπεν αὐτοῖς ὁ Ἰησοῦς, Εἰ τυφλοὶ ἦτε, οὐκ ἂν εἴχετε ἁμαρτίαν· νῦν δὲ λέγετε, Ὅτι βλέπομεν· ἡ οὖν ἁμαρτία ὑμῶν μένει.

## ΚΕΦ. ι΄. 10.

1 ἈΜΗΝ ἀμὴν λέγω ὑμῖν, ὁ μὴ εἰσερχόμενος διὰ τῆς θύρας

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29. "We do not know whence he derives his commission or authority."

30. ἐν τούτῳ, *scil.* πράγματι.—γαρ, *sane*, "why, in this matter there is something remarkable that you know not whence he hath his commission and authority, and yet he hath opened mine eyes!"—ἀνέῳξε (ἀνοίγω).

31. οἴδαμεν, "we know," it is well known by all, &c. God does not hear, much less does he give miraculous power to sinners, habitual transgressors. See Ps. lxvi., 18; Is., i., 15.

33. οὐδέν, for οὐδὲ τοιοῦτον.

34. A common form of opprobrious expression, like *scates peccatis* in Latin.—ἐξέβαλον, "cast him out" of the council, and probably excommunicated him. See verse 22.

38. ἔφη, *2d aor.* of φημί.—προσεκύνησεν. See note, Matt., ii, 2.

39. εἰς κρίμα, for *distinction* and *separation* between those who see the truth and those who do not; or for *judgment* or *condemnation*, *i. e.*, such will be the effect of my coming.—ἵνα, not *causal*, but only *consequential*.

41. εἰ τυφλοὶ ἦτε, "if ye were blind," *i. e.*, unavoidably ignorant, ye would not be guilty; but since you claim to see and know, your sin remains inexcusable.—ἦτε, *pres. subj.* of εἰμί.

Chap. X., ver. 1. This chapter is immediately connected with the preceding. The parable is directed against false teachers, similar to those before him—the blind and conceited Pharisees and scribes. Allusion is here made to the Eastern customs. The herds were nightly conducted to an inclosure, surrounded by a low stone wall; at the door stood an armed servant, θυρωρός, who kept watch.

εἰς τὴν αὐλὴν τῶν προβάτων, ἀλλὰ ἀναβαίνων ἀλλαχόθεν, ἐκεῖνος κλέπτης ἐστὶ καὶ λῃστής·

2 ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας, ποιμήν ἐστι τῶν προβάτων.

3 Τούτῳ ὁ θυρωρὸς ἀνοίγει, καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει, καὶ τὰ ἴδια πρόβατα καλεῖ κατ' ὄνομα, καὶ ἐξάγει αὐτά.

4 Καὶ ὅταν τὰ ἴδια πρόβατα ἐκβάλῃ, ἔμπροσθεν αὐτῶν πορεύεται· καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι οἴδασι τὴν φωνὴν αὐτοῦ.

5 Ἀλλοτρίῳ δὲ οὐ μὴ ἀκολουθήσωσιν, ἀλλὰ φεύξονται ἀπ' αὐτοῦ· ὅτι οὐκ οἴδασι τῶν ἀλλοτρίων τὴν φωνήν.

6 Ταύτην τὴν παροιμίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς· ἐκεῖνοι δὲ οὐκ ἔγνωσαν τίνα ἦν ἃ ἐλάλει αὐτοῖς.

7 ΕΙΠΕΝ οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ἐγώ εἰμι ἡ θύρα τῶν προβάτων.

8 Πάντες ὅσοι πρὸ ἐμοῦ ἦλθον, κλέπται εἰσὶ καὶ λῃσταί· ἀλλ' οὐκ ἤκουσαν αὐτῶν τὰ πρόβατα.

9 Ἐγώ εἰμι ἡ θύρα· δι' ἐμοῦ ἐάν τις εἰσέλθῃ, σωθήσεται, καὶ εἰσελεύσεται καὶ ἐξελεύσεται, καὶ νομὴν εὑρήσει.

10 Ὁ κλέπτης οὐκ ἔρχεται εἰ μὴ ἵνα κλέψῃ καὶ θύσῃ καὶ ἀπολέσῃ· ἐγὼ ἦλθον ἵνα ζωὴν ἔχωσι, καὶ περισσὸν ἔχωσιν.

11 Ἐγώ εἰμι ὁ ποιμὴν ὁ καλός· ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων.

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In the morning the shepherd came, and calling the sheep by the names which he had given them, he went before, and they all followed him to the pasture ground.

6. *παροιμίαν*, *similitude*, or proverbial saying (2 Pet., ii., 22). In ch. xvi., 25, 29, *παροιμίαν λέγειν* is opposed to *παῤῥησίᾳ λέγειν*.

7. "I am the door," *i. e.*, through me only can any one enter into the fold (the Church) or receive authority to feed the sheep of my flock.

8. *πάντες—λῃσταί*. These words can not be taken in their full sense. *All* is here used for *many* or the *most part* of those who came before our Lord. Some refer the Saviour's words to the impostors and others who deluded the people, such as Theudas and Judas of Galilee: Bloomfield understands the words to refer to the high-priests who preceded our great High-priest, interpreting "thieves and robbers" to mean "very rapacious and greedy of gain," as indeed they unhappily were for a long time antecedent to Christ's advent. Most probably the Saviour speaks of the teachers in general who had preceded his coming into the world, characterizing them as selfish, grasping, and unjust. Of course, however, he *could* not speak thus of Moses and the prophets.

9. *σωθήσεται*, "shall be saved," *i. e.*, placed in a state of salvation.—*εἰσελεύσεται—εὑρήσει*, a figure denoting undisturbed enjoyment of the blessed privileges of Christ's Church, and bountiful supplies of the graces of the Holy Spirit to His ministering servants.—*εὑρήσει* (*εὑρίσκω*).

10. *ὁ κλέπτης*, meaning the *false teachers*.—*ἀπολέσῃ* (*ἀπόλλυμι*).

11. *ὁ ποιμὴν ὁ καλὸς*, "the good Shepherd." See Is., xl., 11; Ezek., xxxiv., 23; xxxvii., 24.—*τὴν ψυχὴν αὐτοῦ τίθησιν*, "lays down his life" for, instead of, &c. This phrase in St. John always means absolutely "to die." The figure is changed, after the Hebrew idiom, and the subject of the *atonement* brought before the hearers. The word *ποιμὴν* involves the idea of governing, protecting, and taking care of. So in the New Testament, *ποιμένες* are the *curatores ecclesiæ*, like the *ἐπίσκοποι*. See Eph., iv., 11. In

12 Ὁ μισθωτὸς δὲ, καὶ οὐκ ὢν ποιμὴν, οὗ οὐκ εἰσὶ τὰ πρόβατα ἴδια, θεωρεῖ τὸν λύκον ἐρχόμενον, καὶ ἀφίησι τὰ πρόβατα, καὶ φεύγει· καὶ ὁ λύκος ἁρπάζει αὐτὰ, καὶ σκορπίζει τὰ πρόβατα.

13 Ὁ δὲ μισθωτὸς φεύγει, ὅτι μισθωτός ἐστι, καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων.

14 Ἐγώ εἰμι ὁ ποιμὴν ὁ καλός· καὶ γινώσκω τὰ ἐμὰ, καὶ γινώσκομαι ὑπὸ τῶν ἐμῶν,

15 καθὼς γινώσκει με ὁ πατὴρ, κἀγὼ γινώσκω τὸν πατέρα· καὶ τὴν ψυχήν μου τίθημι ὑπὲρ τῶν προβάτων.

16 Καὶ ἄλλα πρόβατα ἔχω, ἃ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης· κἀκεῖνά με δεῖ ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσουσι· καὶ γενήσεται μία ποίμνη, εἷς ποιμήν.

17 Διὰ τοῦτο ὁ πατήρ με ἀγαπᾷ, ὅτι ἐγὼ τίθημι τὴν ψυχήν μου, ἵνα πάλιν λάβω αὐτήν.

18 Οὐδεὶς αἴρει αὐτὴν ἀπ' ἐμοῦ, ἀλλ' ἐγὼ τίθημι αὐτὴν ἀπ' ἐμαυτοῦ. ἐξουσίαν ἔχω θεῖναι αὐτὴν, καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτήν. ταύτην τὴν ἐντολὴν ἔλαβον παρὰ τοῦ πατρός μου.

19 Σχίσμα οὖν πάλιν ἐγένετο ἐν τοῖς Ἰουδαίοις διὰ τοὺς λόγους τούτους.

20 Ἔλεγον δὲ πολλοὶ ἐξ αὐτῶν, Δαιμόνιον ἔχει καὶ μαίνεται· τί αὐτοῦ ἀκούετε;

21 Ἄλλοι ἔλεγον, Ταῦτα τὰ ῥήματα οὐκ ἔστι δαιμονιζομένου· μὴ δαιμόνιον δύναται τυφλῶν ὀφθαλμοὺς ἀνοίγειν;

22 ἘΓΕΝΕΤΟ δὲ τὰ ἐγκαίνια ἐν τοῖς Ἱεροσολύμοις, καὶ χειμὼν ἦν·

23 καὶ περιεπάτει ὁ Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ στοᾷ τοῦ Σολομῶντος.

24 Ἐκύκλωσαν οὖν αὐτὸν οἱ

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1 Pet. ii., 25, our Lord is called *ποιμὴν καὶ ἐπίσκοπος τῶν ψυχῶν*.

15. "Even as the Father knoweth me and I know the Father"—parenthetical.

16. *ἄλλα πρόβατα*, "other sheep," *i. e.*, the Gentiles who were soon to be brought into the one fold of his Church. — *ἀγαγεῖν*, for *προσαγαγεῖν*, bring or lead (to this fold). The Gentiles are called his *sheep* by *anticipation*, because He was about to redeem them, and knew that many would gladly embrace his offers of mercy.

17. *ἵνα*, not *causal*, but simply *declarative* of the future, *ita tamen ut*.

18. *οὐδεὶς αἴρει*. Our Lord's death was purely *voluntary*, and consequently he was beloved of the Father.—*ἐντολὴν*, "this charge (in reference to the Messiah's office and duties) have I received," &c.

19–21. *Comp.* notes, ch. vii., 20, 43; viii., 48, 52.

22. *ἐγκαίνια*, "the feast of the dedication," instituted by Judas Maccabæus (B.C. 165) in memory of the restoration of the altar and the temple, which had been profaned by Antiochus Epiphanes. It was celebrated every year for eight days continuously, commencing with the 25th of Casleu, or about the middle of December. Lamps were kept burning without intermission; hence it was also called the feast of lights. See 1 Macc., iv., 59; Joseph., *Antiq.*, xii., 7, 7. It is a fair inference, from our Lord's attendance at this feast, that festival and other days appointed by human authority may and ought to be duly observed.—*χειμὼν*, "winter," added for the sake of those unacquainted with Jewish customs and seasons. St. John, it will be remembered, wrote his Gospel for the Gentile Christians of the East.

23. *στοᾷ*. Solomon's porch, a long portico or colonnade on the east side of the temple. It was the only part of the temple left standing by the Babylonians when they destroyed Jerusalem (B.C. 598). *Conf.* Joseph., *Antiq.*, xx., 9, 7.

ουδαῖοι, καὶ ἔλεγον αὐτῷ, Ἕως ότε τὴν ψυχὴν ἡμῶν αἴρεις; εἰ ὺ εἶ ὁ Χριστὸς, εἰπὲ ἡμῖν παρῥησίᾳ.

25 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, ῖπον ὑμῖν, καὶ οὐ πιστεύετε, τὰ γα ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόματι οῦ πατρός μου, ταῦτα μαρτυρεῖ ερὶ ἐμοῦ·

26 ἀλλ' ὑμεῖς οὐ πιστεύετε· ὐ γάρ ἐστε ἐκ τῶν προβάτων ῶν ἐμῶν, καθὼς εἶπον ὑμιν.

27 Τὰ πρόβατα τὰ ἐμὰ τῆς ωνῆς μου ἀκούει, κἀγὼ γινώσκω αὐτά· καὶ ἀκολουθοῦσί μοι,

28 κἀγὼ ζωὴν αἰώνιον δίδωμι ὐτοῖς· καὶ οὐ μὴ ἀπόλωνται εἰς ὸν αἰῶνα, καὶ οὐχ ἁρπάσει τις ὐτὰ ἐκ τῆς χειρός μου.

29 Ὁ πατήρ μου, ὃς δέδωκέ μοι, μείζων πάντων ἐστί· καὶ οὐδεὶς δύναται ἁρπάζειν ἐκ τῆς χειρὸς τοῦ πατρός μου.

30 Ἐγὼ καὶ ὁ πατὴρ ἕν ἐσμεν.

31 Ἐβάστασαν οὖν πάλιν λίθους οἱ Ἰουδαῖοι, ἵνα λιθάσωσιν αὐτόν.

32 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Πολλὰ καλὰ ἔργα ἔδειξα ὑμῖν ἐκ τοῦ πατρός μου· διὰ ποῖον αὐτῶν ἔργον λιθάζετέ με;

33 Ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι, λέγοντες, Περὶ καλοῦ ἔργου οὐ λιθάζομέν σε, ἀλλὰ περὶ βλασφημίας, καὶ ὅτι σὺ, ἄνθρωπος ὢν, ποιεῖς σεαυτὸν Θεόν.

34 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Οὐκ ἔστι γεγραμμένον ἐν τῷ νόμῳ ὑμῶν, Ἐγὼ εἶπα, θεοί ἐστε;

35 Εἰ ἐκείνους εἶπε θεοὺς, πρὸς οὓς ὁ λόγος τοῦ Θεοῦ ἐγένετο, καὶ οὐ δύναται λυθῆναι ἡ γραφὴ,

36 ὃν ὁ πατὴρ ἡγίασε καὶ ἀπέστειλεν εἰς τὸν κόσμον, ὑμεῖς

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24. *αἴρεις, suspendis*, "how long do u, or will you, keep us in suspense?" *παῤῥησίᾳ.* See ch. xvi., 29.

25. *τὰ ἔργα.* See note, ch. v., 36; *cf.* verse 38.—*ἐν τῷ ὀνόματι.* See te, Matt., vii., 22.

26. *γὰρ*, "because."

28. *οὐ μὴ ἀπόλωνται. Comp.* note, vi., 37. See, also, Heb., xii., 15; Jno., 8; Rom., xi., 20, 21.—*μου*, a in assumption of Deity.

29. He claims this exalted power cause of his intimate relation to the ther, as immediately follows.

30. *ἕν ἐσμεν.* ONE, in nature and ributes; ONE, in substance, power, l eternity. What stronger claim divinity could possibly be made?

31. *ἐβάστασαν* (*βαστάζω*). — *λίθους. mp.* note, chap. viii., 58.

32. Our Lord saw at once the rea-n of their conduct: did he then say t they had misunderstood him and t he was *only a man*, as the Uni-ians assert? By no means; in-ad of this, he proceeds to reiterate solemn claim to Deity.

33. *βλασφημίας.* See note, Matt., ix., 3; xii., 31.—*ποιεῖς σαυτὸν Θεόν* See note, ch. v., 18.

34. *νόμῳ, i. e.*, in the Scriptures generally: the quotation is from Ps. lxxxii., 6. The argument is from the *less* to the *greater*: why do you charge me with the crime of blasphemy? the Scriptures call certain officers—those to whom the word of God came—by the name of *gods*, and you know full well that the authority of the Sacred Record is indisputable. Now, if those who are confessedly *men* are called *gods*, because appointed by Jehovah, even on *that* ground the title would belong to me; but it is mine of right on far higher grounds, because I have been consecrated to the office of Messiah, I have been sent into the world by the Father from heaven itself, and I am his only begotten Son. This the works which I do prove: though you believe not my oft-repeated assertion, yet have faith in the works which are done before you, that you may know certainly that an inexplicable and entire union subsists between the Father and me.

λέγετε, Ὅτι βλασφημεῖς, ὅτι εἶπον, Υἱὸς τοῦ Θεοῦ εἰμι;

37 Εἰ οὐ ποιῶ τὰ ἔργα τοῦ πατρός μου, μὴ πιστεύετέ μοι·

38 εἰ δὲ ποιῶ, κἂν ἐμοὶ μὴ πιστεύητε, τοῖς ἔργοις πιστεύσατε· ἵνα γνῶτε καὶ πιστεύσητε, ὅτι ἐν ἐμοὶ ὁ πατὴρ, κἀγὼ ἐν αὐτῷ.

39 Ἐζήτουν οὖν πάλιν αὐτὸν πιάσαι· καὶ ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν.

40 ΚΑΙ ἀπῆλθε πάλιν πέραν τοῦ Ἰορδάνου, εἰς τὸν τόπον ὅπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων· καὶ ἔμεινεν ἐκεῖ.

41 Καὶ πολλοὶ ἦλθον πρὸς αὐτὸν, καὶ ἔλεγον, Ὅτι Ἰωάννης μὲν σημεῖον ἐποίησεν οὐδέν· πάντα δὲ ὅσα εἶπεν Ἰωάννης περὶ τούτου, ἀληθῆ ἦν.

42 Καὶ ἐπίστευσαν πολλοὶ ἐκεῖ εἰς αὐτόν.

ΚΕΦ. αι΄. 11.

1 ἮΝ δέ τις ἀσθενῶν Λάζαρος ἀπὸ Βηθανίας, ἐκ τῆς κώμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς.

2 Ἦν δὲ Μαρία ἡ ἀλείψασα τὸν Κύριον μύρῳ, καὶ ἐκμάξασα τοὺς πόδας αὐτοῦ ταῖς θριξὶν αὐτῆς, ἧς ὁ ἀδελφὸς Λάζαρος ἠσθένει.

3 Ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτὸν λέγουσαι, Κύριε, ἴδε, ὃν φιλεῖς ἀσθενεῖ.

4 Ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν, Αὕτη ἡ ἀσθένεια οὐκ ἔστι πρὸς θάνατον, ἀλλ' ὑπὲρ τῆς δόξης τοῦ Θεοῦ, ἵνα δοξασθῇ ὁ υἱὸς τοῦ Θεοῦ δι' αὐτῆς.

5 Ἠγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ τὴν ἀδελφὴν αὐτῆς καὶ τὸν Λάζαρον.

6 Ὡς οὖν ἤκουσεν ὅτι ἀσθενεῖ, τότε μὲν ἔμεινεν ἐν ᾧ ἦν τόπῳ δύο ἡμέρας.

7 Ἔπειτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς, Ἄγωμεν εἰς τὴν Ἰουδαίαν πάλιν.

8 Λέγουσιν αὐτῷ οἱ μαθηταὶ, Ῥαββὶ, νῦν ἐζήτουν σε λιθάσαι οἱ Ἰουδαῖοι, καὶ πάλιν ὑπάγεις ἐκεῖ;

9 Ἀπεκρίθη ὁ Ἰησοῦς, Οὐχὶ δώδεκά εἰσιν ὧραι τῆς ἡμέρας; ἐάν τις περιπατῇ ἐν τῇ ἡμέρᾳ,

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39. *ἐξῆλθεν, se subduxit*, escaped out of their hands.

40. He went to Bethabara or Bethany. See ch. i., 28.—*ἔμεινεν* (*μένω*), he stayed there a month or more, according to Archbishop Newcome. He returned into Judea toward spring.

Chap. XI., ver. 1. Βηθανίας. See note, Matt., xxi., 17. *Conf.*, also, Luke, x., 38, *seqq.*—*ἀπὸ* and *ἐκ* are used indifferently to denote a place of *habitation* or of *birth*.

2. *ἀλείψασα*, "anointed," *i. e.*, afterward, as related in next ch. (xii., 3). The circumstance is spoken of by anticipation as one well known, according to our Lord's prediction, Matt., xxvi., 13.

4. *οὐκ ἔστι πρὸς θάνατον*, "not unto death," finally and beyond recall.

6. *ἔμεινεν*, *i. e.*, he did not come to Bethany till Lazarus had been dead four days. This was in order that there might be no room to doubt the fact of his death, and the wondrous miracle performed in raising him from the dead again.

8. *νῦν*, "now," *i. e.*, only a short time ago. They are astonished, and not without apprehension of danger to themselves. See note, Mark, x., 32.

9. *οὐχὶ δώδεκα, κ. τ. λ.* *Conf.* similar expression, ch. ix., 4. Now, while my day and hour lasts, I must labor; soon the night of death cometh, when my mission will be ended. The Jews throughout the year divided the day into twelve hours, between sunrise and sunset, so that at the different seasons they varied in length.—*προσκόπτει, scil. πόδα* (as in Matt., iv., 6

οὐ προσκόπτει, ὅτι τὸ φῶς τοῦ κόσμου τούτου βλέπει·

10 ἐὰν δέ τις περιπατῇ ἐν τῇ νυκτὶ, προσκόπτει, ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ.

11 Ταῦτα εἶπε, καὶ μετὰ τοῦτο λέγει αὐτοῖς, Λάζαρος ὁ φίλος ἡμῶν κεκοίμηται· ἀλλὰ πορεύομαι ἵνα ἐξυπνίσω αὐτόν.

12 Εἶπον οὖν οἱ μαθηταὶ αὐτοῦ, Κύριε, εἰ κεκοίμηται, σωθήσεται.

13 Εἰρήκει δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ· ἐκεῖνοι δὲ ἔδοξαν ὅτι περὶ τῆς κοιμήσεως τοῦ ὕπνου λέγει.

14 Τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς παῤῥησίᾳ, Λάζαρος ἀπέθανε·

15 καὶ χαίρω δι' ὑμᾶς, ἵνα πιστεύσητε, ὅτι οὐκ ἤμην ἐκεῖ· ἀλλ' ἄγωμεν πρὸς αὐτόν.

16 Εἶπεν οὖν Θωμᾶς, ὁ λεγόμενος Δίδυμος, τοῖς συμμαθηταῖς, Ἄγωμεν καὶ ἡμεῖς, ἵνα ἀποθάνωμεν μετ' αὐτοῦ.

17 ἘΛΘΩΝ οὖν ὁ Ἰησοῦς εὗρεν αὐτὸν τέσσαρας ἡμέρας ἤδη ἔχοντα ἐν τῷ μνημείῳ.

18 Ἦν δὲ ἡ Βηθανία ἐγγὺς τῶν Ἱεροσολύμων, ὡς ἀπὸ σταδίων δεκαπέντε·

19 καὶ πολλοὶ ἐκ τῶν Ἰουδαίων ἐληλύθεισαν πρὸς τὰς περὶ Μάρθαν καὶ Μαρίαν, ἵνα παραμυθήσωνται αὐτὰς περὶ τοῦ ἀδελφοῦ αὐτῶν.

20 Ἡ οὖν Μάρθα, ὡς ἤκουσεν ὅτι ὁ Ἰησοῦς ἔρχεται, ὑπήντησεν αὐτῷ· Μαρία δὲ ἐν τῷ οἴκῳ ἐκαθέζετο.

21 Εἶπεν οὖν ἡ Μάρθα πρὸς τὸν Ἰησοῦν, Κύριε, εἰ ἦς ὧδε, ὁ ἀδελφός μου οὐκ ἂν ἐτεθνήκει.

22 Ἀλλὰ καὶ νῦν οἶδα ὅτι ὅσα ἂν αἰτήσῃ τὸν Θεὸν, δώσει σοι ὁ Θεός.

23 Λέγει αὐτῇ ὁ Ἰησοῦς, Ἀναστήσεται ὁ ἀδελφός σου.

24 Λέγει αὐτῷ Μάρθα, Οἶδα ὅτι ἀναστήσεται, ἐν τῇ ἀναστάσει ἐν τῇ ἐσχάτῃ ἡμέρᾳ.

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Luke, iv., 11), with *πρὸς λίθον* or *λίθῳ*.—*τὸ φῶς τοῦ κόσμου*, the natural light.

10. *αὐτῷ*, referring either to the *world* or to the *man*.

11. *κεκοίμηται*. Meaning, by a figure common to all languages, "he is dead." The disciples, knowing that sleep was regarded as a favorable symptom of recovery, understood the Saviour literally.

15. *πιστεύσητε*, "may believe" more firmly.—*ἤμην* (for *ἦν*), a form found only in the later writers.

16. *Δίδυμος*. This expresses the meaning of *Thomas*, תְּאֹם, both signifying *twin*: or it may be a cognomen of Thomas, as Peter is of Simon.—*μετ' αὐτοῦ*, either with *Lazarus* or with the *Saviour*. The latter interpretation seems generally preferred. "Since our Master *will* go, notwithstanding the danger, let us go too, even though we should die with him."—*ἀποθάνωμεν* (*ἀποθνήσκω*).

17. *ἐλθὼν*, "having arrived" in the vicinity of the village. See verse 30.—*ἔχοντα*. The verb *ἔχειν*, when used as here, of *time*, signifies *agere*, *transigere*, as often, also, in the classics.

18. *Βηθανία*. See note, Matt., xxi., 17.—*ἀπὸ* Bloomfield compares to the English "off," about fifteen stadia off. *γενομένη* is understood. *Conf.* chap. xxi., 8; Rev., xiv., 20.—*σταδίων*. See note, ch. vi., 19.

19. *τὰς περὶ Μάρθαν καὶ Μαρίαν*, for *πρὸς Μάρθαν καὶ Μαρίαν*, as often in the classics; it might, however, include the near relatives, as in the similar idiom, Acts, xiii., 13. Visits of condolence usually continued for seven days after the funeral, sometimes much longer.

20. *ἔρχεται*, "was coming."—*ἐκαθέζετο*: *sitting* was the posture of grief. Mary probably remained sitting from excessive sorrow.

21 *ἐτεθνήκει*, *pluperf.* of *θνήσκω*

25 Εἶπεν αὐτῇ ὁ Ἰησοῦς, Ἐγώ εἰμι ἡ ἀνάστασις καὶ ἡ ζωή. ὁ πιστεύων εἰς ἐμὲ, κἂν ἀποθάνῃ, ζήσεται·

26 καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμὲ, οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα. πιστεύεις τοῦτο;

27 Λέγει αὐτῷ, Ναὶ, Κύριε· ἐγὼ πεπίστευκα, ὅτι σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ, ὁ εἰς τὸν κόσμον ἐρχόμενος.

28 Καὶ ταῦτα εἰποῦσα, ἀπῆλθε καὶ ἐφώνησε Μαρίαν τὴν ἀδελφὴν αὐτῆς λάθρα εἰποῦσα, Ὁ διδάσκαλος πάρεστι καὶ φωνεῖ σε.

29 Ἐκείνη ὡς ἤκουσεν, ἐγείρεται ταχὺ καὶ ἔρχεται πρὸς αὐτόν.

30 Οὔπω δὲ ἐληλύθει ὁ Ἰησοῦς εἰς τὴν κώμην, ἀλλ' ἦν ἐν τῷ τόπῳ ὅπου ὑπήντησεν αὐτῷ ἡ Μάρθα.

31 Οἱ οὖν Ἰουδαῖοι οἱ ὄντες μετ' αὐτῆς ἐν τῇ οἰκίᾳ καὶ παραμυθούμενοι αὐτὴν, ἰδόντες τὴν Μαρίαν ὅτι ταχέως ἀνέστη καὶ ἐξῆλθεν, ἠκολούθησαν αὐτῇ, λέγοντες, Ὅτι ὑπάγει εἰς τὸ μνημεῖον, ἵνα κλαύσῃ ἐκεῖ.

32 Ἡ οὖν Μαρία ὡς ἦλθεν ὅπου ἦν ὁ Ἰησοῦς, ἰδοῦσα αὐτὸν, ἔπεσεν εἰς τοὺς πόδας αὐτοῦ, λέγουσα αὐτῷ, Κύριε, εἰ ἦς ὧδε, οὐκ ἂν ἀπέθανέ μου ὁ ἀδελφός.

33 Ἰησοῦς οὖν ὡς εἶδεν αὐτὴν κλαίουσαν, καὶ τοὺς συνελθόντας αὐτῇ Ἰουδαίους κλαίοντας, ἐνεβριμήσατο τῷ πνεύματι, καὶ ἐτάραξεν ἑαυτὸν,

34 καὶ εἶπε, Ποῦ τεθείκατε αὐτόν; Λέγουσιν αὐτῷ, Κύριε, ἔρχου καὶ ἴδε.

35 Ἐδάκρυσεν ὁ Ἰησοῦς.

36 Ἔλεγον οὖν οἱ Ἰουδαῖοι, Ἴδε, πῶς ἐφίλει αὐτόν.

37 Τινὲς δὲ ἐξ αὐτῶν εἶπον, Οὐκ ἠδύνατο οὗτος ὁ ἀνοίξας τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ, ποιῆσαι ἵνα καὶ οὗτος μὴ ἀποθάνῃ;

38 Ἰησοῦς οὖν πάλιν ἐμβριμώμενος ἐν ἑαυτῷ, ἔρχεται εἰς τὸ μνημεῖον. ἦν δὲ σπήλαιον, καὶ λίθος ἐπέκειτο ἐπ' αὐτῷ.

39 Λέγει ὁ Ἰησοῦς, Ἄρατε τὸν λίθον. Λέγει αὐτῷ ἡ ἀδελφὴ τοῦ τεθνηκότος Μάρθα, Κύριε, ἤδη ὄζει· τεταρταῖος γάρ ἐστι.

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25. *ἐγώ εἰμι.* *Conf.* ch. v., 21. "I am the author and accomplisher of the resurrection; I am the giver and bestower of life, both for time and for eternity."

26. *οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα,* "shall never die," *i. e.*, shall not die eternally. The believer in Christ, though dead, shall rise to life and joy immortal; so, too, the promise is sure to every living believer in this state of probation, that, though he die, he shall not die eternally, but shall live again forever and ever. Blessed hope and comfort of the faint and weary soul!

27. *πεπίστευκα.* The use of the *perf.* is here very expressive. "Yes, Lord, *I have believed, and I continue to believe*, without hesitation, that thou art the Messiah."

30. *ἐληλύθει* (*ἔρχομαι*).

31. Mary, it seems, was the chief mourner, or, rather, the most overcome with grief.

33. *ἐνεβριμήσατο* (*ἐμβριμάομαι*), "was greatly disturbed and agitated." The words following express nearly the same thing. See verse 38.—*ἐτάραξεν ἑαυτὸν.* The verb with the pronoun is equivalent to the passive.

38. *μνημεῖον.* See note, Matthew, xxvii., 60; xxviii., 1; Mark, xvi., 5. —*ἐπέκειτο*, "was laid *upon*," that is, *against* it; the entrance being from the side.

39. *ἄρατε*, "remove, or roll away." (See Matt., xxvii., 60; xxviii., 2.) This was done only on extraordinary occasions.—*ὄζει*, "the smell is offensive." The verb relates to emitting odor, whether good or bad.—*τεταρταῖ-*

40 Λέγει αὐτῇ ὁ Ἰησοῦς, Οὐκ εἶπόν σοι, ὅτι ἐὰν πιστεύσῃς, ὄψει τὴν δόξαν τοῦ Θεοῦ;

41 Ἦραν οὖν τὸν λίθον, οὗ ἦν ὁ τεθνηκὼς κείμενος. Ὁ δὲ Ἰησοῦς ἦρε τοὺς ὀφθαλμοὺς ἄνω, καὶ εἶπε, Πάτερ, εὐχαριστῶ σοι ὅτι ἤκουσάς μου.

42 Ἐγὼ δὲ ᾔδειν ὅτι πάντοτέ μου ἀκούεις· ἀλλὰ διὰ τὸν ὄχλον τὸν περιεστῶτα εἶπον, ἵνα πιστεύσωσιν ὅτι σύ με ἀπέστειλας.

43 Καὶ ταῦτα εἰπὼν, φωνῇ μεγάλῃ ἐκραύγασε, Λάζαρε, δεῦρο ἔξω.

44 Καὶ ἐξῆλθεν ὁ τεθνηκὼς, δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας κειρίαις, καὶ ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδέδετο. Λέγει αὐτοῖς ὁ Ἰησοῦς, Λύσατε αὐτὸν, καὶ ἄφετε ὑπάγειν.

45 ΠΟΛΛΟΙ οὖν ἐκ τῶν Ἰουδαίων οἱ ἐλθόντες πρὸς τὴν Μαρίαν, καὶ θεασάμενοι ἃ ἐποίησεν ὁ Ἰησοῦς, ἐπίστευσαν εἰς αὐτόν.

46 Τινὲς δὲ ἐξ αὐτῶν ἀπῆλθον πρὸς τοὺς Φαρισαίους, καὶ εἶπον αὐτοῖς ἃ ἐποίησεν ὁ Ἰησοῦς.

47 Συνήγαγον οὖν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι συνέδριον, καὶ ἔλεγον, Τί ποιοῦμεν; ὅτι οὗτος ὁ ἄνθρωπος πολλὰ σημεῖα ποιεῖ.

48 Ἐὰν ἀφῶμεν αὐτὸν οὕτω, πάντες πιστεύσουσιν εἰς αὐτόν· καὶ ἐλεύσονται οἱ Ῥωμαῖοι καὶ ἀροῦσιν ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος.

49 Εἷς δέ τις ἐξ αὐτῶν Καϊάφας, ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς, Ὑμεῖς οὐκ οἴδατε οὐδέν·

50 οὐδὲ διαλογίζεσθε ὅτι συμ-

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*ος*, an idiom by which what properly belongs to the *person* is applied to the *thing*. From verse 17, it appears that Lazarus had been four days in the tomb, which is reconciled with this by taking into account that the Jews most generally buried the dead the same day on which they died. *Comp.* Acts, v., 6, 10. The lapse of time since Lazarus's death proves beyond all doubt that he was *really dead*, and, consequently, that his resurrection was the glorious miracle which we believe and maintain it to be.

41. *ἤκουσάς μου*. Note the force of the *aorist*. "Thou art *accustomed*, or thou usest to hear me."

42. *ᾔδειν* (*εἴδω*). — *εἶπον*. I have spoken, at this time.

43. *ἐκραύγασε*, "he cried aloud," to manifest to all his power over death and the grave.

44. *δεδεμένος*, "bound, or inclosed in the grave-clothes," which the Jews wrapped around the bodies of the dead. —*ἡ ὄψις*, "his face."—*σουδαρίῳ*. See note, Luke, xix., 20. Here it means a large linen cloth or handkerchief. In mummies this cloth extended down as far as the breast.

45. So wondrous a display of power induced many to believe in Him as the Messiah.

47. The Sanhedrim was called together.—*τί ποιοῦμεν*; "what do we? what are we doing?" in allowing Christ to go on thus.—*οὗτος* expresses contempt mingled with apprehension. The miracles could not be denied: it was high time, therefore, to put a stop to our Lord's career, or else their own day of power and influence would be over.

48. *τόπον*, "place," referring to the *city* of Jerusalem or the *country* in general. Some understand the *temple* to be meant.

49. *Καϊάφας*. See note, Matthew, xxvi., 3; Luke, iii., 2. — *ἐνιαυτοῦ ἐκείνου*, "that year," *i. e.*, at that time. The Evangelist does not mean that the high-priesthood was a yearly office, but seems rather to refer to the well-known fact that at that period the Romans put in or out of office whom and as often as they chose; always retaining it, however, among the descendants of Aaron.

50. Caiaphas, as high-priest, uttered what was really a *prophecy*, though

φέρει ἡμῖν, ἵνα εἷς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ, καὶ μὴ ὅλον τὸ ἔθνος ἀπόληται.

51 Τοῦτο δὲ ἀφ' ἑαυτοῦ οὐκ εἶπεν, ἀλλὰ ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, προεφήτευσεν ὅτι ἔμελλεν ὁ Ἰησοῦς ἀποθνήσκειν ὑπὲρ τοῦ ἔθνους,

52 καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνον, ἀλλ' ἵνα καὶ τὰ τέκνα τοῦ Θεοῦ τὰ διεσκορπισμένα συναγάγῃ εἰς ἕν.

53 Ἀπ' ἐκείνης οὖν τῆς ἡμέρας συνεβουλεύσαντο ἵνα ἀποκτείνωσιν αὐτόν.

54 Ἰησοῦς οὖν οὐκ ἔτι παῤῥησίᾳ περιεπάτει ἐν τοῖς Ἰουδαίοις, ἀλλὰ ἀπῆλθεν ἐκεῖθεν εἰς τὴν χώραν ἐγγὺς τῆς ἐρήμου, εἰς Ἐφραῒμ λεγομένην πόλιν, κἀκεῖ διέτριβε μετὰ τῶν μαθητῶν αὐτοῦ.

55 Ἦν δὲ ἐγγὺς τὸ πάσχα τῶν Ἰουδαίων· καὶ ἀνέβησαν πολλοὶ εἰς Ἱεροσόλυμα ἐκ τῆς χώρας πρὸ τοῦ πάσχα, ἵνα ἁγνίσωσιν ἑαυτούς.

56 Ἐζήτουν οὖν τὸν Ἰησοῦν, καὶ ἔλεγον μετ' ἀλλήλων ἐν τῷ ἱερῷ ἑστηκότες, Τί δοκεῖ ὑμῖν, ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἑορτήν;

57 Δεδώκεισαν δὲ καὶ οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἐντολὴν, ἵνα ἐάν τις γνῷ ποῦ ἐστι, μηνύσῃ, ὅπως πιάσωσιν αὐτόν.

## ΚΕΦ. ιβ΄. 12.

1 Ὁ ΟΥΝ Ἰησοῦς πρὸ ἓξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς Βηθανίαν, ὅπου ἦν Λάζαρος ὁ τεθνηκὼς, ὃν ἤγειρεν ἐκ νεκρῶν.

2 Ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα διηκόνει· ὁ δὲ Λάζαρος εἷς ἦν τῶν συνανακειμένων αὐτῷ.

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he did not so intend or understand it. It was a maxim of state policy that one innocent person had better perish than that the whole community be ruined: "Unum pro multis dabitur caput."—Virgil, *Æn.*, v., 815.

51. This evidently shows that he spake under divine influence. This he might have done though a wicked man, since we know Balaam was inspired notwithstanding he loved the wages of iniquity.

52. *ἔθνους*, *i. e.*, the Jewish nation and people. The object of our Lord's death—here so clearly stated—was not to redeem the Jews only, but to give himself for all mankind, and to gather together into the one fold of his Church all his children throughout the world.

53. They now made up their minds to put him to death as soon as an opportunity offered.

54. *Ἐφραΐμ*. The situation is not well ascertained; some make it only two miles from Jerusalem; others say it was eight, or twelve, or even twenty miles to the north of Jerusalem. Archbishop Newcome computes that he stayed here about a month.—*διέτριβε* (*διατρίβω*).

55. Every Jew had to be purified before the Passover. More or less time was occupied, according to circumstances. This was the *fourth* (or the *third*) passover in our Lord's ministry. See note, ch. v., 1.

57. *δεδώκεισαν*, *pluperf.* of *δίδωμι*, augment being omitted.—*γνῷ* (*γινώσκω*).—*πιάσωσιν* (*πιάζω*).

Chap. XII., ver. 1. *πρὸ ἓξ ἡμερῶν*, a transposition for *ἓξ ἡμερῶν πρὸ*, &c. *Conf.* Amos, i., 1, *Septuag.*

2. *δεῖπνον*. See note, Matt., xxvi., 6. It was in the house of Simon, who had been a leper, and Martha seems to have acted as hostess. Or it may be that the anointing here mentioned is distinct from that recorded by St. Matthew and St. Mark. Lightfoot, Whitby, and others adopt the latter opinion. Townsend, Doddridge, Bloomfield, &c., maintain the view which has been adopted by the present editor.—*Λάζαρος*. This shows that he was perfectly recovered.—*συνανακ.* See Matt., ix., 10.

3 Ἡ οὖν Μαρία λαβοῦσα λίτραν μύρου νάρδου πιστικῆς πολυτίμου, ἤλειψε τοὺς πόδας τοῦ Ἰησοῦ, καὶ ἐξέμαξε ταῖς θριξὶν αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὀσμῆς τοῦ μύρου.

4 Λέγει οὖν εἷς ἐκ τῶν μαθητῶν αὐτοῦ, Ἰούδας Σίμωνος Ἰσκαριώτης, ὁ μέλλων αὐτὸν παραδιδόναι,

5 Διατί τοῦτο τὸ μύρον οὐκ ἐπράθη τριακοσίων δηναρίων, καὶ ἐδόθη πτωχοῖς;

6 Εἶπε δὲ τοῦτο, οὐχ ὅτι περὶ τῶν πτωχῶν ἔμελεν αὐτῷ, ἀλλ' ὅτι κλέπτης ἦν, καὶ τὸ γλωσσόκομον εἶχε, καὶ τὰ βαλλόμενα ἐβάσταζεν.

7 Εἶπεν οὖν ὁ Ἰησοῦς, Ἄφες αὐτήν· εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τετήρηκεν αὐτό.

8 Τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε.

9 ἜΓΝΩ οὖν ὄχλος πολὺς ἐκ τῶν Ἰουδαίων ὅτι ἐκεῖ ἐστι· καὶ ἦλθον οὐ διὰ τὸν Ἰησοῦν μόνον, ἀλλ' ἵνα καὶ τὸν Λάζαρον ἴδωσιν, ὃν ἤγειρεν ἐκ νεκρῶν.

10 Ἐβουλεύσαντο δὲ οἱ ἀρχιερεῖς, ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν·

11 ὅτι πολλοὶ δι' αὐτὸν ὑπῆγον τῶν Ἰουδαίων, καὶ ἐπίστευον εἰς τὸν Ἰησοῦν.

12 ΤΗ ἐπαύριον ὄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἑορτὴν, ἀκούσαντες ὅτι ἔρχεται ὁ Ἰησοῦς εἰς Ἱεροσόλυμα,

13 ἔλαβον τὰ βαΐα τῶν φοινίκων, καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ, καὶ ἔκραζον, Ὡσαννά· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου, ὁ βασιλεὺς τοῦ Ἰσραήλ.

14 Εὑρὼν δὲ ὁ Ἰησοῦς ὀνάριον, ἐκάθισεν ἐπ' αὐτὸ, καθώς ἐστι γεγραμμένον,

15 Μὴ φοβοῦ, θύγατερ Σιών· ἰδοὺ, ὁ βασιλεύς σου ἔρχεται, καθήμενος ἐπὶ πῶλον ὄνου.

16 Ταῦτα δὲ οὐκ ἔγνωσαν οἱ μαθηταὶ αὐτοῦ τὸ πρῶτον· ἀλλ' ὅτε ἐδοξάσθη ὁ Ἰησοῦς, τότε ἐμ-

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3. *λίτραν*, Latin *libra*, "a pound," *i. e.*, in weight.—*πιστικῆς*. See note, Mark, chap. xiv., 3.—*πολυτίμου*. See verse 5.

5. *ἐπράθη*, from *πιπράσκω*.—*δηναρίων*. See note, Matt., xviii., 28.

6. *γλωσσόκομον*, originally a case wherein were places for the mouthpieces of flutes, *γλωττίδες τῶν αὐλῶν*: afterward it came to mean a small box for holding money or jewels.—*βαλλόμενα*, for *εἰσβαλλόμενα*, the contributions made by the disciples and others.—*ἐβάσταζεν*, "he carried," that is, had in charge for the common uses. Others say the verb means "he carried off," that is, *purloined*, or *stole*, from the contributions. *Conf.* chapter xx., 15; also, Bloomfield, *in loco*.

8. This is an extraordinary occasion. As the poor are always among you, you can never be at a loss for opportunity to do them good.

11. *ὑπῆγον* (*ὑπάγω*) "drew (themselves) off," *i. e.*, forsook the scribes and Pharisees.

12. *ἐπαύριον*, *i. e.*, on Sunday morning, called, from the circumstance here related, *Palm Sunday*. See note, Matt., xxi., 17.

13. *ἔλαβον* (*λαμβάνω*). — *βαΐα*, the *twigs* or *tapering branches* of the palms: great numbers grew on the road between Jericho and Jerusalem.—*Ὡσαννά*. See note, Matt., xxi., 9.

14. *Comp.* Matt., xxi.; Mark, xi.

16. The disciples did not understand the meaning of the prophetic language, nor the significant import of our Lord's conduct till after he was glorified, *i. e.*, not till after his ascension and the descent of the Holy Ghost.—*ἐμνήσθησαν* (*μιμνήσκω*)

*νήσθησαν ὅτι ταῦτα ἦν ἐπ' αὐτῷ γεγραμμένα, καὶ ταῦτα ἐποίησαν αὐτῷ.*

17 *Ἐμαρτύρει οὖν ὁ ὄχλος ὁ ὢν μετ' αὐτοῦ, ὅτε τὸν Λάζαρον ἐφώνησεν ἐκ τοῦ μνημείου, καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν·*

18 *διὰ τοῦτο καὶ ὑπήντησεν αὐτῷ ὁ ὄχλος, ὅτι ἤκουσε τοῦτο αὐτὸν πεποιηκέναι τὸ σημεῖον.*

19 Οἱ *οὖν Φαρισαῖοι εἶπον πρὸς ἑαυτοὺς, Θεωρεῖτε ὅτι οὐκ ὠφελεῖτε οὐδέν; ἴδε, ὁ κόσμος ὀπίσω αὐτοῦ ἀπῆλθεν.*

20 ἮΣΑΝ *δέ τινες Ἕλληνες ἐκ τῶν ἀναβαινόντων, ἵνα προσκυνήσωσιν ἐν τῇ ἑορτῇ·*

21 *οὗτοι οὖν προσῆλθον Φιλίππῳ τῷ ἀπὸ Βηθσαϊδὰ τῆς Γαλιλαίας, καὶ ἠρώτων αὐτὸν λέγοντες, Κύριε, θέλομεν τὸν Ἰησοῦν ἰδεῖν.*

22 *Ἔρχεται Φίλιππος καὶ λέγει τῷ Ἀνδρέᾳ· καὶ πάλιν Ἀνδρέας καὶ Φίλιππος λέγουσι τῷ Ἰησοῦ.*

23 *Ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς λέγων, Ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου.*

24 *Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ ὁ κόκκος τοῦ σίτου πεσὼν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος μένει· ἐὰν δὲ ἀποθάνῃ, πολὺν καρπὸν φέρει.*

25 *Ὁ φιλῶν τὴν ψυχὴν αὐτοῦ, ἀπολέσει αὐτήν· καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ, εἰς ζωὴν αἰώνιον φυλάξει αὐτήν.*

26 *Ἐὰν ἐμοὶ διακονῇ τις, ἐμοὶ ἀκολουθείτω· καὶ ὅπου εἰμὶ ἐγὼ, ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἔσται· καὶ ἐάν τὶς ἐμοὶ διακονῇ, τιμήσει αὐτὸν ὁ πατήρ.*

27 ΝΥΝ *ἡ ψυχή μου τετάρακται· καὶ τί εἴπω; πάτερ, σῶσόν με ἐκ τῆς ὥρας ταύτης. ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην.*

28 *Πάτερ, δόξασόν σου τὸ ὄνομα.* Ἦλθεν *οὖν φωνὴ ἐκ τοῦ οὐρανοῦ, Καὶ ἐδόξασα, καὶ πάλιν δοξάσω.*

29 *Ὁ οὖν ὄχλος ὁ ἑστὼς καὶ ἀκούσας ἔλεγε βροντὴν γεγονέ-*

17. *ὅτε*: *ὅτι* seems the better reading. According to the reading in the text (as in the English version), *ἐμαρτύρει* is used absolutely.

20. *Ἕλληνες*, *i. e.*, Gentile converts or proselytes. On the subject of *proselytes*, *conf.* note, Matt., xxiii., 15.

21. *Βηθσαϊδὰ.* See note, Matt., xi., 21. Philip and Andrew were of the same city, ch. i., 45.

23. *ἀπεκρίνατο.* Doddridge supposes that this discourse was addressed to the Gentile proselytes on their being admitted to our Lord's presence. The text seems to confine the answer to the disciples, though it is altogether probable that the Saviour gave them (the *Ἕλληνες*) the interview they desired.

24. A brief but expressive similitude. My death and resurrection will cause a mighty and glorious harvest. —*μόνος*, "alone" and unproductive. See 1 Cor., xv., 36.

25. See note, Matt., x., 39.

26. *τιμήσει*, "shall reward."

27. In prospect of his sufferings, he exclaims, "now is my soul," &c.—*τί εἴπω*; "what shall I say? shall I say, Father, save me from this hour?" So Campbell, Doddridge, and others point and render.

28. For the time, the prospect of his agonies disturbs the quiet serenity of his soul; but almost immediately he acquiesces in the divine dispensations: "Cause thy name to be glorified in any manner that seemeth good to thee."

29. Possibly those who did not understand the words, or were inattentive, said "it thundered;" but others, viz., some of the Jews, thought that it was an angel who spoke, agreeably to their notions that God spoke only by the ministrations of angels. Of the reality of the voice there can be no doubt.—*γεγονέναι* (*γίνομαι*).

ναι. ἄλλοι ἔλεγον, Ἄγγελος αὐτῷ λελάληκεν.

30 Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν, Οὐ δι' ἐμὲ αὕτη ἡ φωνὴ γέγονεν, ἀλλὰ δι' ὑμᾶς.

31 Νῦν κρίσις ἐστὶ τοῦ κόσμου τούτου· νῦν ὁ ἄρχων τοῦ κόσμου τούτου ἐκβληθήσεται ἔξω·

32 κἀγὼ ἐὰν ὑψωθῶ ἐκ τῆς γῆς, πάντας ἑλκύσω πρὸς ἐμαυτόν.

33 Τοῦτο δὲ ἔλεγε, σημαίνων ποίῳ θανάτῳ ἤμελλεν ἀποθνήσκειν.

34 Ἀπεκρίθη αὐτῷ ὁ ὄχλος, Ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου, ὅτι ὁ Χριστὸς μένει εἰς τὸν αἰῶνα· καὶ πῶς σὺ λέγεις, Ὅτι δεῖ ὑψωθῆναι τὸν υἱὸν τοῦ ἀνθρώπου; τίς ἐστιν οὗτος ὁ υἱὸς τοῦ ἀνθρώπου;

35 Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἔτι μικρὸν χρόνον τὸ φῶς μεθ' ὑμῶν ἐστι. περιπατεῖτε ἕως τὸ φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ· καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ οὐκ οἶδε ποῦ ὑπάγει.

36 Ἕως τὸ φῶς ἔχετε, πιστεύετε εἰς τὸ φῶς, ἵνα υἱοὶ φωτὸς γένησθε. Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἀπελθὼν ἐκρύβη ἀπ' αὐτῶν.

37 ΤΟΣΑΥΤΑ δὲ αὐτοῦ σημεῖα πεποιηκότος ἔμπροσθεν αὐτῶν, οὐκ ἐπίστευον εἰς αὐτόν·

38 ἵνα ὁ λόγος Ἡσαΐου τοῦ προφήτου πληρωθῇ, ὃν εἶπε, Κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν; καὶ ὁ βραχίων Κυρίου τίνι ἀπεκαλύφθη;

39 Διὰ τοῦτο οὐκ ἠδύναντο πιστεύειν, ὅτι πάλιν εἶπεν Ἡσαΐας,

40 Τετύφλωκεν αὐτῶν τοὺς ὀφθαλμοὺς, καὶ πεπώρωκεν αὐτῶν τὴν καρδίαν· ἵνα μὴ ἴδωσι τοῖς ὀφθαλμοῖς, καὶ νοήσωσι τῇ καρδίᾳ, καὶ ἐπιστραφῶσι, καὶ ἰάσωμαι αὐτούς.

41 Ταῦτα εἶπεν Ἡσαΐας, ὅτε

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30. Our Saviour declares that the voice of God speaking was not on *his* account, but for the confirmation of *their* faith.

31. *κρίσις*, "judgment or condemnation."—*ὁ ἄρχων τοῦ κόσμου*, *i. e.*, the devil. See Eph., ii., 2; 2 Cor., iv., 4; Jno., xiv., 30. Now is at hand the condemnation of the wicked world and the destruction of Satan's power and influence. Dr. Burton would give *κρίσις* the sense of the English word *crisis;* thus, "now is the critical time," &c.

32. *ἐὰν*, "when."—*ὑψωθῶ*, alluding to his crucifixion. See ch. iii., 14.—*ἑλκύσω*. See note, ch. vi., 37, 44.—*πάντας*, "all," Gentiles as well as Jews, *i. e.*, all mankind.

33. *σημαίνων*, "intimating."

34. *νόμου*, *i. e.*, the Scriptures, as in ch. x., 34. The Scriptures every where speak of the glory and perpetuity of the Messiah's kingdom; hence the popular notion that he should not die.—*υἱὸν τοῦ ἀνθρώπου*. It is plain that the Jews understood our Lord to call himself "the Son of Man," and that he meant by this that he was the *Messiah*. They now inquire how this can be, since the Messiah was to abide forever, and He spoke of his soon being lifted up on the cross. The Saviour does not reply directly to their question, but warns them to profit by his presence while he is with them.

35, 36. See Matt., v., 14; Luke, xvi., 8 (note); Jno., i., 5; ix., 4.

36. *ἐκρύβη* (*κρύπτω*). He went to Bethany. Matt., xxi., 17.

38. *ἵνα*. See note, Matt., viii., 17.—*Ἡσαΐου*. See note, Matt., iii., 3. The passage quoted is from Is., liii., 1.

39. *οὐκ ἠδύναντο*. They *could* not, because they would not; because their hearts were so hardened with prejudice and conceit. See ch. viii., 43; xiv., 17.

40. See note, Matt., xiii., 13, 14.

εἶδε τὴν δόξαν αὐτοῦ, καὶ ἐλάλησε περὶ αὐτοῦ·

42 ὅμως μέντοι καὶ ἐκ τῶν ἀρχόντων πολλοὶ ἐπίστευσαν εἰς αὐτόν· ἀλλὰ διὰ τοὺς Φαρισαίους οὐχ ὡμολόγουν, ἵνα μὴ ἀποσυνάγωγοι γένωνται.

43 Ἠγάπησαν γὰρ τὴν δόξαν τῶν ἀνθρώπων μᾶλλον ἤπερ τὴν δόξαν τοῦ Θεοῦ.

44 ἸΗΣΟΥΣ δὲ ἔκραξε καὶ εἶπεν, Ὁ πιστεύων εἰς ἐμὲ, οὐ πιστεύει εἰς ἐμὲ, ἀλλ' εἰς τὸν πέμψαντά με·

45 καὶ ὁ θεωρῶν ἐμὲ, θεωρεῖ τὸν πέμψαντά με.

46 Ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα, ἵνα πᾶς ὁ πιστεύων εἰς ἐμὲ, ἐν τῇ σκοτίᾳ μὴ μείνῃ.

47 Καὶ ἐάν τις μου ἀκούσῃ τῶν ῥημάτων καὶ μὴ πιστεύσῃ, ἐγὼ οὐ κρίνω αὐτόν· οὐ γὰρ ἦλθον ἵνα κρίνω τὸν κόσμον, ἀλλ' ἵνα σώσω τὸν κόσμον.

48 Ὁ ἀθετῶν ἐμὲ καὶ μὴ λαμβάνων τὰ ῥήματά μου, ἔχει τὸν κρίνοντα αὐτόν· ὁ λόγος ὃν ἐλάλησα, ἐκεῖνος κρινεῖ αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ.

49 Ὅτι ἐγὼ ἐξ ἐμαυτοῦ οὐκ ἐλάλησα· ἀλλ' ὁ πέμψας με πατὴρ, αὐτός μοι ἐντολὴν ἔδωκε, τί εἴπω καὶ τί λαλήσω·

50 καὶ οἶδα ὅτι ἡ ἐντολὴ αὐτοῦ ζωὴ αἰώνιός ἐστιν. ἃ οὖν λαλῶ ἐγὼ, καθὼς εἴρηκέ μοι ὁ πατὴρ, οὕτω λαλῶ.

## ΚΕΦ. ιγ'. 13.

1 ΠΡΟ δὲ τῆς ἑορτῆς τοῦ πάσχα, εἰδὼς ὁ Ἰησοῦς ὅτι ἐλήλυθεν αὐτοῦ ἡ ὥρα, ἵνα μεταβῇ ἐκ τοῦ κόσμου τούτου πρὸς τὸν πατέρα, ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ, εἰς τέλος ἠγάπησεν αὐτούς.

2 Καὶ δείπνου γενομένου, τοῦ διαβόλου ἤδη βεβληκότος εἰς τὴν καρδίαν Ἰούδα Σίμωνος Ἰσκαριώτου, ἵνα αὐτὸν παραδῷ,

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41. *τὴν δόξαν αὐτοῦ*, "his (*i. e.*, Christ's) glory, and spake concerning him." Isaiah (ch. vi., 1, 3) saw the *Lord of Hosts* and spake of Him; consequently our Saviour is the "Lord of Hosts," the highest title of Deity. St. Paul (Acts, xxviii., 25) also says that *the Holy Ghost* spake to Isaiah in this place: hence the Holy Ghost is also the "Lord of Hosts;" that is to say, the doctrine of the Trinity in Unity and the Unity in Trinity is, whatever men may say of it, the doctrine of Revelation, and is to be received accordingly. *Conf.*, as to the *person* Isaiah *saw*, ch. i., 18.

42. *ὡμολόγουν* (*ὁμολογέω*).—*ἀποσυνάγωγοι*. See note, ch. ix., 22.

43. *δόξαν*, "approbation."

44. The following verses of this chapter contain a summary of our Lord's doctrines. The *aorists ἔκραξε* and *εἶπεν* must hence be taken in a *pluperf.* sense.—*οὐ—ἐμὲ*, "not in me only, but," &c.

45. *Conf.* ch. i., 18, note.

47. See note, ch. ix., 39; Mark, xvi., 16.—*ἦλθον* (*ἔρχομαι*).

48. *ὁ λόγος*, "the doctrine," *i. e.*, that a person must believe in Christ, or he can not be saved.

Chap. XIII., ver. 1. Our Lord having finished his public ministry, devotes the few remaining days of his sojourn on earth before his crucifixion to his disciples; and in the three following chapters gives utterance to that long, consolatory, and pathetic discourse which this Evangelist has recorded.

2. *δείπνου γενομένου*, "supper having come," or during supper. In verse 4, we learn that our Saviour rose from the table, and in verses 12, 26, that the supper was not *ended* (as the English version renders). It seems that they had just taken their places at table, but, before eating, our Saviour rose up and performed that deeply affecting and symbolical action of washing his disciples' feet.

3 εἰδὼς ὁ Ἰησοῦς, ὅτι πάντα δέδωκεν αὐτῷ ὁ πατὴρ εἰς τὰς χεῖρας, καὶ ὅτι ἀπὸ Θεοῦ ἐξῆλθε καὶ πρὸς τὸν Θεὸν ὑπάγει,

4 ἐγείρεται ἐκ τοῦ δείπνου, καὶ τίθησι τὰ ἱμάτια, καὶ λαβὼν λέντιον, διέζωσεν ἑαυτόν·

5 εἶτα βάλλει ὕδωρ εἰς τὸν νιπτῆρα, καὶ ἤρξατο νίπτειν τοὺς πόδας τῶν μαθητῶν, καὶ ἐκμάσσειν τῷ λεντίῳ ᾧ ἦν διεζωσμένος.

6 Ἔρχεται οὖν πρὸς Σίμωνα Πέτρον· καὶ λέγει αὐτῷ ἐκεῖνος, Κύριε, σύ μου νίπτεις τοὺς πόδας;

7 Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Ὃ ἐγὼ ποιῶ, σὺ οὐκ οἶδας ἄρτι, γνώσῃ δὲ μετὰ ταῦτα.

8 Λέγει αὐτῷ Πέτρος, Οὐ μὴ νίψῃς τοὺς πόδας μου εἰς τὸν αἰῶνα. Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Ἐὰν μὴ νίψω σε, οὐκ ἔχεις μέρος μετ' ἐμοῦ.

9 Λέγει αὐτῷ Σίμων Πέτρος, Κύριε, μὴ τοὺς πόδας μου μόνον, ἀλλὰ καὶ τὰς χεῖρας καὶ τὴν κεφαλήν.

10 Λέγει αὐτῷ ὁ Ἰησοῦς, Ὁ λελουμένος οὐ χρείαν ἔχει ἢ τοὺς πόδας νίψασθαι, ἀλλ' ἔστι καθαρὸς ὅλος· καὶ ὑμεῖς καθαροί ἐστε, ἀλλ' οὐχὶ πάντες.

11 Ἤιδει γὰρ τὸν παραδιδόντα αὐτόν· διὰ τοῦτο εἶπεν, Οὐχὶ πάντες καθαροί ἐστε.

12 Ὅτε οὖν ἔνιψε τοὺς πόδας αὐτῶν, καὶ ἔλαβε τὰ ἱμάτια αὐτοῦ, ἀναπεσὼν πάλιν, εἶπεν αὐτοῖς, Γινώσκετε τί πεποίηκα ὑμῖν;

13 Ὑμεῖς φωνεῖτέ με, Ὁ διδάσκαλος, καὶ ὁ Κύριος· καὶ καλῶς λέγετε, εἰμὶ γάρ.

14 Εἰ οὖν ἐγὼ ἔνιψα ὑμῶν τοὺς πόδας, ὁ Κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας.

15 Ὑπόδειγμα γὰρ ἔδωκα ὑμῖν, ἵνα καθὼς ἐγὼ ἐποίησα ὑμῖν, καὶ ὑμεῖς ποιῆτε.

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4. *ἱμάτια*, *i. e.*, the *pallium*, or outer garment. See note, Matt., v., 40. *Conf.* Mark, xv., 20.—*λέντιον*, Latin *linteum*, a linen cloth, as a towel or napkin, usually worn by those who served at feasts.

6. The impetuous character of Peter is here strikingly exhibited. The question involves a strong negation: "Dost *thou*, the Divine Messiah, *wash my* feet? perform for *me* so servile an office?"

7. *ὃ ἐγὼ ποιῶ*, that is, the *meaning* of "what I am now doing."—*μετὰ ταῦτα*. See verse 12, *et seqq.*; or it may refer to a later period, when the Holy Spirit had come upon them.

8, 9. These verses are graphic, and show very plainly that St. Peter acted from impulse, and without reflection.

10. *λελουμένος*, "he who has bathed himself." This verb refers to washing the *whole* body; *νίψασθαι*, to only a *part* of the person. See note, ch. ix., 7. For the purpose of our Saviour, viz., to teach them humility, it was not necessary to wash their bodies entirely; just as, when a man has bathed himself, he need not to wash, save his feet only, in order to be wholly clean.—*ἤ*, for *ἀλλ' ἤ*, or *εἰ μή*. On *λούειν*, *cf.* Acts, ix., 37.

11. *τὸν παραδιδόντα*, "him that was betraying him," *i. e.*, seeking or meditating to betray him.

12. *τί πεποίηκα ὑμῖν*, the *meaning* or *intent* of "what I have done unto you."—*ἀναπεσὼν* (*ἀναπίπτω*).

13. *ὁ διδάσκαλος*, the *vocat.* according to Bloomfield. The Jews were extremely fond of titles, especially those of master, teacher, lord, &c.

14. Of course our Lord did not intend to enjoin this as a custom to be observed. It was not till the fourth century, or later, that any one misinterpreted the words: the primitive Church simply understood the *spirit* of humility and charity to be inculcated, and that brethren in Christ should be always ready to do good to one another in any and every way.

16 Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐκ ἔστι δοῦλος μείζων τοῦ κυρίου αὐτοῦ, οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος αὐτόν.

17 Εἰ ταῦτα οἴδατε, μακάριοί ἐστε ἐὰν ποιῆτε αὐτά.

18 Οὐ περὶ πάντων ὑμῶν λέγω· ἐγὼ οἶδα οὓς ἐξελεξάμην· ἀλλ' ἵνα ἡ γραφὴ πληρωθῇ, Ὁ τρώγων μετ' ἐμοῦ τὸν ἄρτον, ἐπῆρεν ἐπ' ἐμὲ τὴν πτέρναν αὐτοῦ.

19 Ἀπ' ἄρτι λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα ὅταν γένηται, πιστεύσητε ὅτι ἐγώ εἰμι.

20 Ἀμὴν ἀμὴν λέγω ὑμῖν, Ὁ λαμβάνων ἐάν τινα πέμψω, ἐμὲ λαμβάνει· ὁ δὲ ἐμὲ λαμβάνων, λαμβάνει τὸν πέμψαντά με.

21 ΤΑΥΤΑ εἰπὼν ὁ Ἰησοῦς ἐταράχθη τῷ πνεύματι, καὶ ἐμαρτύρησε καὶ εἶπεν, Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι εἷς ἐξ ὑμῶν παραδώσει με.

22 Ἔβλεπον οὖν εἰς ἀλλήλους οἱ μαθηταὶ, ἀπορούμενοι περὶ τίνος λέγει.

23 Ἦν δὲ ἀνακείμενος εἷς τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν ἠγάπα ὁ Ἰησοῦς·

24 νεύει οὖν τούτῳ Σίμων Πέτρος πυθέσθαι τίς ἂν εἴη περὶ οὗ λέγει.

25 Ἐπιπεσὼν δὲ ἐκεῖνος ἐπὶ τὸ στῆθος τοῦ Ἰησοῦ, λέγει αὐτῷ, Κύριε, τίς ἐστιν;

26 Ἀποκρίνεται ὁ Ἰησοῦς, Ἐκεῖνός ἐστιν, ᾧ ἐγὼ βάψας τὸ ψωμίον ἐπιδώσω. Καὶ ἐμβάψας τὸ ψωμίον, δίδωσιν Ἰούδᾳ Σίμωνος Ἰσκαριώτῃ.

27 Καὶ μετὰ τὸ ψωμίον, τότε

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16. *ἀπόστολος*, for *ὁ ἀπεσταλμένος*, *he that is sent*, "the apostle," or "messenger." See Luke, vi., 40; Matt., x., 24; Jno., xv., 20.

17. *εἰ*, "if," as ye perhaps suppose. —*μακάριοι*, "happy."

18. "I know (the temper and dispositions of those) whom I have chosen. But (this has happened, so that it may be seen) that the Scriptures are fulfilled," where David speaks of Ahithophel (Ps. xli., 9,) whose treachery typified the far worse treachery of Judas Iscariot.—*ἐπῆρεν* (*ἐπαίρω*), "lifted up his heel," like an unruly beast who kicks at and injures his kind master and benefactor.

19. *ὅτι ἐγώ εἰμι*, "that I am He," the Messiah.

20. See Matt., x., 40, which is similar. The connection with what precedes is not very clear. The Saviour seems to wish to strengthen them under trials and tribulations which were before them.

21. *ἐμαρτύρησε καὶ εἶπεν*, for *ἐμαρτύρησε εἰπών*. The verb *μαρτυρεῖν* denotes that He spoke openly and distinctly.—*παραδώσει* (*παραδίδωμι*).

22. The other Evangelists inform us that, in their grief and astonishment, they asked the Saviour one by one who it was that He meant, saying, "Is it I?" to which questions the Lord did not reply directly.

23. *εἷς*, that is, St. John, who always thus speaks of himself.—*ἐν τῷ κόλπῳ*, *i. e.*, he was reclining on the right, next below the Saviour, which brought his head directly by the bosom of his Master. From verse 28, it appears that the disciples did not hear this conversation, which was probably carried on in a low tone.—*ὃν ἠγάπα*. *Conf.* note, Mark, x., 21.

24. *νεύει*, "beckoned," with a motion of the head.

26. *ψωμίον*, "the sop," or morsel of unleavened bread. After the second cup of wine at the paschal meal, the father of the house took a piece of unleavened bread, broke it in pieces, and gave a bit to each one of those present: it was commonly dipped in the broth. Perhaps it was Judas's turn to receive it. (See Tholuck, *in loc.*) *Cf.* Matt., xxvi., 25.

27. After receiving the sop, Satan entered into and took full possession of Judas. At this point Judas also asked the same question (probably in a low voice), "Is it I?" to whom

εἰσῆλθεν εἰς ἐκεῖνον ὁ Σατανᾶς. λέγει οὖν αὐτῷ ὁ Ἰησοῦς, Ὃ ποιεῖς, ποίησον τάχιον.

28 Τοῦτο δὲ οὐδεὶς ἔγνω τῶν ἀνακειμένων πρὸς τί εἶπεν αὐτῷ.

29 Τινὲς γὰρ ἐδόκουν, ἐπεὶ τὸ γλωσσόκομον εἶχεν ὁ Ἰούδας, ὅτι λέγει αὐτῷ ὁ Ἰησοῦς, Ἀγόρασον ὧν χρείαν ἔχομεν εἰς τὴν ἑορτήν· ἢ τοῖς πτωχοῖς ἵνα τὶ δῷ.

30 Λαβὼν οὖν τὸ ψωμίον ἐκεῖνος, εὐθέως ἐξῆλθεν· ἦν δὲ νὺξ, ὅτε οὖν ἐξῆλθε.

31 ΛΕΓΕΙ ὁ Ἰησοῦς, Νῦν ἐδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου, καὶ ὁ Θεὸς ἐδοξάσθη ἐν αὐτῷ.

32 Εἰ ὁ Θεὸς ἐδοξάσθη ἐν αὐτῷ, καὶ ὁ Θεὸς δοξάσει αὐτὸν ἐν ἑαυτῷ, καὶ εὐθὺς δοξάσει αὐτόν.

33 Τεκνία, ἔτι μικρὸν μεθ' ὑμῶν εἰμι. ζητήσετέ με, καὶ καθὼς εἶπον τοῖς Ἰουδαίοις, Ὅτι ὅπου ὑπάγω ἐγὼ, ὑμεῖς οὐ δύνασθε ἐλθεῖν, καὶ ὑμῖν λέγω ἄρτι.

34 Ἐντολὴν καινὴν δίδωμι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους· καθὼς ἠγάπησα ὑμᾶς, ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους.

35 Ἐν τούτῳ γνώσονται πάντες ὅτι ἐμοὶ μαθηταί ἐστε, ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις.

36 Λέγει αὐτῷ Σίμων Πέτρος, Κύριε, ποῦ ὑπάγεις; Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Ὅπου ὑπάγω, οὐ δύνασαί μοι νῦν ἀκολουθῆσαι· ὕστερον δὲ ἀκολουθήσεις μοι.

37 Λέγει αὐτῷ ὁ Πέτρος, Κύριε, διατί οὐ δύναμαί σοι ἀκολουθῆσαι ἄρτι; τὴν ψυχήν μου ὑπὲρ σοῦ θήσω.

38 Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Τὴν ψυχήν σου ὑπὲρ ἐμοῦ θήσεις; ἀμὴν ἀμὴν λέγω σοι, οὐ μὴ ἀλέκτωρ φωνήσει, ἕως οὗ ἀπαρνήσῃ με τρίς.

## ΚΕΦ. ιδ΄. 14.

1 ΜΗ ταρασσέσθω ὑμῶν ἡ καρδία· πιστεύετε εἰς τὸν Θεὸν, καὶ εἰς ἐμὲ πιστεύετε.

2 Ἐν τῇ οἰκίᾳ τοῦ πατρός μου μοναὶ πολλαὶ εἰσίν· εἰ δὲ

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the Saviour replied, σὺ εἶπας; "it *is* thou;" immediately after which he says aloud, "what thou doest," &c.—*τάχιον*, *compar.* for *superlat.*

28. *οὐδεὶς ἔγνω.* None of them knew, except, perhaps, St. John, and even he could hardly have supposed that Judas was going to execute his nefarious purpose immediately.—*ἔγνω* (*γινώσκω*).—*ἀνακειμ.* Matt., viii., 11.

29. *γλωσσόκομον.* See note, ch. xii., 6.—*ἀγόρασον*: it was allowed to purchase articles for the festival during the evenings, which were not held so sacred as the days.

30. *οὖν* is perhaps an interpolation. If retained, *ὅτε οὖν* must be connected with what follows.

31. *ἐδοξάσθη*, the *aorist* used *prophetically*, of what is shortly to happen, to express *certainty*.

33. *τεκνία*, a diminutive peculiar to St. John, and denoting the tenderest affection.—*μικρὸν*, *scil.* *χρόνον*, as in ch. vii., 33; xii., 45.

34. *ἐντολὴν καινήν*, not strictly *new*, but in substance so, since new motives were to actuate them, and the extent to which they were to love one another was far beyond any thing they as yet imagined.

37. *ψυχὴν—θήσω.* See note, chap. x., 11.—*θήσω*, *fut.* of *τίθημι*.

38. See note, Matt., xxvi., 34; Mark, xiv., 30.

Chap. XIV., ver. 1. *πιστεύετε εἰς τὸν Θεὸν.* The verb is *imperat.* or *indicat.* (as in English version): the former seems better. "Believe and trust in God: believe and trust, also, in me, who have all power in heaven and earth."

2. *μοναὶ πολλαί.* The ancient doctors understood by this that there are different degrees of rewards in the next life, a doctrine consonant to reason and Scripture. Others take the meaning to be that God's mercy is boundless, and that heaven is capable

*μὴ, εἶπον ἂν ὑμῖν. Πορεύομαι ἑτοιμάσαι τόπον ὑμῖν.*

3 *Καὶ ἐὰν πορευθῶ καὶ ἑτοιμάσω ὑμῖν τόπον, πάλιν ἔρχομαι καὶ παραλήψομαι ὑμᾶς πρὸς ἐμαυτόν· ἵνα ὅπου εἰμὶ ἐγὼ, καὶ ὑμεῖς ἦτε.*

4 *Καὶ ὅπου ἐγὼ ὑπάγω οἴδατε, καὶ τὴν ὁδὸν οἴδατε.*

5 *Λέγει αὐτῷ Θωμᾶς, Κύριε, οὐκ οἴδαμεν ποῦ ὑπάγεις· καὶ πῶς δυνάμεθα τὴν ὁδὸν εἰδέναι;*

6 *Λέγει αὐτῷ ὁ Ἰησοῦς, Ἐγὼ εἰμὶ ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωή· οὐδεὶς ἔρχεται πρὸς τὸν πατέρα, εἰ μὴ δι' ἐμοῦ.*

7 *Εἰ ἐγνώκειτέ με, καὶ τὸν πατέρα μου ἐγνώκειτε ἄν· καὶ ἀπ' ἄρτι γινώσκετε αὐτὸν, καὶ ἑωράκατε αὐτόν.*

8 *Λέγει αὐτῷ Φίλιππος, Κύριε, δεῖξον ἡμῖν τὸν πατέρα, καὶ ἀρκεῖ ἡμῖν.*

9 *Λέγει αὐτῷ ὁ Ἰησοῦς, Τοσοῦτον χρόνον μεθ' ὑμῶν εἰμι, καὶ οὐκ ἔγνωκάς με, Φίλιππε; ὁ ἑωρακὼς ἐμὲ, ἑώρακε τὸν πατέρα· καὶ πῶς σὺ λέγεις, Δεῖξον ἡμῖν τὸν πατέρα;*

10 *Οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατὴρ ἐν ἐμοί ἐστι; τὰ ῥήματα, ἃ ἐγὼ λαλῶ ὑμῖν, ἀπ' ἐμαυτοῦ οὐ λαλῶ· ὁ δὲ πατὴρ, ὁ ἐν ἐμοὶ μένων, αὐτὸς ποιεῖ τὰ ἔργα.*

11 *Πιστεύετέ μοι, ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατὴρ ἐν ἐμοί· εἰ δὲ μὴ, διὰ τὰ ἔργα αὐτὰ πιστεύετέ μοι.*

12 *Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμὲ, τὰ ἔργα ἃ ἐγὼ ποιῶ, κἀκεῖνος ποιήσει, καὶ μείζονα τούτων ποιήσει· ὅτι ἐγὼ πρὸς τὸν πατέρα μου πορεύομαι.*

13 *Καὶ ὅ τι ἂν αἰτήσητε ἐν τῷ ὀνόματί μου, τοῦτο ποιήσω· ἵνα δοξασθῇ ὁ πατὴρ ἐν τῷ υἱῷ.*

14 *Ἐάν τι αἰτήσητε ἐν τῷ ὀνόματί μου, ἐγὼ ποιήσω.*

15 *ἘΑΝ ἀγαπᾶτέ με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσατε.*

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of admitting and containing all men. —*εἰ—μὴ*, "if it were not so, I would have told you, and not deceived you with vain hopes."—*πορεύομαι*, said in reference to ch. xiii., 33. He now states the *reason* of his going.

3. *πάλιν ἔρχομαι*, *pres.* for *fut.*, "I will return again."

4. *ὁδὸν*, "the way" to eternal life and glory. Heaven is the *place*, and I have shown you the *way*.

6. *ἡ ὁδὸς*, "I am the true and living way" (see Jer., xxix., 11), that is, the true way which leadeth unto life. *Conf.* Acts, iv., 12; 1 Cor., xv., 22; Heb., x., 19. See, also, ch. xi., 25.—*δι' ἐμοῦ*. *Conf.* Acts, iv., 12.

7. *ἀπ' ἄρτι*, "henceforth," *i. e.*, very shortly after this.—*ἑωράκετε* (*ὁράω*). See note, ch. i., 18.

8. *ἀρκεῖ ἡμῖν*, "it will suffice to confirm our faith." Philip does not seem at all to have caught the meaning of his Master's words; he probably took them *literally*.

9. *ἑωρακὼς ἐμὲ*, words of deep meaning, which the Saviour enlarges upon in the verses following. The intimate and inexplicable union of the Divine Persons is here again distinctly asserted. *Conf.* ch. i., 18.

11. *εἰ δὲ μὴ*, if you believe not my assertion.

12. *ἀμὴν ἀμὴν*, emphatic introduction to some important declaration. See Matt., v., 18.—*μείζονα*, "greater" in some respects, in extent and effect, probably, though, of course, only through the power derived from Him. *Conf.* Acts, iii., 6.—*ὅτι ἐγὼ*. These words are connected by different commentators with what precedes or what follows. The former yields the best sense: ye shall do greater miracles, because I go to my Father and will send the Holy Spirit to you, who can not come except I go away.

13. *ποιήσω*, which shows that He is omniscient and omnipotent.

15. *ἐντολὰς*. Our Lord now points

16 Καὶ ἐγὼ ἐρωτήσω τὸν πατέρα, καὶ ἄλλον παράκλητον δώσει ὑμῖν, ἵνα μένῃ μεθ' ὑμῶν εἰς τὸν αἰῶνα,

17 τὸ Πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτὸ, οὐδὲ γινώσκει αὐτό· ὑμεῖς δὲ γινώσκετε αὐτὸ, ὅτι παρ' ὑμῖν μένει, καὶ ἐν ὑμῖν ἔσται.

18 Οὐκ ἀφήσω ὑμᾶς ὀρφανούς· ἔρχομαι πρὸς ὑμᾶς.

19 Ἔτι μικρὸν καὶ ὁ κόσμος με οὐκ ἔτι θεωρεῖ, ὑμεῖς δὲ θεωρεῖτέ με. ὅτι ἐγὼ ζῶ, καὶ ὑμεῖς ζήσεσθε.

20 Ἐν ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε ὑμεῖς ὅτι ἐγὼ ἐν τῷ πατρί μου, καὶ ὑμεῖς ἐν ἐμοὶ, κἀγὼ ἐν ὑμῖν.

21 Ὁ ἔχων τὰς ἐντολάς μου καὶ τηρῶν αὐτὰς, ἐκεῖνός ἐστιν ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με, ἀγαπηθήσεται ὑπὸ τοῦ πατρός μου· καὶ ἐγὼ ἀγαπήσω αὐτὸν, καὶ ἐμφανίσω αὐτῷ ἐμαυτόν.

22 Λέγει αὐτῷ Ἰούδας, οὐχ ὁ Ἰσκαριώτης, Κύριε, τί γέγονεν, ὅτι ἡμῖν μέλλεις ἐμφανίζειν σεαυτὸν, καὶ οὐχὶ τῷ κόσμῳ;

23 Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ, Ἐάν τις ἀγαπᾷ με, τὸν λόγον μου τηρήσει, καὶ ὁ πατήρ μου ἀγαπήσει αὐτὸν, καὶ πρὸς αὐτὸν ἐλευσόμεθα, καὶ μονὴν παρ' αὐτῷ ποιήσομεν.

24 Ὁ μὴ ἀγαπῶν με, τοὺς λόγους μου οὐ τηρεῖ· καὶ ὁ λόγος, ὃν ἀκούετε, οὐκ ἔστιν ἐμὸς, ἀλλὰ τοῦ πέμψαντός με πατρός.

25 Ταῦτα λελάληκα ὑμῖν παρ' ὑμῖν μένων·

26 ὁ δὲ παράκλητος, τὸ Πνεῦμα τὸ ἅγιον, ὃ πέμψει ὁ πατὴρ ἐν τῷ ὀνόματί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα, καὶ ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν.

27 Εἰρήνην ἀφίημι ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν· οὐ καθὼς ὁ κόσμος δίδωσιν, ἐγὼ δίδωμι ὑμῖν. μὴ ταρασσέσθω ὑμῶν ἡ καρδία, μηδὲ δειλιάτω.

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out that *obedience* is the test of *love* toward Him.—τηρήσατε (τηρέω).

16. παράκλητον, "Paraclete," *i. e.*, Intercessor, Helper, Comforter, Monitor, &c. The verb παρακαλεῖν has a variety of meanings, viz.: "to call to a place, to call to aid; to admonish, persuade, incite; to entreat, to pray;" also, "to console, soothe, encourage, comfort." See Matt., x., 20; Jno., xiv., 26; xvi., 8, 13; 1 Thess., i., 6; 1 Jno., ii., 1, &c.—ἄλλον, in reference to his approaching departure, now near at hand.

17. κόσμος, *i. e.*, the wicked and corrupt race of man.

18. ἔρχομαι, "I am coming (again)," "I will come," *present* for *future*.

19. ἔτι μικρὸν, soon the world will see me no more; but ye shall see me after my resurrection, and continually by the eye of faith after I have ascended into heaven: because I live eternally, ye shall live also through me. See 2 Cor., iv., 10, 11; xiii., 4.

20. ἡμέρᾳ, in that day, when the promised Holy Spirit comes upon you.—γνώσεσθε (γινώσκω).

22. Ἰούδας. *Conf.* Matt., x., 3; Mark, iii., 18: he was the brother of James. See Luke, vi., 16.

23. ἐλευσόμεθα (ἔρχομαι), "we will come unto him" by the Holy Spirit: 1 Cor., iii., 16; Eph., ii., 22. See Whitby's *Comment.*, *in loc.*—μονὴν, "abode," thus manifesting God to him by the life of God in his soul.

26. ἐν τῷ ὀνόματί μου, that is, *on my account*, because of my atonement for the sins of the world.—πάντα, all needful and important things relating to your office as my embassadors.

27. A solemn form of valediction. —εἰρήνην, "peace," a word most expressive and peculiarly Christian; since there is no peace or joy except in believing.—οὐ καθὼς, not as the world, which confers only vain and illusory peace, do I bestow this blessing; my gift to my people is a lasting

28 Ἠκούσατε ὅτι ἐγὼ εἶπον ὑμῖν, Ὑπάγω, καὶ ἔρχομαι πρὸς ὑμᾶς. εἰ ἠγαπᾶτέ με, ἐχάρητε ἂν ὅτι εἶπον, Πορεύομαι πρὸς τὸν πατέρα· ὅτι ὁ πατήρ μου μείζων μου ἐστί.

29 Καὶ νῦν εἴρηκα ὑμῖν πρὶν γενέσθαι· ἵνα ὅταν γένηται, πιστεύσητε.

30 ΟΥΚ ἔτι πολλὰ λαλήσω μεθ' ὑμῶν· ἔρχεται γὰρ ὁ τοῦ κόσμου τούτου ἄρχων, καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν·

31 ἀλλ' ἵνα γνῷ ὁ κόσμος, ὅτι ἀγαπῶ τὸν πατέρα, καὶ καθὼς ἐνετείλατό μοι ὁ πατὴρ, οὕτω ποιῶ. ἐγείρεσθε, ἄγωμεν ἐντεῦθεν.

## ΚΕΦ. ιε΄. 15.

1 ἘΓΩ εἰμι ἡ ἄμπελος ἡ ἀληθινὴ, καὶ ὁ πατήρ μου ὁ γεωργός ἐστι.

2 Πᾶν κλῆμα ἐν ἐμοὶ μὴ φέρον καρπὸν, αἴρει αὐτό· καὶ πᾶν τὸ καρπὸν φέρον, καθαίρει αὐτὸ, ἵνα πλείονα καρπὸν φέρῃ.

3 Ἤδη ὑμεῖς καθαροί ἐστε, διὰ τὸν λόγον ὃν λελάληκα ὑμῖν.

4 Μείνατε ἐν ἐμοὶ, κἀγὼ ἐν ὑμῖν. καθὼς τὸ κλῆμα οὐ δύναται καρπὸν φέρειν ἀφ' ἑαυτοῦ, ἐὰν μὴ μείνῃ ἐν τῇ ἀμπέλῳ, οὕτως οὐδὲ ὑμεῖς, ἐὰν μὴ ἐν ἐμοὶ μείνητε.

5 Ἐγώ εἰμι ἡ ἄμπελος, ὑμεῖς τὰ κλήματα. ὁ μένων ἐν ἐμοὶ, κἀγὼ ἐν αὐτῷ, οὗτος φέρει καρπὸν πολύν· ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν.

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solid, unspeakably precious peace in me, both here and hereafter.

28. *ἐχάρητε*, "ye would rejoice," because heaven is my proper place, and from whence I came to redeem mankind.—*ὅτι ὁ πατήρ μου μείζων μου ἐστί*: this is the reason why they ought to rejoice, because God the Father was greater than the Messiah in his state of humiliation, and because it was but natural that He should wish to return to the bosom of Him whose only begotten Son He was. Of course, the inferiority here spoken of can not be in respect to our Lord's essential Deity, which He so continually claims; nor does the Unitarian heresy receive any aid from this passage; for, let it be asked, what propriety or tolerable sense would there be in a *mere man* asserting that God was *greater* than *he?*

29. I have told you of these various things.—*εἴρηκα*, *perf.* of *εἴρω*.

30. *ὁ—ἄρχων*. See note, ch. xii., 31. He alludes, probably, to his conflict with the arch-enemy in the Garden of Gethsemane.—*οὐκ ἔχει*, "hath nothing in me," *i. e.*, has no power over me, will not prevail against me.

31. *ἀλλ' ἵνα γνῷ*. But the result of his coming will be that the world will know, &c. (Dr. Burton.)—*ἐγείρεσθε*. They seem to have arisen from the couches, but not immediately to have left the chamber. See chapter xviii., 1.

Chap. XV., ver. 1. Very probably this parable was suggested by what our Lord had just been saying, Matt., xxvi., 29. His object is to show the necessity and value of the close union which subsists between Him and the faithful. The figure of a vine and its branches, as representing the Church, and God himself as the Husbandman, is not unusual in the Old Testament. See Isaiah, v., 1–7; Jer., ii., 21; Ps. lxxx., 8–11.—*γεωργός*, for *ἀμπελουργός*.

2. *αἴρει*, "takes away," *i. e.*, cuts off as a dead and useless branch.—*αὐτό*, *pleonastic*.—*καθαίρει*, "purges," *i. e.*, prunes by cutting off the useless shoots and removing every thing superfluous. The *paronomasia* is worth noticing between *αἴρει* and *καθαίρει*.—*πλείονα καρπὸν*, "more and *better* fruit."

3. *καθαροί*, "clean," freed and purified from the rank prejudices and wrong notions of your previous lives. This was true in part "now;" soon it would be fully so by the descent of the Holy Ghost.

6 Ἐὰν μή τις μείνῃ ἐν ἐμοὶ, ἐβλήθη ἔξω ὡς τὸ κλῆμα, καὶ ἐξηράνθη, καὶ συνάγουσιν αὐτὰ καὶ εἰς πῦρ βάλλουσι, καὶ καίεται.

7 Ἐὰν μείνητε ἐν ἐμοὶ, καὶ τὰ ῥήματά μου ἐν ὑμῖν μείνῃ, ὃ ἐὰν θέλητε αἰτήσεσθε, καὶ γενήσεται ὑμῖν.

8 Ἐν τούτῳ ἐδοξάσθη ὁ πατήρ μου, ἵνα καρπὸν πολὺν φέρητε, καὶ γενήσεσθε ἐμοὶ μαθηταί.

9 Καθὼς ἠγάπησέ με ὁ πατὴρ, κἀγὼ ἠγάπησα ὑμᾶς, μείνατε ἐν τῇ ἀγάπῃ τῇ ἐμῇ.

10 Ἐὰν τὰς ἐντολάς μου τηρήσητε, μενεῖτε ἐν τῇ ἀγάπῃ μου· καθὼς ἐγω τὰς ἐντολὰς τοῦ πατρός μου τετήρηκα, καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ.

11 Ταῦτα λελάληκα ὑμῖν, ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν μείνῃ, καὶ ἡ χαρὰ ὑμῶν πληρωθῇ.

12 Αὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμὴ, ἵνα ἀγαπᾶτε ἀλλήλους, καθὼς ἠγάπησα ὑμᾶς.

13 Μείζονα ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τὶς τὴν ψυχὴν αὐτοῦ θῇ ὑπὲρ τῶν φίλων αὐτοῦ.

14 Ὑμεῖς φίλοι μου ἐστὲ, ἐὰν ποιῆτε ὅσα ἐγὼ ἐντέλλομαι ὑμῖν.

15 Οὐκέτι ὑμᾶς λέγω δούλους, ὅτι ὁ δοῦλος οὐκ οἶδε τί ποιεῖ αὐτοῦ ὁ κύριος· ὑμᾶς δὲ εἴρηκα φίλους, ὅτι πάντα ἃ ἤκουσα παρὰ τοῦ πατρός μου, ἐγνώρισα ὑμῖν.

16 Οὐχ ὑμεῖς με ἐξελέξασθε, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς, καὶ ἔθηκα ὑμᾶς, ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέρητε, καὶ ὁ καρπὸς ὑμῶν μένῃ· ἵνα ὅ τι ἂν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου, δῷ ὑμῖν.

17 Ταῦτα ἐντέλλομαι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους.

18 Εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσηκεν.

19 Εἰ ἐκ τοῦ κόσμου ἦτε, ὁ

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6. ἐβλήθη—ἐξηράνθη, *aorists* used in *future* sense, as in ch. xiii., 31.—ἐξηράνθη (ξηραίνω).—συνάγουσιν, and βάλλουσι, are used *impersonally*. *Conf.* Luke, vi., 38; xvi., 4.—καίεται. As the useless and corrupt branches are destroyed by fire, so, also, will it happen that the wicked and the despisers of God's law shall be cast into hell-fire. *Conf.* Matt., v., 22.

7. ὃ ἐὰν θέλητε, limited, of course, by the nature of things. Whatever is consistent with God's will, and for His glory and our good.

8. ἐδοξάσθη, *aor.* used as in ch. xiii., 31.—καὶ, "and so will ye be," &c.

9. ἀγάπῃ τῇ ἐμῇ, "my love," that is, the love which I have for you; or it may be taken in the *passive* sense, but not so well.

11. χαρὰ ἡ ἐμὴ, "my joy," the joy which I have in you may continue.

13. As life is the most valuable of all things, so the being willing to sacrifice it is the highest proof of love which can be given. When our Lord expresses the greatness of his love, he uses this phrase (lay down his life); see ch. x., 15, 17; 1 Jno., iii., 16; when the merits of his passion, he uses the term "to die for us," or "for our sins," as Rom., v., 6, 8; 2 Cor., v., 15; Heb., ii., 9; 1 Pet., iii., 18. See Whitby, *in loc.*

15. οὐκέτι. See ch. xiii., 13; now, very speedily they are to be his confidential and most intimate friends. Heretofore he had spoken more or less obscurely respecting his Messiahship.—πάντα, "all things" needful and proper for them to know in order to fulfill their high vocation.

16. You have not, as is common, chosen me to be your rabbi; but I have chosen you to be my apostles, because ye are the fit agents by which my Gospel shall be preached and my Church established.—ἵνα ὅ τι ἂν, "so that whatsoever," &c.

18. πρῶτον ὑμῶν, the *superlat.* for the *comparat.* πρότερον, by a common Hebrew idiom.

*κόσμος ἂν τὸ ἴδιον ἐφίλει· ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ἐστὲ, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ τοῦ κόσμου, διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος.*

20 Μνημονεύετε τοῦ λόγου οὗ ἐγὼ εἶπον ὑμῖν, Οὐκ ἔστι δοῦλος μείζων τοῦ κυρίου αὐτοῦ. εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξουσιν· εἰ τὸν λόγον μου ἐτήρησαν, καὶ τὸν ὑμέτερον τηρήσουσιν.

21 Ἀλλὰ ταῦτα πάντα ποιήσουσιν ὑμῖν διὰ τὸ ὄνομά μου, ὅτι οὐκ οἴδασι τὸν πέμψαντά με.

22 Εἰ μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς, ἁμαρτίαν οὐκ εἶχον· νῦν δὲ πρόφασιν οὐκ ἔχουσι περὶ τῆς ἁμαρτίας αὐτῶν.

23 Ὁ ἐμὲ μισῶν, καὶ τὸν πατέρα μου μισεῖ.

24 Εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς, ἃ οὐδεὶς ἄλλος πεποίηκεν, ἁμαρτίαν οὐκ εἶχον· νῦν δὲ καὶ ἑωράκασι, καὶ μεμισήκασι καὶ ἐμὲ καὶ τὸν πατέρα μου·

25 ἀλλ' ἵνα πληρωθῇ ὁ λόγος ὁ γεγραμμένος ἐν τῷ νόμῳ αὐτῶν, Ὅτι ἐμίσησάν με δωρεάν.

26 Ὅταν δὲ ἔλθῃ ὁ παράκλητος, ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρὸς, τὸ Πνεῦμα τῆς ἀληθείας, ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ·

27 καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἐστε.

## ΚΕΦ. ιϛ'. 16.

1 ΤΑΥΤΑ λελάληκα ὑμῖν, ἵνα μὴ σκανδαλισθῆτε.

2 Ἀποσυναγώγους ποιήσουσιν ὑμᾶς· ἀλλ' ἔρχεται ὥρα, ἵνα πᾶς ὁ ἀποκτείνας ὑμᾶς, δόξῃ λατρείαν προσφέρειν τῷ Θεῷ.

3 Καὶ ταῦτα ποιήσουσιν ὑμῖν, ὅτι οὐκ ἔγνωσαν τὸν πατέρα οὐδὲ ἐμέ.

4 Ἀλλὰ ταῦτα λελάληκα ὑμῖν, ἵνα ὅταν ἔλθῃ ἡ ὥρα, μνημονεύ-

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20. *μνημονεύετε.* See Matt., x., 24; Luke, vi., 40; Jno., xiii., 16.—*εἰ—ἐτήρησαν*, "if they have kept"—as they have not; the negative being implied in the *εἰ*. Some take *τηρεῖν* in a bad sense, but it is never so used by St. John or the other writers of the New Testament.

22. *ἁμαρτίαν οὐκ εἶχον.* They had not been guilty of the sin of rejecting me and despising my Gospel. *Conf.* ch. xvi., 19.—*πρόφασιν*, "excuse." The word denotes any excuse, whether good or bad.

24. *ἑωράκασι* (*ὁράω*), *scil. αὐτὰ*, *i. e.*, "they have both seen my miracles and hated," &c.

25. Quotation from Psa. lxix., 4.—*δωρεάν*, "causelessly."

26. *ἐκεῖνος*, masculine pron., used because referring to a *person*, viz., the Holy Ghost. The Saviour speaks of *His* sending the Spirit; elsewhere the *Father* sends the Paraclete; showing an equality in *acts* as well as attributes. —*μαρτυρήσει*, "shall bear testimony respecting me" by the miraculous powers which He shall bestow upon you, and the courage and ability with which He shall endow you for the furtherance of the Gospel.

27. *ἀπ' ἀρχῆς*, "from the beginning," *i. e.*, of His ministry. See Luke, i., 2. Being entirely *competent* witnesses, of course their testimony is *unimpeachable.*

Chap. XVI., ver. 1. *σκανδαλισθῆτε.* See note, Matt., v., 29; xi., 5; xiii., 41.

2. *ἀποσυναγώγους.* See note, ch. ix., 22.—*ἀλλ'*, *imo*, "yea," as in Luke, xii., 7; 1 Cor., iii., 2, &c.—*ἵνα*, for *ὅτε*.—*λατρείαν προσφέρειν*, "that he offers sacrifice," acceptable to God. In the Talmud is this saying: "Whosoever pours out the blood of the ungodly, it is as if he offered a sacrifice." *Conf.*, as to the fulfillment of our Lord's words, Acts, viii., 1; ix., 1; xxiii., 14.—*δόξῃ* (*δοκέω*).

4. *ταῦτα—οὐκ εἶπον.* Our Saviour had spoken of trials and sufferings

ητε αὐτῶν, ὅτι ἐγὼ εἶπον ὑμῖν· ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον, ὅτι μεθ' ὑμῶν ἤμην.

5 Νῦν δὲ ὑπάγω πρὸς τὸν πέμψαντά με, καὶ οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ με, Ποῦ ὑπάγεις;

6 ἀλλ' ὅτι ταῦτα λελάληκα ὑμῖν, ἡ λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν.

7 'Αλλ' ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν, συμφέρει ὑμῖν ἵνα ἐγὼ ἀπέλθω· ἐὰν γὰρ μὴ ἀπέλθω, ὁ παράκλητος οὐκ ἐλεύσεται πρὸς ὑμᾶς· ἐὰν δὲ πορευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς·

8 καὶ ἐλθὼν ἐκεῖνος ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως.

9 Περὶ ἁμαρτίας μὲν, ὅτι οὐ πιστεύουσιν εἰς ἐμέ·

10 περὶ δικαιοσύνης δὲ, ὅτι πρὸς τὸν πατέρα μου ὑπάγω, καὶ οὐκ ἔτι θεωρεῖτέ με·

11 περὶ δὲ κρίσεως, ὅτι ὁ ἄρχων τοῦ κόσμου τούτου κέκριται.

12 ῎ΕΤΙ πολλὰ ἔχω λέγειν ὑμῖν, ἀλλ' οὐ δύνασθε βαστάζειν ἄρτι·

13 ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας, ὁδηγήσει ὑμᾶς εἰς πᾶσαν τὴν ἀλήθειαν· οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ, ἀλλ' ὅσα ἂν ἀκούσῃ λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν.

14 'Εκεῖνος ἐμὲ δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λήψεται, καὶ ἀναγγελεῖ ὑμῖν.

15 Πάντα ὅσα ἔχει ὁ πατὴρ, ἐμά ἐστι· διὰ τοῦτο εἶπον, ὅτι ἐκ τοῦ ἐμοῦ λήψεται, καὶ ἀναγγελεῖ ὑμῖν.

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before (see Matt., v., 11, 12; x., 17, 18; Luke, vi., 22), but not of these particular ones which should befall them after his departure: the reason was, He was with them and bore the hatred of the world in his own person principally.—*ἤμην* (*εἰμί*).

5. They were so sunk in grief and heaviness that no one of them asked the Saviour respecting his departure; they knew not what to say or do.

7. *ἀλλ' ἐγὼ*, "but, though you have not asked me, I tell you of myself," &c.—*παράκλητος*. See note, chap. xiv., 16. The coming of the Holy Spirit could not take place till the Saviour's death, resurrection, and ascension.—*ἐλεύσεται* (*ἔρχομαι*).

8. *ἐλέγξει τὸν κόσμον*, "will convince the world," *i. e.*, will furnish proof to the world.

9. *περὶ ἁμαρτίας*, "of the sin" of unbelief, and of rejection of me and my Gospel.

10. *δικαιοσύνης*, "righteousness," that is, the righteousness, holiness, blamelessness, innocence of Christ Jesus, forasmuch as (*ὅτι*) He has ascended up to heaven where He was before, and sends the Holy Ghost with power.

11. *κρίσεως*, "of judgment" and condemnation, because the enemies and opposers of the truth will signally be defeated and can never prevail. See note, ch. xii., 31.

12. *πολλὰ*, "many other things," as the rejection of the Jews, calling of the Gentiles, &c.—*βαστάζειν*, "bear," *i. e.*, comprehend, understand them.

13. *πᾶσαν τὴν ἀλήθειαν*, "all the truth," that is, into the full and entire knowledge of the whole scheme of revelation and redemption.—*ἀφ' ἑαυτοῦ*, not "of himself" simply, but as the Legate of God the Father and God the Son, He will declare the whole counsel of God.—*τὰ ἐρχόμενα*, *pres.* for *future*. He will inspire you with a knowledge of future events. See Acts, xi., 28; xiii., 1; xx., 25, 29; xxi., 11; Eph., iv., 11; 1 Tim., iv., 1; 2 Tim., iii., 1; 2 Pet., i., 14; and many passages in the Apocalypse. The *terms* in which the three Divine Persons are here spoken of are well worth observing: they are utterly inexplicable on the Unitarian hypothesis.—*ἀναγγελεῖ*, *fut.* of *ἀναγγέλλω*.

14. *ἐκ τοῦ ἐμοῦ*, "of mine," *i. e.*, of the things relating to me, my doctrines, mission, &c.

16 Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με, ὅτι ἐγὼ ὑπάγω πρὸς τὸν πατέρα.

17 Εἶπον οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους, Τί ἐστι τοῦτο, ὃ λεγει ἡμῖν, Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με; καὶ, ὅτι ἐγὼ ὑπάγω πρὸς τὸν πατέρα;

18 Ἔλεγον οὖν, Τοῦτο τί ἐστιν ὃ λέγει, τὸ μικρόν; οὐκ οἴδαμεν τί λαλεῖ.

19 Ἔγνω οὖν ὁ Ἰησοῦς ὅτι ἤθελον αὐτὸν ἐρωτᾷν, καὶ εἶπεν αὐτοῖς, Περὶ τούτου ζητεῖτε μετ' ἀλλήλων, ὅτι εἶπον, Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με.

20 Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι κλαύσετε καὶ θρηνήσετε ὑμεῖς, ὁ δὲ κόσμος χαρήσεται· ὑμεῖς δὲ λυπηθήσεσθε, ἀλλ' ἡ λύπη ὑμῶν εἰς χαρὰν γενήσεται.

21 Ἡ γυνὴ ὅταν τίκτῃ, λύπην ἔχει, ὅτι ἦλθεν ἡ ὥρα αὐτῆς· ὅταν δὲ γεννήσῃ τὸ παιδίον, οὐκ ἔτι μνημονεύει τῆς θλίψεως, διὰ τὴν χαρὰν, ὅτι ἐγεννήθη ἄνθρωπος εἰς τὸν κόσμον.

22 Καὶ ὑμεῖς οὖν λύπην μὲν νῦν ἔχετε· πάλιν δὲ ὄψομαι ὑμᾶς, καὶ χαρήσεται ὑμῶν ἡ καρδία, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς αἴρει ἀφ' ὑμῶν·

23 καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε οὐδέν. Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ὅσα ἂν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου, δώσει ὑμῖν.

24 Ἕως ἄρτι οὐκ ᾐτήσατε οὐδὲν ἐν τῷ ὀνόματί μου· αἰτεῖτε, καὶ λήψεσθε, ἵνα ἡ χαρὰ ὑμῶν ᾖ πεπληρωμένη.

25 Ταῦτα ἐν παροιμίαις λελάληκα ὑμῖν· ἀλλ' ἔρχεται ὥρα ὅτε οὐκ ἔτι ἐν παροιμίαις λαλήσω ὑμῖν, ἀλλὰ παῤῥησίᾳ περὶ τοῦ πατρὸς ἀναγγελῶ ὑμῖν.

26 Ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνόματί μου αἰτήσεσθε· καὶ οὐ λέγω ὑμῖν ὅτι ἐγὼ ἐρωτήσω τὸν πατέρα περὶ ὑμῶν·

27 αὐτὸς γὰρ ὁ πατὴρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ πεφιλήκατε, καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ τοῦ Θεοῦ ἐξῆλθον.

28 Ἐξῆλθον παρὰ τοῦ πατρὸς, καὶ ἐλήλυθα εἰς τὸν κόσμον· πά-

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16. *μικρὸν*: supply *διάστημα χρόνου ἔσται*, as in Hos., i., 4.—*ὅτι ἐγὼ*, "because I am going to my Father" I say these things, and then shall ye see and know me by the Holy Ghost whom I shall send.—*θεωρεῖτε*, *pres.* for *fut.*

18. "What is this '*little while*' of which he speaks? we do not understand his meaning."

19. *οὖν*, "accordingly."—*ζητεῖτε*, "are ye debating with one another about that which I said," &c.

20. *χαρήσεται*, "will rejoice," as if I were destroyed.

21. *ἄνθρωπος*, a *human being*, without reference to sex.

22. *πάλιν δὲ ὄψομαι*, "I will see you again," after my resurrection, and in the way I have just said. See verse 16, *supra.*—*χαρήσεται*, emphatic.—*αἴρει*, *present* for *future.*

23. "In that day (when the Holy Spirit comes upon you) ye will not need to ask me any questions, because He will reveal all things to you."—*ὅσα*. *Conf.* ch. xv., 15.

24. *ἐν τῷ ὀνόματί μου*, *i. e.*, through me, as the one Mediator between God and man.—*λήψεσθε* (*λαμβάνω*).—*πεπληρωμένη*, "perfect, complete."

25. *ἐν παροιμίαις*, *i. e.*, *obscurely*, *figuratively*, as opposed to *παῤῥησίᾳ*, *plainly*, without figure or mystery.

26. *οὐ λέγω ὑμῖν*, "I say not to you that I will ask the Father for you," as if that were at all necessary, because it is not; "for the Father of Himself loveth you." See ch. xiv., 16.

27. *πεφιλήκατε*—*πεπιστεύκατε*, *perfects*, in the sense of *presents*.

28. *ἐξῆλθον*. The language here used is peculiar and explicable only

λιν ἀφίημι τὸν κόσμον, καὶ πορεύομαι πρὸς τὸν πατέρα.

29 ΛΕΓΟΥΣΙΝ αὐτῷ οἱ μαθηταὶ αὐτοῦ, Ἴδε, νῦν παῤῥησίᾳ λαλεῖς, καὶ παροιμίαν οὐδεμίαν λέγεις.

30 Νῦν οἴδαμεν ὅτι οἶδας πάντα, καὶ οὐ χρείαν ἔχεις ἵνα τίς σε ἐρωτᾷ. ἐν τούτῳ πιστεύομεν ὅτι ἀπὸ Θεοῦ ἐξῆλθες.

31 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Ἄρτι πιστεύετε;

32 Ἰδοὺ, ἔρχεται ὥρα καὶ νῦν ἐλήλυθεν, ἵνα σκορπισθῆτε ἕκαστος εἰς τὰ ἴδια, καὶ ἐμὲ μόνον ἀφῆτε· καὶ οὐκ εἰμὶ μόνος, ὅτι ὁ πατὴρ μετ' ἐμοῦ ἐστι.

33 Ταῦτα λελάληκα ὑμῖν, ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε. ἐν τῷ κόσμῳ θλίψιν ἕξετε· ἀλλὰ θαρσεῖτε, ἐγὼ νενίκηκα τὸν κόσμον.

## ΚΕΦ. ιζ'. 17.

1 ΤΑΥΤΑ ἐλάλησεν ὁ Ἰησοῦς, καὶ ἐπῆρε τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν, καὶ εἶπε, Πάτερ, ἐλήλυθεν ἡ ὥρα· δόξασόν σου τὸν υἱὸν, ἵνα καὶ ὁ υἱός σου δοξάσῃ σέ·

2 καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκὸς, ἵνα πᾶν ὃ δέδωκας αὐτῷ, δώσῃ αὐτοῖς ζωὴν αἰώνιον.

3 Αὕτη δέ ἐστιν ἡ αἰώνιος ζωὴ, ἵνα γινώσκωσι σὲ τὸν μόνον ἀληθινὸν Θεὸν, καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν.

4 Ἐγώ σε ἐδόξασα ἐπὶ τῆς γῆς· τὸ ἔργον ἐτελείωσα, ὃ δέδωκάς μοι ἵνα ποιήσω·

5 καὶ νῦν δόξασόν με σὺ, πάτερ, παρὰ σεαυτῷ, τῇ δόξῃ ᾗ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί.

6 Ἐφανέρωσά σου τὸ ὄνομα τοῖς ἀνθρώποις, οὓς δέδωκάς μοι ἐκ τοῦ κόσμου· σοὶ ἦσαν, καὶ ἐμοὶ αὐτοὺς δέδωκας· καὶ τὸν λόγον σου τετηρήκασι.

7 Νῦν ἔγνωκαν ὅτι πάντα ὅσα δέδωκάς μοι, παρὰ σοῦ ἐστιν·

8 ὅτι τὰ ῥήματα ἃ δέδωκάς μοι, δέδωκα αὐτοῖς· καὶ αὐτοὶ ἔλαβον, καὶ ἔγνωσαν ἀληθῶς, ὅτι παρὰ σοῦ ἐξῆλθον, καὶ ἐπίστευσαν ὅτι σύ με ἀπέστειλας.

9 Ἐγὼ περὶ αὐτῶν ἐρωτῶ· ου περὶ τοῦ κόσμου ἐρωτῶ, ἀλλὰ

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on the supposition that the Saviour is Divine.—*ἐλήλυθα* (*ἔρχομαι*).

30. The Saviour well knew their thoughts, and they felt that He did not require them to ask him the question they wished to have solved.

31. Some point without interrogation after *πιστεύετε*.

32. *εἰς τὰ ἴδια, scil. οἰκήματα.* See ch. i., 11. For the accomplishment, see Matt., xxvi., 56.

Chap. XVII., ver. 1. *δόξασόν σου*, "glorify thy Son by receiving him into that glory which he originally had with thee in heaven from all eternity."—*ἐπῆρε* (*ἐπαίρω*).

2. *καθὼς*, as, forasmuch as, since.—*ἐξουσίαν πάσης σαρκὸς*, "power over all men," Hellenistic use of the *genit.*—*ἵνα πᾶν ὃ δέδωκας*: a similar construction occurs ch. vi., 39. Here it means *ἵνα πᾶσιν, οὓς δέδωκας αὐτῷ, δώσῃ ζωὴν αἰώνιον.*—*πᾶσα σάρξ*, Hebraistic.

3. *ἡ αἰώνιος ζωὴ*, "the way to eternal life."—*γινώσκωσι σὲ*, "that they may know thee," the only true God (in opposition to the many *false* gods), and may believe in Jesus Christ, the Saviour of mankind and the Divine Messiah.

4. *ἔργον*. Referring to his *atonement*.

5. The *pre-existence* of our Saviour is here very clearly asserted.

6. *ὄνομα*. See note, Matt., vi., 9.

7. *ἔγνωκαν*, for *ἐγνώκασι*, *perf.* in a *pres.* sense.

9. *οὐ περὶ τοῦ κόσμου*, "I pray not for the unbelieving world" at this time, or in the same manner as for my apostles and faithful disciples. See verse 20. *Conf.* Matt., ix., 13.

*περὶ ὧν δέδωκάς μοι, ὅτι σοί εἰσι.*

10 Καὶ *τὰ ἐμὰ πάντα σά ἐστι, καὶ τὰ σὰ ἐμά· καὶ δεδόξασμαι ἐν αὐτοῖς.*

11 Καὶ *οὐκ ἔτι εἰμὶ ἐν τῷ κόσμῳ, καὶ οὗτοι ἐν τῷ κόσμῳ εἰσὶ, καὶ ἐγὼ πρός σε ἔρχομαι. πάτερ ἅγιε, τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου, οὓς δέδωκάς μοι, ἵνα ὦσιν ἓν, καθὼς ἡμεῖς.*

12 Ὅτε *ἤμην μετ' αὐτῶν ἐν τῷ κόσμῳ, ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί σου· οὓς δέδωκάς μοι ἐφύλαξα, καὶ οὐδεὶς ἐξ αὐτῶν ἀπώλετο, εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας, ἵνα ἡ γραφὴ πληρωθῇ.*

13 Νῦν *δὲ πρός σε ἔρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ, ἵνα ἔχωσι τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν αὐτοῖς.*

14 Ἐγὼ *δέδωκα αὐτοῖς τὸν λόγον σου, καὶ ὁ κόσμος ἐμίσησεν αὐτοὺς, ὅτι οὐκ εἰσὶν ἐκ τοῦ κόσμου, καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου.*

15 Οὐκ *ἐρωτῶ ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κόσμου, ἀλλ' ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ.*

16 Ἐκ *τοῦ κόσμου οὐκ εἰσὶ, καθὼς ἐγὼ ἐκ τοῦ κόσμου οὐκ εἰμί.*

17 Ἁγίασον *αὐτοὺς ἐν τῇ ἀληθείᾳ σου· ὁ λόγος ὁ σὸς ἀλήθειά ἐστι.*

18 Καθὼς *ἐμὲ ἀπέστειλας εἰς τὸν κόσμον, κἀγὼ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον·*

19 *καὶ ὑπὲρ αὐτῶν ἐγὼ ἁγιάζω ἐμαυτὸν, ἵνα καὶ αὐτοὶ ὦσιν ἡγιασμένοι ἐν ἀληθείᾳ*

20 Οὐ *περὶ τούτων δὲ ἐρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν πιστευσόντων διὰ τοῦ λόγου αὐτῶν εἰς ἐμέ·*

21 *ἵνα πάντες ἓν ὦσι· καθὼς σὺ, πάτερ, ἐν ἐμοὶ, κἀγὼ ἐν σοὶ, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ἓν ὦσιν· ἵνα ὁ κόσμος πιστεύσῃ ὅτι σύ με ἀπέστειλας.*

22 Καὶ *ἐγὼ τὴν δόξαν ἣν δέδωκάς μοι, δέδωκα αὐτοῖς, ἵνα ὦσιν ἓν καθὼς ἡμεῖς ἕν ἐσμέν·*

23 *ἐγὼ ἐν αὐτοῖς, καὶ σὺ ἐν ἐμοὶ, ἵνα ὦσι τετελειωμένοι εἰς ἓν, καὶ ἵνα γινώσκῃ ὁ κόσμος ὅτι σύ με ἀπέστειλας, καὶ ἠγάπησας αὐτοὺς, καθὼς ἐμὲ ἠγάπησας.*

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10. *δεδόξασμαι*, *perf.* in an *extended* sense, "I have been, am, and shall be glorified."

11. *οὐκ ἔτι εἰμὶ*, "I am (as it were) no longer in the world," &c.—*οὓς*: many MSS. read *ᾧ*.—*ἵνα ὦσιν ἓν*, "that they may be one" in purpose, heart, will, and affection, even like to that ineffable union which exists between the Persons of the ever Blessed Trinity.

12. *υἱὸς τῆς ἀπωλείας.* See note, Matt., xxiii., 15. The Scripture referred to by our Lord is Ps. cix., 8, applied to Judas, Acts, i., 20.

15. *ἐκ τοῦ πονηροῦ*, "from the evil one, and from all evil." See Matt., v., 37.—*ἄρῃς*, 1*st aor. subj.* of *αἴρω*.

17. *ἁγίασον*, "consecrate them, through thy truth, to the preaching of thy Gospel, which is truth itself."

19. *ἐγὼ ἁγιάζω ἐμαυτὸν*, "I consecrate or devote myself for them, that they also may be devoted to me through the truth, and thus fitted for preaching the Gospel of truth."

21. *ἵνα πάντες ἓν ὦσι*, "that they all may be one," in the union and communion of the Holy Ghost.—*πιστεύσῃ*, the *unity* and *union* of Christ's followers is to be the strong argument to lead the world to believe in the truth of His mission and claims.

22. *τὴν δόξαν*, "the glory," *i. e.*, the glorious power of performing miracles through me. *Conf.* ch. ii., 11; xi., 40; Luke, xiii., 13; 2 Cor., iii., 7, 11, 18. Others refer *δόξαν* to the future and eternal reward of the righteous, and take *δέδωκα* for *δώσω*.

23. *τετελειωμένοι εἰς ἓν*, perfectly united in purpose and action.

24 Πάτερ, οὓς δέδωκάς μοι, θέλω ἵνα ὅπου εἰμὶ ἐγὼ, κἀκεῖνοι ὦσι μετ' ἐμοῦ· ἵνα θεωρῶσι τὴν δόξαν τὴν ἐμὴν, ἣν ἔδωκάς μοι, ὅτι ἠγάπησάς με, πρὸ καταβολῆς κόσμου.

25 Πάτερ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δέ σε ἔγνων, καὶ οὗτοι ἔγνωσαν ὅτι σύ με ἀπέστειλας·

26 καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομά σου, καὶ γνωρίσω· ἵνα ἡ ἀγάπη ἣν ἠγάπησάς με, ἐν αὐτοῖς ᾖ, κἀγὼ ἐν αὐτοῖς.

## ΚΕΦ. ιη'. 18.

1 ΤΑΥΤΑ εἰπὼν ὁ Ἰησοῦς ἐξῆλθε σὺν τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ χειμάῤῥου τῶν Κέδρων, ὅπου ἦν κῆπος, εἰς ὃν εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ.

2 Ἤιδει δὲ καὶ Ἰούδας, ὁ παραδιδοὺς αὐτὸν, τὸν τόπον· ὅτι πολλάκις συνήχθη ὁ Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ.

3 Ὁ οὖν Ἰούδας λαβὼν τὴν σπεῖραν, καὶ ἐκ τῶν ἀρχιερέων καὶ Φαρισαίων ὑπηρέτας, ἔρχεται ἐκεῖ μετὰ φανῶν καὶ λαμπάδων καὶ ὅπλων.

4 Ἰησοῦς οὖν εἰδὼς πάντα τὰ ἐρχόμενα ἐπ' αὐτὸν, ἐξελθὼν εἶπεν αὐτοῖς, Τίνα ζητεῖτε;

5 Ἀπεκρίθησαν αὐτῷ, Ἰησοῦν τὸν Ναζωραῖον. Λέγει αὐτοῖς ὁ Ἰησοῦς, Ἐγώ εἰμι. Εἱστήκει δὲ καὶ Ἰούδας, ὁ παραδιδοὺς αὐτὸν, μετ' αὐτῶν.

6 Ὡς οὖν εἶπεν αὐτοῖς, Ὅτι ἐγώ εἰμι, ἀπῆλθον εἰς τὰ ὀπίσω, καὶ ἔπεσον χαμαί.

7 Πάλιν οὖν αὐτοὺς ἐπηρώτησε, Τίνα ζητεῖτε; Οἱ δὲ εἶπον, Ἰησοῦν τὸν Ναζωραῖον.

8 Ἀπεκρίθη ὁ Ἰησοῦς, Εἶπον ὑμῖν, ὅτι ἐγώ εἰμι. εἰ οὖν ἐμὲ ζητεῖτε, ἄφετε τούτους ὑπάγειν.

9 Ἵνα πληρωθῇ ὁ λόγος ὃν εἶπεν, Ὅτι οὓς δέδωκάς μοι, οὐκ ἀπώλεσα ἐξ αὐτῶν οὐδένα.

10 Σίμων οὖν Πέτρος ἔχων

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24. *θέλω*, in the sense of *ἐπιθυμῶ*, "it is my desire."

25. *δίκαιε*, "righteous," *i. e.*, "holy." The prayer now reverts to the apostles.—*ἔγνων*, 2*d aor.* of *γινώσκω*.

26. *γνωρίσω*, *i. e.*, through the promised Holy Spirit.

Chap. XVIII., ver. 1. *ἐξῆλθε*. If the remark, ch. xiv., 31, be correct, the Saviour and his disciples now left the room in which they had supped, and went out of the city across the Brook Kedron (the "dark or black brook"), which flowed through a narrow ravine on the east of Jerusalem, between the city and the Mount of Olives.—*τῶν Κέδρων*: the better reading seems to be *τοῦ Κέδρων*, which is adopted in many editions.—*κῆπος*, *i. e.*, the Garden of Gethsemane. See note, Matt., xxvi., 36.

3. *τὴν σπεῖραν*, "the band," or Roman cohort, which was stationed in the citadel of Antonia, and, by order of the procurator, attended on the Sanhedrim at the great festivals, to keep the peace. See note, Matt., xxvii., 27.—*ὑπηρέτας*, "officers," *i. e.*, Levites who served in the temple and executed the various orders of the Sanhedrim.—*μετὰ φανῶν*. It is worth noticing that they made all this preparation with torches and lanterns, though it was the time of full moon.

5. Judas had before agreed to point out the Saviour by going up to and saluting him with a kiss.

6. *ἀπῆλθον—ἔπεσον χαμαί*. The effect of our Lord's reply could have been produced only by some *miraculous* agency: so the early fathers always regarded it.

8. *τούτους*, "these," *i. e.*, his disciples.—*ἄφετε* (*ἀφίημι*).

9. The reference is to what He said, ch. xvii., 12.—*ἵνα πληρωθῇ*, "so that thus was verified the declaration which he had made," &c.

10. See note, Matt., xxvi., 51.

*μάχαιραν, εἵλκυσεν αὐτὴν, καὶ ἔπαισε τὸν τοῦ ἀρχιερέως δοῦλον, καὶ ἀπέκοψεν αὐτοῦ τὸ ὠτίον τὸ δεξιόν. ἦν δὲ ὄνομα τῷ δούλῳ* Μάλχος.

11 Εἶπεν *οὖν ὁ* Ἰησοῦς *τῷ* Πέτρῳ, Βάλε *τὴν μάχαιράν σου εἰς τὴν θήκην. τὸ ποτήριον ὃ δέδωκέ μοι ὁ πατὴρ, οὐ μὴ πίω αὐτό;*

12 Ἡ ΟΥΝ *σπεῖρα καὶ ὁ χιλίαρχος καὶ οἱ ὑπηρέται τῶν* Ἰουδαίων *συνέλαβον τὸν* Ἰησοῦν, *καὶ ἔδησαν αὐτὸν,*

13 *καὶ ἀπήγαγον αὐτὸν πρὸς* Ἄνναν *πρῶτον· ἦν γὰρ πενθερὸς τοῦ* Καϊάφα, *ὃς ἦν ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἐκείνου.*

14 Ἦν *δὲ* Καϊάφας *ὁ συμβουλεύσας τοῖς* Ἰουδαίοις, *ὅτι συμφέρει ἕνα ἄνθρωπον ἀπολέσθαι ὑπὲρ τοῦ λαοῦ.*

15 Ἠκολούθει *δὲ τῷ* Ἰησοῦ Σίμων Πέτρος, *καὶ ὁ ἄλλος μαθητής.* Ὁ *δὲ μαθητὴς ἐκεῖνος ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ συνεισῆλθε τῷ* Ἰησοῦ *εἰς τὴν αὐλὴν τοῦ ἀρχιερέως·*

16 *ὁ δὲ* Πέτρος *εἱστήκει πρὸς τῇ θύρᾳ ἔξω. ἐξῆλθεν οὖν ὁ μαθητὴς ὁ ἄλλος, ὃς ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ εἶπε τῇ θυρωρῷ, καὶ εἰσήγαγε τὸν* Πέτρον.

17 Λέγει *οὖν ἡ παιδίσκη ἡ θυρωρὸς τῷ* Πέτρῳ, Μὴ *καὶ σὺ ἐκ τῶν μαθητῶν εἶ τοῦ ἀνθρώπου τούτου;* Λέγει *ἐκεῖνος,* Οὐκ *εἰμί.*

18 Εἱστήκεισαν *δὲ οἱ δοῦλοι καὶ οἱ ὑπηρέται ἀνθρακιὰν πεποιηκότες, ὅτι ψύχος ἦν, καὶ ἐθερμαίνοντο· ἦν δὲ μετ' αὐτῶν ὁ* Πέτρος *ἑστὼς καὶ θερμαινόμενος.*

19 Ὁ *οὖν ἀρχιερεὺς ἠρώτησε τὸν* Ἰησοῦν *περὶ τῶν μαθητῶν αὐτοῦ, καὶ περὶ τῆς διδαχῆς αὐτοῦ.*

20 Ἀπεκρίθη *αὐτῷ ὁ* Ἰησοῦς, Ἐγὼ *παῤῥησίᾳ ἐλάλησα τῷ κόσμῳ· ἐγὼ πάντοτε ἐδίδαξα ἐν τῇ συναγωγῇ καὶ ἐν τῷ ἱερῷ, ὅπου πάντοτε οἱ* Ἰουδαῖοι *συνέρχονται, καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν.*

21 Τί *με ἐπερωτᾷς; ἐπερώτησον τοὺς ἀκηκοότας, τί ἐλάλησα αὐτοῖς· ἴδε, οὗτοι οἴδασιν ἃ εἶπον ἐγώ.*

22 Ταῦτα *δὲ αὐτοῦ εἰπόντος, εἷς τῶν ὑπηρετῶν παρεστηκὼς ἔδωκε ῥάπισμα τῷ* Ἰησοῦ, *εἰπὼν,* Οὕτως *ἀποκρίνῃ τῷ ἀρχιερεῖ;*

23 Ἀπεκρίθη *αὐτῷ ὁ* Ἰησοῦς, Εἰ *κακῶς ἐλάλησα, μαρτύρησον περὶ τοῦ κακοῦ· εἰ δὲ καλῶς, τί με δέρεις;*

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11. *ποτήριον*. See note, Matt., xx., 22. *Conf.* Matt., xxvi., 42. — *σου*, most probably an interpolation.

12. *χιλίαρχος, præfectus cohortis, i. e.*, captain of the band of Roman soldiers who went with the Jewish officers to apprehend Jesus. *Conf.* Luke, xxii., 52.—*συνέλαβον* (*συλλαμβάνω*).

13. *Ἄνναν*. See note, Luke, iii., 2; Matt., xxvi., 57; Jno., xi., 49. Nothing material occurred at Annas's house: our Saviour was led in bonds immediately to the palace of Caiaphas.

14. See note, ch. xi., 49.

15. *ὁ ἄλλος μαθητής*, "the other disciple," *i. e.*, St. John himself, who never uses the first person in speaking of himself, and who was constantly associated with St. Peter on various occasions. See ch. xx., 2, 3, 4, 8; Acts, iii., 1; iv., 13, 19, &c.—*αὐλὴν*. See note, Matt., xxvi., 58.

16. *τῇ θυρωρῷ*. The Jews were accustomed to have females for doorkeepers. See Acts, xii., 13.

18. See note, Luke, xxii., 55.

20. *παῤῥησίᾳ*. My public teaching has always been accordant with what I have said and done in private.—*ἐν τῇ*. The article is most probably interpolated.—*ἐδίδαξα* (*διδάσκω*).

23. *εἰ κακῶς ἐλάλησα*, "if I have

24 Ἀπέστειλεν αὐτὸν ὁ Ἄννας δεδεμένον πρὸς Καϊάφαν τὸν ἀρχιερέα.

25 ἮΝ δὲ Σίμων Πέτρος ἑστὼς καὶ θερμαινόμενος· εἶπον οὖν αὐτῷ, Μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ; Ἠρνήσατο ἐκεῖνος, καὶ εἶπεν, Οὐκ εἰμί.

26 Λέγει εἷς ἐκ τῶν δούλων τοῦ ἀρχιερέως, συγγενὴς ὢν οὗ ἀπέκοψε Πέτρος τὸ ὠτίον, Οὐκ ἐγώ σε εἶδον ἐν τῷ κήπῳ μετ' αὐτοῦ;

27 Πάλιν οὖν ἠρνήσατο ὁ Πέτρος, καὶ εὐθέως ἀλέκτωρ ἐφώνησεν.

28 ἌΓΟΥΣΙΝ οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ πραιτώριον. ἦν δὲ πρωΐα· καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ πραιτώριον, ἵνα μὴ μιανθῶσιν, ἀλλ' ἵνα φάγωσι τὸ πάσχα.

29 Ἐξῆλθεν οὖν ὁ Πιλάτος πρὸς αὐτοὺς, καὶ εἶπε, Τίνα κατηγορίαν φέρετε κατὰ τοῦ ἀνθρώπου τούτου;

30 Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, Εἰ μὴ ἦν οὗτος κακοποιὸς, οὐκ ἄν σοι παρεδώκαμεν αὐτόν.

31 Εἶπεν οὖν αὐτοῖς ὁ Πιλάτος, Λάβετε αὐτὸν ὑμεῖς, καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν. Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι, Ἡμῖν οὐκ ἔξεστιν ἀποκτεῖναι οὐδένα·

32 ἵνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῇ, ὃν εἶπε σημαίνων ποίῳ θανάτῳ ἤμελλεν ἀποθνήσκειν.

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at any time spoken evil or untruth, bear public testimony to the fact," &c.—ἐλάλησα (λαλέω).—δέρεις. See note, Matt., xxi., 35.

24. ἀπέστειλεν, *miserat*, *aor.* in *pluperf.* sense. *Conf.* Matt., xiv., 3. The Evangelist seems to wish to call attention to the fact that our Lord was *bound* at this time, which renders the blow of the officer still more disgraceful. The proper place for this verse seems to be after verse 14. Possibly it may have been accidentally transposed.

25. *Conf.* Matt., xxvi., 71. St. Peter was probably alarmed by the question respecting the *disciples*, and so went out to the porch to escape notice. But returning to warm himself by the fire, εἶπον, *they*, *i. e.*, several persons *said* to him.

27. *Conf.* note, Luke, xxii., 61; Matt., xxvi., 34.

28. πραιτώριον. See note, Matt., xxvii., 27. They now carried our Saviour to Pilate's house. The Jews would not go in because contact with the heathen soldiers would render them impure and unfit to partake in the paschal solemnities.—ἵνα φάγωσι τὸ πάσχα. If πάσχα refer to the *supper*, our Lord must have *anticipated* the eating of it by one day, as many maintain: the word, however, as the soundest critics have shown, may well refer to all the other victims which were eaten during the solemnity. The present editor can not bring himself to believe that the Saviour, who was always so careful to observe the requisitions of the law, would, in this last act of communion with his disciples, have violated the law by eating the Paschal Supper on any other than the lawful day. It is also of much weight, in his judgment, that the churches in Asia Minor (for whom this Gospel was written) uniformly held that our Saviour celebrated the Passover simultaneously with the Jews: they certainly discovered no discrepancy between the account of St. John and those of the other Evangelists on this point. *Conf.* note, Matt., xxvi., 17.

30. οὗτος, contemptuous, like *iste* in Latin. They resent his inquiry, for they expected that he would at once give sentence as they desired.

31. οὐκ ἔξεστιν ἀποκτεῖναι. The power of life and death was taken away from the Jews A.D. 8, when Judea was reduced to a Roman province. See Prideaux, Lardner, &c.

32. Compare Matt., xx., 19; Luke, xviii., 32; Jno., iii., 14; xii., 32.

33 Εἰσῆλθεν οὖν εἰς τὸ πραιτώριον πάλιν ὁ Πιλάτος, καὶ ἐφώνησε τὸν Ἰησοῦν, καὶ εἶπεν αὐτῷ, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;

34 Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Ἀφ' ἑαυτοῦ σὺ τοῦτο λέγεις, ἢ ἄλλοι σοι εἶπον περὶ ἐμοῦ;

35 Ἀπεκρίθη ὁ Πιλάτος, Μήτι ἐγὼ Ἰουδαῖός εἰμι; τὸ ἔθνος τὸ σὸν καὶ οἱ ἀρχιερεῖς παρέδωκάν σε ἐμοί· τί ἐποίησας;

36 Ἀπεκρίθη ὁ Ἰησοῦς, Ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου· εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἡ ἐμή, οἱ ὑπηρέται ἂν οἱ ἐμοὶ ἠγωνίζοντο, ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· νῦν δὲ ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐντεῦθεν.

37 Εἶπεν οὖν αὐτῷ ὁ Πιλάτος, Οὐκοῦν βασιλεὺς εἶ σύ; Ἀπεκρίθη ὁ Ἰησοῦς, Σὺ λέγεις, ὅτι βασιλεύς εἰμι ἐγώ. ἐγὼ εἰς τοῦτο γεγέννημαι, καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον, ἵνα μαρτυρήσω τῇ ἀληθείᾳ. πᾶς ὁ ὢν ἐκ τῆς ἀληθείας, ἀκούει μου τῆς φωνῆς.

38 Λέγει αὐτῷ ὁ Πιλάτος, Τί ἐστιν ἀλήθεια; Καὶ τοῦτο εἰπών, πάλιν ἐξῆλθε πρὸς τοὺς Ἰουδαίους, καὶ λέγει αὐτοῖς, Ἐγὼ οὐδεμίαν αἰτίαν εὑρίσκω ἐν αὐτῷ.

39 Ἔστι δὲ συνήθεια ὑμῖν, ἵνα ἕνα ὑμῖν ἀπολύσω ἐν τῷ πάσχα· βούλεσθε οὖν ὑμῖν ἀπολύσω τὸν βασιλέα τῶν Ἰουδαίων;

40 Ἐκραύγασαν οὖν πάλιν πάντες, λέγοντες, Μὴ τοῦτον, ἀλλὰ τὸν Βαραββᾶν· ἦν δὲ ὁ Βαραββᾶς λῃστής.

## ΚΕΦ. ιθ'. 19.

1 Τότε οὖν ἔλαβεν ὁ Πιλάτος τὸν Ἰησοῦν, καὶ ἐμαστίγωσε.

2 Καὶ οἱ στρατιῶται πλέξαντες στέφανον ἐξ ἀκανθῶν, ἐπέθηκαν αὐτοῦ τῇ κεφαλῇ, καὶ ἱμάτιον πορφυροῦν περιέβαλον αὐτόν,

3 καὶ ἔλεγον, Χαῖρε, ὁ βασιλεὺς τῶν Ἰουδαίων· καὶ ἐδίδουν αὐτῷ ῥαπίσματα.

4 Ἐξῆλθεν οὖν πάλιν ἔξω ὁ Πιλάτος, καὶ λέγει αὐτοῖς, Ἴδε, ἄγω ὑμῖν αὐτὸν ἔξω, ἵνα γνῶτε ὅτι ἐν αὐτῷ οὐδεμίαν αἰτίαν εὑρίσκω.

5 Ἐξῆλθεν οὖν ὁ Ἰησοῦς ἔξω, φορῶν τὸν ἀκάνθινον στέφανον, καὶ τὸ πορφυροῦν ἱμάτιον. καὶ λέγει αὐτοῖς, Ἴδε, ὁ ἄνθρωπος.

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Crucifixion was never inflicted by the Jewish law, but by the Roman.

33. *βασιλεύς*. Pilate, who knew our Saviour's innocence, could not refuse to examine him when he claimed to be "*the king* of the Jews." See Luke, xxiii., 2.

37. *σὺ λέγεις*, "thou sayest truly, I am a King;" but my kingdom is not of this world, and in no wise interferes with the civil power. Thus he effectually disproves the charge of sedition against the Roman domination. *Conf.* 1 Tim., vi., 13.

38. *τί ἐστιν ἀλήθεια*; the question seems to have arisen out of our Lord's words just uttered; but it was probably spoken with contemptuous indifference, as though it were preposterous to expect from *such* a quarter a solution of that problem which has always perplexed philosophers.

39. Compare here what took place, Luke xxiii., 5, *et seqq.*

40. See note, Matt., xxvii., 16.

Chap. XIX., ver. 1. *ἐμαστίγωσε.* See note, Matt., xxvii., 26. Scourging was inflicted only on slaves.

2. *ἱμάτιον πορφυροῦν*. See note, Matt., xxvii., 28, 29.

5. *ἴδε, ὁ ἄνθρωπος*. Possibly Pilate, disgusted with the evident malice and causelessness of the prosecution, may

6 Ὅτε οὖν εἶδον αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται, ἐκραύγασαν λέγοντες, Σταύρωσον, σταύρωσον. Λέγει αὐτοῖς ὁ Πιλάτος, Λάβετε αὐτὸν ὑμεῖς καὶ σταυρώσατε· ἐγὼ γὰρ οὐχ εὑρίσκω ἐν αὐτῷ αἰτίαν.

7 Ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι, Ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον ἡμῶν ὀφείλει ἀποθανεῖν, ὅτι ἑαυτὸν υἱὸν τοῦ Θεοῦ ἐποίησεν.

8 ὍΤΕ οὖν ἤκουσεν ὁ Πιλάτος τοῦτον τὸν λόγον, μᾶλλον ἐφοβήθη,

9 καὶ εἰσῆλθεν εἰς τὸ πραιτώριον πάλιν, καὶ λέγει τῷ Ἰησοῦ, Πόθεν εἶ σύ; Ὁ δὲ Ἰησοῦς ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ.

10 Λέγει οὖν αὐτῷ ὁ Πιλάτος, Ἐμοὶ οὐ λαλεῖς; οὐκ οἶδας ὅτι ἐξουσίαν ἔχω σταυρῶσαί σε, καὶ ἐξουσίαν ἔχω ἀπολῦσαί σε;

11 Ἀπεκρίθη ὁ Ἰησοῦς, Οὐκ εἶχες ἐξουσίαν οὐδεμίαν κατ' ἐμοῦ, εἰ μὴ ἦν σοι δεδομένον ἄνωθεν· διὰ τοῦτο ὁ παραδιδούς μέ σοι μείζονα ἁμαρτίαν ἔχει.

12 Ἐκ τούτου ἐζήτει ὁ Πιλάτος ἀπολῦσαι αὐτόν. Οἱ δὲ Ἰουδαῖοι ἔκραζον λέγοντες, Ἐὰν τοῦτον ἀπολύσῃς, οὐκ εἶ φίλος τοῦ Καίσαρος. πᾶς ὁ βασιλέα αὐτὸν ποιῶν, ἀντιλέγει τῷ Καίσαρι.

13 Ὁ οὖν Πιλάτος ἀκούσας τοῦτον τὸν λόγον, ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ τοῦ βήματος, εἰς τόπον λεγόμενον Λιθόστρωτον, Ἑβραϊστὶ δὲ Γαββαθά·

14 ἦν δὲ παρασκευὴ τοῦ πάσχα,

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have hoped to excite compassion by this act and saying.

6. He wishes to shift from his own shoulders the responsibility of putting an innocent person to death. His answer shows strong irritation and contempt.

7. *νόμον*, viz., relating to false prophets and blasphemy, Deut., xviii., 20; Levit., xxiv., 16. *Conf.* Matt., xxvi., 65; Luke, xxii., 71.

8. Pilate was afraid (as wicked men *often* are) lest our Lord might, after all, be what he professed to be: if He were a god—even in the heathen sense—it behooved the procurator to look well to what he was about. *Conf.* Acts, xiv., 12.

9. *πόθεν*. See ch. vii., 27, 28. He now inquires respecting his parentage and family. (*Cf.* 2 Sam., i., 13.) The Saviour gave him no answer, since none was required: Pilate knew that he was innocent, and therefore ought to have released him at once, no matter who or what he was as to origin and family.

11. *ἄνωθεν*, "from above," *i. e.*, from God. See ch. iii., 31. It is in the course of God's providential dispensations that this event happens; therefore, in this matter of my innocent death, as they knew better, so have they the greater sin.—*ὁ παραδιδούς*, referring to Judas and the Sanhedrim in general.

12. Finding the charge just made unavailing, they now revert to that of *sedition* and *treason* against Cæsar. This touched Pilate to the quick, since he knew the jealous wrath of the dark and bloodthirsty Tiberius. He, therefore, gives the Saviour up to their fury, and condemns the guiltless to satisfy popular clamor.

13. *βήματος*. See note, Matthew, xxvii., 19.—*λιθόστρωτον*, *scil.* *ἔδαφος*, this was a tesselated pavement of various-colored marble, on which was placed the *βῆμα*.—*Ἑβραϊστὶ δὲ Γαββαθά*: by Hebrew here is meant the common language of the day, *i. e.*, the Syro-Chaldaic. Gabbatha, from גָּבַהּ, *to be high*, *i. e.*, an elevated foot-walk.

14. *παρασκευὴ τοῦ πάσχα*, *i. e.*, it was Friday, or the Preparation Day before the Passover Sabbath. This is on the hypothesis advocated ch. xviii., 28.—*ἕκτη*: St. Mark (ch. xv., 25) says *τρίτη*. See, also, Matt., xxvii., 45; Luke, xxiii., 44. It is highly

*ὥρα δὲ ὡσεὶ ἕκτη· καὶ λέγει τοῖς Ἰουδαίοις, Ἴδε, ὁ βασιλεὺς ὑμῶν.*

15 *Οἱ δὲ ἐκραύγασαν,* Ἆρον, *ἆρον, σταύρωσον αὐτόν. Λέγει αὐτοῖς ὁ Πιλάτος,* Τὸν *βασιλέα ὑμῶν σταυρώσω;* Ἀπεκρίθησαν *οἱ ἀρχιερεῖς,* Οὐκ *ἔχομεν βασιλέα εἰ μὴ* Καίσαρα.

16 Τότε *οὖν παρέδωκεν αὐτὸν αὐτοῖς, ἵνα σταυρωθῇ.*

17 ΠΑΡΕΛΑΒΟΝ *δὲ τὸν Ἰησοῦν καὶ ἀπήγαγον· καὶ βαστάζων τὸν σταυρὸν αὐτοῦ, ἐξῆλθεν εἰς τὸν λεγόμενον κρανίου τόπον, ὃς λέγεται* Ἑβραϊστὶ Γολγοθᾶ·

18 *ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ' αὐτοῦ ἄλλους δύο ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ τὸν Ἰησοῦν.*

19 Ἔγραψε *δὲ καὶ τίτλον ὁ* Πιλάτος, *καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ· ἦν δὲ γεγραμμένον,* ΙΗΣΟΥΣ Ο ΝΑΖΩΡΑΙΟΣ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ.

20 Τοῦτον *οὖν τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν* Ἰουδαίων, *ὅτι ἐγγὺς ἦν τῆς πόλεως ὁ τόπος, ὅπου ἐσταυρώθη ὁ* Ἰησοῦς· *καὶ ἦν γεγραμμένον* Ἑβραϊστὶ, Ἑλληνιστὶ, Ῥωμαϊστί.

21 Ἔλεγον *οὖν τῷ* Πιλάτῳ *οἱ ἀρχιερεῖς τῶν* Ἰουδαίων, Μὴ *γράφε,* Ὁ *βασιλεὺς τῶν* Ἰουδαίων· *ἀλλ' ὅτι ἐκεῖνος εἶπε,* Βασιλεύς *εἰμι τῶν* Ἰουδαίων.

22 Ἀπεκρίθη *ὁ* Πιλάτος, Ὃ *γέγραφα, γέγραφα.*

23 Οἱ *οὖν στρατιῶται, ὅτε ἐσταύρωσαν τὸν* Ἰησοῦν, *ἔλαβον τὰ ἱμάτια αὐτοῦ, (καὶ ἐποίησαν τέσσαρα μέρη, ἑκάστῳ στρατιώτῃ μέρος,) καὶ τὸν χιτῶνα. ἦν δὲ ὁ χιτὼν ἄῤῥαφος, ἐκ τῶν ἄνωθεν ὑφαντὸς δι' ὅλου.*

24 Εἶπον *οὖν πρὸς ἀλλήλους,* Μὴ *σχίσωμεν αὐτὸν, ἀλλὰ λάχωμεν περὶ αὐτοῦ, τίνος ἔσται· ἵνα ἡ γραφὴ πληρωθῇ, ἡ λέγουσα,* Διεμερίσαντο *τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆ-*

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probable (Bloomfield says, "there can be no doubt") that an error has crept into the MSS. here, γ being confounded with the ς, and that the true reading is γ, *i. e.*, τρίτη, the third hour, or nine o'clock in the morning. The attempt to solve the difficulty by assuming that St. John computes time according to the Roman method is unsuccessful; for, even if that be allowed, it would still be hard to understand how so many events could have been crowded into the space between the dawn and six o'clock in the morning. Moreover, if the sixth hour, *i. e.*, twelve o'clock noon, be the reading, it seems equally hard to understand why the examination was so protracted. On the whole, the discrepancy is not easily removed. *Conf.* note, Mark, xv., 25.

15. A question of sneering contempt, and an answer of unblushing hypocrisy.—*ἆρον* (*αἴρω*, *tollo*).

17. *βαστάζων τὸν σταυρὸν.* See note, Matt., xxvii., 32.—*κρανίου τόπον.* See note, Matt., xxvii., 33.

18. Compare the account in St. Luke, xxiii., 39–43.

19. *τίτλον*, from the Latin *titulus.* See note, Matt., xxvii., 37.

20. *Ἑβραϊστὶ.* See note, verse 13, *supra.*—*ἀνέγνωσαν* (*ἀναγινώσκω*).

22. *ὃ γέγραφα, γέγραφα*, *i. e.*, what I have written is unchangeable. No doubt he intended to throw contempt upon the Jews who had forced him to do what he knew to be wrong.

23. The clothing of criminals always fell to the soldiers who acted as executioners. Probably four attended to the crucifixion of the Saviour, and so made four parts, one to each.—*χιτὼν ἄῤῥαφος*, "*seamless*," *i. e.*, one long robe woven all at the same time.

24. Quoted from Ps. xxii., 18. The Psalm is certainly *prophetic*, David speaking in the person of the Messiah.—*λάχωμεν*, *2d aor. subj.* of *λαγχάνω.*

ρον. ΟΙ ΜΕΝ οὖν στρατιῶται ταῦτα ἐποίησαν·

25 εἱστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ, καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλωπᾶ, καὶ Μαρία ἡ Μαγδαληνή.

26 Ἰησοῦς οὖν ἰδὼν τὴν μητέρα, καὶ τὸν μαθητὴν παρεστῶτα ὃν ἠγάπα, λέγει τῇ μητρὶ αὐτοῦ, Γύναι, ἰδοὺ ὁ υἱός σου.

27 Εἶτα λέγει τῷ μαθητῇ, Ἰδοὺ ἡ μήτηρ σου. Καὶ ἀπ' ἐκείνης τῆς ὥρας ἔλαβεν αὐτὴν ὁ μαθητὴς εἰς τὰ ἴδια.

28 Μετὰ τοῦτο εἰδὼς ὁ Ἰησοῦς, ὅτι πάντα ἤδη τετέλεσται, ἵνα τελειωθῇ ἡ γραφὴ, λέγει, Διψῶ.

29 Σκεῦος οὖν ἔκειτο ὄξους μεστόν· οἱ δὲ πλήσαντες σπόγγον ὄξους, καὶ ὑσσώπῳ περιθέντες, προσήνεγκαν αὐτοῦ τῷ στόματι.

30 Ὅτε οὖν ἔλαβε τὸ ὄξος ὁ Ἰησοῦς, εἶπε, Τετέλεσται· καὶ κλίνας τὴν κεφαλὴν, παρέδωκε τὸ πνεῦμα.

31 ΟΙ οὖν Ἰουδαῖοι, ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα ἐν τῷ σαββάτῳ, ἐπεὶ παρασκευὴ ἦν· (ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου·) ἠρώτησαν τὸν Πιλάτον, ἵνα κατεαγῶσιν αὐτῶν τὰ σκέλη, καὶ ἀρθῶσιν.

32 Ἦλθον οὖν οἱ στρατιῶται, καὶ τοῦ μὲν πρώτου κατέαξαν τὰ σκέλη καὶ τοῦ ἄλλου τοῦ συσταυρωθέντος αὐτῷ·

33 ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες, ὡς εἶδον αὐτὸν ἤδη τεθνηκότα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη·

34 ἀλλ' εἷς τῶν στρατιωτῶν λόγχῃ αὐτοῦ τὴν πλευρὰν ἔνυξε, καὶ εὐθὺς ἐξῆλθεν αἷμα καὶ ὕδωρ.

35 Καὶ ὁ ἑωρακὼς μεμαρτύρηκε, καὶ ἀληθινὴ αὐτοῦ ἐστὶν ἡ μαρτυρία, κἀκεῖνος οἶδεν ὅτι ἀληθῆ λέγει, ἵνα ὑμεῖς πιστεύσητε.

36 Ἐγένετο γὰρ ταῦτα, ἵνα

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25. *ἡ μήτηρ αὐτοῦ.* See the prophetic announcement of her present anguish, Luke, ii., 35.—*ἡ τοῦ Κλωπᾶ: γυνή* understood. See note, Matt., xiii., 55.—*εἱστήκεισαν, plup.* of *ἵστημι.*

26. *γύναι.* See note, ch. ii., 4.

27. *ἡ μήτηρ σου—ὁ υἱός σου*: even in these his cruel agonies, he remembers and provides for his mother's comfort and welfare. Tradition relates that the Virgin accompanied St. John to Ephesus, and died there in extreme old age.—*ἴδια, scil. δώματα,* as in ch. i., 11.

28. All the prophecies had now been accomplished except that in Ps. lxix., 21.—*τετέλεσται* (*τελέω*).

29. See note, Matt., xxvii., 34; Mark, xv., 23.—*ὑσσώπῳ*: this is a plant that often grows to the height of three or more feet. With a branch of this it was easy to reach the mouth of the crucified one, since the bodies were raised only a small distance (say a yard or so) above the ground.

30. *τετέλεσται*: expressive word! the great work is done, the sacrifice is offered, the redemption of man completed.

31. See Deut., xxi., 23; Josh., x., 27. It was customary to break the legs to hasten death.—*παρασκευή.* See *supra*, verse 14.—*μεγάλη ἡ ἡμέρα*: it was, in fact, a union of two Sabbaths, the ordinary seventh day of the week, and also the extraordinary Sabbath, on the fifteenth of Nisan. (Greswell.)

34. The wound made in the side would, in any event, have put an end to his life. The blood and water which flowed out showed most clearly that he was *dead* (a fundamental article of the Creed), and also that he possessed a real body, in opposition to the heresy of the Docetæ. See note, ch. i., 14.

35. St. John dwells upon this fact as most important.

36, 37. The Scriptures quoted are Exod., xii., 46; Numb., ix., 12; Zech.,

ἡ γραφὴ πληρωθῇ, Ὀστοῦν οὐ συντριβήσεται αὐτοῦ.

37 Καὶ πάλιν ἑτέρα γραφὴ λέγει, Ὄψονται εἰς ὃν ἐξεκέντησαν.

38 ΜΕΤΑ δὲ ταῦτα ἠρώτησε τὸν Πιλάτον ὁ Ἰωσὴφ ὁ ἀπὸ Ἀριμαθαίας, ὢν μαθητὴς τοῦ Ἰησοῦ, κεκρυμμένος δὲ διὰ τὸν φόβον τῶν Ἰουδαίων, ἵνα ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ· καὶ ἐπέτρεψεν ὁ Πιλάτος. ἦλθεν οὖν καὶ ἦρε τὸ σῶμα τοῦ Ἰησοῦ.

39 Ἦλθε δὲ καὶ Νικόδημος, ὁ ἐλθὼν πρὸς τὸν Ἰησοῦν νυκτὸς τὸ πρῶτον, φέρων μίγμα σμύρνης καὶ ἀλόης ὡσεὶ λίτρας ἑκατόν.

40 Ἔλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ, καὶ ἔδησαν αὐτὸ ὀθονίοις μετὰ τῶν ἀρωμάτων, καθὼς ἔθος ἐστὶ τοῖς Ἰουδαίοις ἐνταφιάζειν.

41 Ἦν δὲ ἐν τῷ τόπῳ, ὅπου ἐσταυρώθη, κῆπος, καὶ ἐν τῷ κήπῳ μνημεῖον καινὸν, ἐν ᾧ οὐδέπω οὐδεὶς ἐτέθη.

42 Ἐκεῖ οὖν διὰ τὴν παρασκευὴν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τὸ μνημεῖον, ἔθηκαν τὸν Ἰησοῦν.

## ΚΕΦ. κʹ. 20.

1 ΤΗ δὲ μιᾷ τῶν σαββάτων Μαρία ἡ Μαγδαληνὴ ἔρχεται πρωῒ, σκοτίας ἔτι οὔσης, εἰς τὸ μνημεῖον· καὶ βλέπει τὸν λίθον ἠρμένον ἐκ τοῦ μνημείου.

2 Τρέχει οὖν καὶ ἔρχεται πρὸς Σίμωνα Πέτρον καὶ πρὸς τὸν ἄλλον μαθητὴν ὃν ἐφίλει ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς, Ἦραν τὸν Κύριον ἐκ τοῦ μνημείου, καὶ οὐκ οἴδαμεν ποῦ ἔθηκαν αὐτόν.

3 Ἐξῆλθεν οὖν ὁ Πέτρος καὶ ὁ ἄλλος μαθητὴς, καὶ ἤρχοντο εἰς τὸ μνημεῖον.

4 Ἔτρεχον δὲ οἱ δύο ὁμοῦ· καὶ ὁ ἄλλος μαθητὴς προέδραμε τάχιον τοῦ Πέτρου, καὶ ἦλθε πρῶτος εἰς τὸ μνημεῖον,

5 καὶ παρακύψας βλέπει κείμενα τὰ ὀθόνια, οὐ μέντοι εἰσῆλθεν.

6 Ἔρχεται οὖν Σίμων Πέτρος ἀκολουθῶν αὐτῷ, καὶ εἰσῆλθεν εἰς τὸ μνημεῖον, καὶ θεωρεῖ τὰ ὀθόνια κείμενα,

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xii., 10. Compare, also, Ps. xxii., 16; xxxiv., 20. In Zech., xii., 10, St. John approaches more nearly the Hebrew than the *Septuagint*.

38. See note, Matt., xxvii., 57, 58.

39. Νικόδημος. See ch. iii., 1, *et seqq.*—τὸ πρῶτον, on a former occasion, or on the first occasion of his going to him.—σμύρνης. See note, Matt., ii., 11.—ἀλόης, name of a tree which grows in the East, the wood of which is highly aromatic. It was used in embalming.—λίτρας. See note, ch. xii., 3.

40. ὀθονίοις, "swathes or bandages." See Matt., xxvii., 59. They now only had time to complete part of the process of embalming. On the morning after the Sabbath they returned to finish their pious work.

41. *Conf.* note, Matt., xxvii., 60.

42. The Sabbath began at six o'clock P.M. on Friday, so that they had just time to do what they did when the law compelled them to cease from all labor.—παρασκευὴν. See *supra*, verse 14.

Chap. XX., ver. 1. See note Matt., xxviii., 1; Mark, xvi., 1, 2. From the other Evangelists, it appears that both the Maries came.—λίθον. See Matt., xxvii., 60.—ἠρμένον, *perf. pass. part.* of αἴρω.

2. ἄλλον μαθητὴν, *i. e.*, St. John himself. See note, ch. xviii., 15.—οἴδαμεν, *plur.*, perhaps in reference to the other women.

4. προέδραμε, *2d aor.* of προτρέχω.

5. St. John outran St. Peter, but only looked in: why he did not enter it is impossible to say.—ὀθόνια. See note, ch. xix., 40.

7 καὶ τὸ σουδάριον ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ, οὐ μετὰ τῶν ὀθονίων κείμενον, ἀλλὰ χωρὶς ἐντετυλιγμένον εἰς ἕνα τόπον.

8 Τότε οὖν εἰσῆλθε καὶ ὁ ἄλλος μαθητὴς ὁ ἐλθὼν πρῶτος εἰς τὸ μνημεῖον, καὶ εἶδε, καὶ ἐπίστευσεν·

9 οὐδέπω γὰρ ᾔδεισαν τὴν γραφὴν, ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι.

10 Ἀπῆλθον οὖν πάλιν πρὸς ἑαυτοὺς οἱ μαθηταί.

11 Μαρία δὲ εἱστήκει πρὸς τὸ μνημεῖον κλαίουσα ἔξω. ὡς οὖν ἔκλαιε, παρέκυψεν εἰς τὸ μνημεῖον,

12 καὶ θεωρεῖ δύο ἀγγέλους ἐν λευκοῖς καθεζομένους, ἕνα πρὸς τῇ κεφαλῇ, καὶ ἕνα πρὸς τοῖς ποσὶν, ὅπου ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ.

13 Καὶ λέγουσιν αὐτῇ ἐκεῖνοι, Γύναι, τί κλαίεις; Λέγει αὐτοῖς, Ὅτι ἦραν τὸν κύριόν μου, καὶ οὐκ οἶδα ποῦ ἔθηκαν αὐτόν.

14 Καὶ ταῦτα εἰποῦσα ἐστράφη εἰς τὰ ὀπίσω, καὶ θεωρεῖ τὸν Ἰησοῦν ἑστῶτα· καὶ οὐκ ᾔδει ὅτι ὁ Ἰησοῦς ἐστί.

15 Λέγει αὐτῇ ὁ Ἰησοῦς, Γύναι, τί κλαίεις; τίνα ζητεῖς; Ἐκείνη δοκοῦσα ὅτι ὁ κηπουρός ἐστι, λέγει αὐτῷ, Κύριε, εἰ σὺ ἐβάστασας αὐτὸν, εἰπέ μοι ποῦ αὐτὸν ἔθηκας· κἀγὼ αὐτὸν ἀρῶ.

16 Λέγει αὐτῇ ὁ Ἰησοῦς, Μαρία. Στραφεῖσα ἐκείνη λέγει αὐτῷ, Ῥαββουνί· ὃ λέγεται, Διδάσκαλε.

17 Λέγει αὐτῇ ὁ Ἰησοῦς, Μή μου ἅπτου, οὔπω γὰρ ἀναβέβηκα πρὸς τὸν πατέρα μου· πορεύου δὲ πρὸς τοὺς ἀδελφούς μου, καὶ εἰπὲ αὐτοῖς, Ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν, καὶ Θεόν μου καὶ Θεὸν ὑμῶν.

18 Ἔρχεται Μαρία ἡ Μαγδαληνὴ ἀπαγγέλλουσα τοῖς μαθηταῖς, ὅτι ἑώρακε τὸν Κύριον, καὶ ταῦτα εἶπεν αὐτῇ.

19 ΟΥΣΗΣ οὖν ὀψίας, τῇ ἡμέ-

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7. The care and order displayed in the arrangement of the various articles were proof positive that the body had not been stolen or hurriedly removed.—*σουδάριον.* See note, Luke, xix., 20.—*ἐντετυλιγμένον* (*ἐντυλίσσω*).

8. *ἐπίστευσεν*, "believed" that the Lord had risen; or, at least, new light broke in upon his mind, and new confidence was created in our Lord's oft-repeated declarations respecting his resurrection. Others say, he *believed the report* of Mary Magdalene, that the body was taken away; but how could he do otherwise? the body was not there, plainly enough; what need to add that "he believed" that it was not there?

9. *ᾔδεισαν*, "they, the disciples in general, knew not nor understood that truth of Holy Writ, the resurrection of the Messiah." See Ps. xvi., 9, 10.

11. On the form of the *μνημεῖον*, see note, Mark, xvi., 5; Matthew, xxviii., 1.—*εἱστήκει* (*ἵστημι*).

12. *λευκοῖς*, *scil.* *ἱματίοις*.

13. *ἦραν* (*αἴρω*).—*οἶδα* (*εἴδω*).

14. *ἐστράφη* (*στρέφω*).

15. *κηπουρός*, "gardener" or *bailiff*.

16. *Ῥαββουνί.* See Mark, x., 51.

17. *μή μου ἅπτου*, "touch me not" now; delay not now to manifest your love and homage; there will be other opportunities for this; *for* (*γὰρ*) I have not yet ascended, nor am I now going to ascend immediately to my Father.—*τὸν πατέρα μου καὶ πατέρα ὑμῶν*: the distinction is marked, plainly implying that God was *His* Father in a sense different from that in which He was *their* Father.

18. *ἑώρακε*, "had seen."—*εἶπεν*, "had spoken." On the appearance to the two going to Emmaus, see Luke, xxiv., 13, *et seqq.*

19. *ὀψίας.* See note, Matt., viii., 16.—*κεκλεισμένων*—*διὰ τὸν φόβον*: "being shut, through fear of the Jews." The Saviour's sudden appearance had manifestly something miraculous

*ρᾳ ἐκείνῃ τῇ μιᾷ τῶν σαββάτων, καὶ τῶν θυρῶν κεκλεισμένων, ὅπου ἦσαν οἱ μαθηταὶ συνηγμένοι, διὰ τὸν φόβον τῶν* Ἰουδαίων, *ἦλθεν ὁ* Ἰησοῦς *καὶ ἔστη εἰς τὸ μέσον, καὶ λέγει αὐτοῖς,* Εἰρήνη *ὑμῖν.*

20 Καὶ *τοῦτο εἰπὼν ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῦ. ἐχάρησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν* Κύριον.

21 Εἶπεν *οὖν αὐτοῖς ὁ* Ἰησοῦς *πάλιν,* Εἰρήνη *ὑμῖν· καθὼς ἀπέσταλκέ με ὁ πατὴρ, κἀγὼ πέμπω ὑμᾶς.*

22 Καὶ *τοῦτο εἰπὼν ἐνεφύσησε καὶ λέγει αὐτοῖς, Λάβετε πνεῦμα ἅγιον.*

23 Ἄν *τινων ἀφῆτε τὰς ἁμαρτίας, ἀφίενται αὐτοῖς· ἄν τινων κρατῆτε, κεκράτηνται.*

24 Θωμᾶς *δὲ, εἷς ἐκ τῶν δώδεκα, ὁ λεγόμενος* Δίδυμος, *οὐκ ἦν μετ' αὐτῶν ὅτε ἦλθεν ὁ* Ἰησοῦς.

25 Ἔλεγον *οὖν αὐτῷ οἱ ἄλλοι μαθηταὶ,* Ἑωράκαμεν *τὸν* Κύριον. Ὁ *δὲ εἶπεν αὐτοῖς,* Ἐὰν *μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον τῶν ἥλων, καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἥλων, καὶ βάλω τὴν χεῖρά μου εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ πιστεύσω.*

26 Καὶ *μεθ' ἡμέρας ὀκτὼ πάλιν ἦσαν ἔσω οἱ μαθηταὶ αὐτοῦ, καὶ* Θωμᾶς *μετ' αὐτῶν. ἔρχεται ὁ* Ἰησοῦς, *τῶν θυρῶν κεκλεισμένων, καὶ ἔστη εἰς τὸ μέσον καὶ εἶπεν,* Εἰρήνη *ὑμῖν.*

27 Εἶτα *λέγει τῷ* Θωμᾷ, Φέρε *τὸν δάκτυλόν σου ὧδε, καὶ ἴδε τὰς χεῖράς μου· καὶ φέρε τὴν χεῖρά σου, καὶ βάλε εἰς τὴν πλευράν μου· καὶ μὴ γίνου ἄπιστος, ἀλλὰ πιστός.*

28 Καὶ *ἀπεκρίθη ὁ* Θωμᾶς, *καὶ εἶπεν αὐτῷ,* Ὁ Κύριός *μου καὶ ὁ* Θεός *μου.*

29 Λέγει *αὐτῷ ὁ* Ἰησοῦς, Ὅτι *ἑώρακάς με,* Θωμᾶ, *πεπίστευκας· μακάριοι οἱ μὴ ἰδόντες, καὶ πιστεύσαντες.*

30 ΠΟΛΛΑ *μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ* Ἰησοῦς *ἐνώπιον τῶν μαθητῶν αὐτοῦ, ἃ οὐκ ἔστι γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ.*

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about it. It is not material to determine exactly *how* the Saviour entered the room, which was closed and secured for the reason above stated.

20. This proved the reality of his body, and the certainty of his perfect restoration to life.

21. *As* my Father hath sent me, *so* send I you: as the Father delegated me to make known His will to mankind, so send I you to preach in my name and regulate every thing relating to my Church.

22. *ἐνεφύσησε* (*ἐμφυσάω*), "breathed upon them," a highly significant act. Soon they should receive the Holy Ghost with power; and soon should they exercise the functions of binding and loosing; on which, see note, Matt., xvi., 19.

24. *Δίδυμος.* See note, ch. xi., 16.

25. *εἰς τὸν τύπον—εἰς τὴν πλευρὰν*, "to or upon the mark; to or upon his side."—*οὐ μὴ*, strong negation.

26. *ἡμέρας ὀκτὼ*, *i. e.*, a week, counting in both days the first of the week and the first of the next week: this was the Jewish idiom. From the fact that our Lord rose from the dead and appeared on the first day of the week, twice successively, the apostles set apart this day for His worship; and, following their example, the Christian Church has ever since observed "the Lord's day" (Rev., i., 10) as answering to the Sabbath of the fourth commandment.—*κεκλεισμένων* (*κλείω.*)

27. *ἄπιστος*, "incredulous, unbelieving."—*ἄπιστος*, for *οὐ πιστεύων*, as *πιστός* for *πιστεύων*.

28. A direct ascription of Divinity.

29. *ἑώρακας*, *perf.* of *ὁράω*.

31 Ταῦτα δὲ γέγραπται, ἵνα πιστεύσητε ὅτι ὁ Ἰησοῦς ἐστιν ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.

ΚΕΦ. κα΄. 21.

1 ΜΕΤΑ ταῦτα ἐφανέρωσεν ἑαυτὸν πάλιν ὁ Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος· ἐφανέρωσε δὲ οὕτως.

2 Ἦσαν ὁμοῦ Σίμων Πέτρος, καὶ Θωμᾶς ὁ λεγόμενος Δίδυμος, καὶ Ναθαναὴλ ὁ ἀπὸ Κανᾶ τῆς Γαλιλαίας, καὶ οἱ τοῦ Ζεβεδαίου, καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο.

3 Λέγει αὐτοῖς Σίμων Πέτρος, Ὑπάγω ἁλιεύειν. Λέγουσιν αὐτῷ, Ἐρχόμεθα καὶ ἡμεῖς σὺν σοί. Ἐξῆλθον καὶ ἀνέβησαν εἰς τὸ πλοῖον εὐθὺς, καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπίασαν οὐδέν.

4 Πρωΐας δὲ ἤδη γενομένης ἔστη ὁ Ἰησοῦς εἰς τὸν αἰγιαλόν· οὐ μέντοι ᾔδεισαν οἱ μαθηταὶ ὅτι Ἰησοῦς ἐστί.

5 Λέγει οὖν αὐτοῖς ὁ Ἰησοῦς, Παιδία, μή τι προσφάγιον ἔχετε; Ἀπεκρίθησαν αὐτῷ, Οὔ.

6 Ὁ δὲ εἶπεν αὐτοῖς, Βάλετε εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ εὑρήσετε. Ἔβαλον οὖν, καὶ οὐκ ἔτι αὐτὸ ἑλκύσαι ἴσχυσαν ἀπὸ τοῦ πλήθους τῶν ἰχθύων.

7 Λέγει οὖν ὁ μαθητὴς ἐκεῖνος, ὃν ἠγάπα ὁ Ἰησοῦς, τῷ Πέτρῳ, Ὁ Κύριός ἐστί. Σίμων οὖν Πέτρος, ἀκούσας ὅτι ὁ Κύριος ἐστὶ, τὸν ἐπενδύτην διεζώσατο, (ἦν γὰρ γυμνὸς,) καὶ ἔβαλεν ἑαυτὸν εἰς τὴν θάλασσαν.

8 Οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἦλθον· οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς, ἀλλ᾽ ὡς ἀπὸ πηχῶν διακοσίων, σύροντες τὸ δίκτυον τῶν ἰχθύων.

9 Ὡς οὖν ἀπέβησαν εἰς τὴν γῆν, βλέπουσιν ἀνθρακιὰν κειμένην καὶ ὀψάριον ἐπικείμενον, καὶ ἄρτον.

10 Λέγει αὐτοῖς ὁ Ἰησοῦς, Ἐνέγκατε ἀπὸ τῶν ὀψαρίων ὧν ἐπιάσατε νῦν.

11 Ἀνέβη Σίμων Πέτρος, καὶ εἵλκυσε τὸ δίκτυον ἐπὶ τῆς γῆς, μεστὸν ἰχθύων μεγάλων ἑκατὸν πεντηκοντατριῶν· καὶ τοσούτων ὄντων, οὐκ ἐσχίσθη τὸ δίκτυον.

12 ΛΕΓΕΙ αὐτοῖς ὁ Ἰησοῦς, Δεῦτε, ἀριστήσατε. Οὐδεὶς δὲ

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31. This verse gives an admirable summary of St. John's design in writing his Gospel: he intended to prove that Jesus Christ is the Divine Messiah, and that men have eternal life through His atonement. He has done both.

Chap. XXI., ver. 1. Some few critics have doubted whether St. John wrote this last chapter: there is, however, no good ground to question its authenticity.—*θαλάσσης*. See note, Matt., iv., 18.

2. The apostles had returned to their usual employments.—*ἄλλοι—δύο*, perhaps Philip and Andrew, as Dr. Lightfoot conjectures.

3. They went to the water about midnight.—*ἐπίασαν*, 1*st aor.* of *πιάζω*. See note, ch. vii., 30.

5. *παιδία*, a term of affection and endearment.—*προσφάγιον*. See ch. vi., 9. They may have understood him as wishing to purchase fish.

7. *γυμνὸς*, *i. e.*, all except his under-garment. See Matt., xxv., 36.

8. *πηχῶν*. See note, Matt., vi., 27.—*τὸ δίκτυον*, *scil.* *μεστόν*, as in verse 11, *infra*.

9. *ἀνθρακιὰν*, no doubt miraculously supplied by the Saviour.

11. *εἵλκυσε*, 1*st aor.* of *ἑλκύω*.—*ἐσχίσθη*, "rent," or somewhat torn.

12. *ἀριστήσατε*. See note, Luke, xi., 37.—*ἐτόλμα*, "ventured."

ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτὸν, Σὺ τίς εἶ; εἰδότες ὅτι ὁ Κύριός ἐστιν.

13 Ἔρχεται οὖν ὁ Ἰησοῦς, καὶ λαμβάνει τὸν ἄρτον καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὀψάριον ὁμοίως.

14 Τοῦτο ἤδη τρίτον ἐφανερώθη ὁ Ἰησοῦς τοῖς μαθηταῖς αὐτοῦ, ἐγερθεὶς ἐκ νεκρῶν.

15 ὍΤΕ οὖν ἠρίστησαν, λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς, Σίμων Ἰωνᾶ, ἀγαπᾷς με πλεῖον τούτων; Λέγει αὐτῷ, Ναὶ, Κύριε· σὺ οἶδας ὅτι φιλῶ σε. Λέγει αὐτῷ, Βόσκε τὰ ἀρνία μου.

16 Λέγει αὐτῷ πάλιν δεύτερον, Σίμων Ἰωνᾶ, ἀγαπᾷς με; Λέγει αὐτῷ, Ναὶ, Κύριε· σὺ οἶδας ὅτι φιλῶ σε. Λέγει αὐτῷ, Ποίμαινε τὰ πρόβατά μου.

17 Λέγει αὐτῷ τὸ τρίτον, Σίμων Ἰωνᾶ, φιλεῖς με; Ἐλυπήθη ὁ Πέτρος, ὅτι εἶπεν αὐτῷ τὸ τρίτον, φιλεῖς με; καὶ εἶπεν αὐτῷ, Κύριε, σὺ πάντα οἶδας· σὺ γινώσκεις ὅτι φιλῶ σε. Λέγει αὐτῷ ὁ Ἰησοῦς, Βόσκε τὰ πρόβατά μου.

18 Ἀμὴν ἀμὴν λέγω σοι, ὅτε ἦς νεώτερος, ἐζώννυες σεαυτὸν, καὶ περιεπάτεις ὅπου ἤθελες. ὅταν δὲ γηράσῃς, ἐκτενεῖς τὰς χεῖράς σου, καὶ ἄλλος σε ζώσει, καὶ οἴσει ὅπου οὐ θέλεις.

19 Τοῦτο δὲ εἶπε, σημαίνων ποίῳ θανάτῳ δοξάσει τὸν Θεόν. καὶ τοῦτο εἰπὼν λέγει αὐτῷ, Ἀκολούθει μοι.

20 Ἐπιστραφεὶς δὲ ὁ Πέτρος βλέπει τὸν μαθητὴν, ὃν ἠγάπα ὁ Ἰησοῦς, ἀκολουθοῦντα, ὃς καὶ ἀνέπεσεν ἐν τῷ δείπνῳ ἐπὶ τὸ στῆθος αὐτοῦ καὶ εἶπε, Κύριε, τίς ἐστιν ὁ παραδιδούς σε;

21 Τοῦτον ἰδὼν ὁ Πέτρος λέγει τῷ Ἰησοῦ, Κύριε, οὗτος δὲ τί;

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14. *τρίτον*, "third time," as recorded by St. John. He had appeared more than three times, as the other Evangelists show. *Conf.* Matthew, xxviii., 16, *et seqq.*

15. *πλεῖον τούτων*, "lovest thou me more (as you have boasted of your love) than these love me?" *Conf.* Matt., xxvi., 33. The answers of Peter are marked by humility. By *τούτων*, Dr. Whitby and others understand "these things," *i. e.*, the nets, boats, and other implements of his trade; *q. d.*, "dost thou love me and my service more than thou lovest thy temporal occupation?" But (as Bloomfield, *in loc.*, well observes) there is something frigid in this sense. Besides, as Jortin remarks, St. Peter might love Jesus *more than these*, and yet not love him *much*. The true sense seems certainly to be that given above.—*βόσκε*, "feed," provide with pasture suitable to the needs of that portion of His flock.—*ἀρνία μου*, "my lambs," that is, the young, weak, tender, among the disciples of Christ.

16. *ποίμαινε*, "feed," including the sense of *tending*, *ruling*, &c. Our Lord is called *ἀρχιποιμήν* (1 Pet., v., 4); so his commissioned ministers are the *ποιμένες*, the pastors and directors of the *πρόβατα*, the sheep of Christ's fold, the Church.

17. *σὺ πάντα οἶδας*: a clear recognition of omniscience and consequent Deity. Beza supposes our Lord to have asked the question and admonished the apostle *three* times in reference to the *three* several *denials* of which he had been guilty.

18. *ὅταν δὲ γηράσῃς—θέλεις.* In allusion to his death by crucifixion, which took place at Rome in the reign of Nero, about A.D. 68.—*οἴσει*, *fut.* from *φέρω*.

19. *δοξάσει*, the death of martyrs is to the glory of God.

21. *οὗτος δὲ τί*; *scil.* *ποιήσει*, *i. e.*, what shall this one do? what shall be his fate?—*ποιεῖν* often occurs in the sense of *πάσχειν*. The early writers state that there was strong personal affection existing between St. Peter and St. John, which may serve to account for this inquiry respecting the Beloved Disciple's lot.

22 Λέγει αὐτῷ ὁ Ἰησοῦς, Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρός σε; σὺ ἀκολούθει μοι.

23 Ἐξῆλθεν οὖν ὁ λόγος οὗτος εἰς τοὺς ἀδελφοὺς, Ὅτι ὁ μαθητὴς ἐκεῖνος οὐκ ἀποθνήσκει· καὶ οὐκ εἶπεν αὐτῷ ὁ Ἰησοῦς, ὅτι οὐκ ἀποθνήσκει· ἀλλ', Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρός σε;

24 ΟΥΤΟΣ ἐστιν ὁ μαθητὴς ὁ μαρτυρῶν περὶ τούτων, καὶ γράψας ταῦτα· καὶ οἴδαμεν ὅτι ἀληθὴς ἐστιν ἡ μαρτυρία αὐτοῦ.

25 Ἔστι δὲ καὶ ἄλλα πολλὰ ὅσα ἐποίησεν ὁ Ἰησοῦς, ἅτινα ἐὰν γράφηται καθ' ἓν, οὐδὲ αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία. Ἀμήν.

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22. *μένειν*, *i. e.*, continue alive. See 1 Cor., xv., 6; Phil., i., 5.—*ἕως ἔρχομαι*, in allusion to his coming at the destruction of Jerusalem. See Matt., xvi., 28.—*τί πρός σε;* A rebuke for vain and improper curiosity.

23. The disciples misapprehended our Lord's meaning. Fabricius shows that the tradition of John's being spared dying was common among the ancients.

24. *οἴδαμεν*, "we know," *i. e.*, Christians in general know. See ch. xx., 2.

25. Strong hyperbole, indicating the very large number of the miracles, acts, and discourses of our Lord. Some critics, as Grotius, Le Clerc, Hammond, &c., doubt the authenticity of the last two verses, but without sufficient ground. Though we might naturally wish to know more of the wonderful acts and sayings of our Lord and Saviour Jesus Christ, yet let us bless God for the inestimable privilege of having in our hands what He has caused to be written, and let us remember that we have enough to make us wise unto salvation. May it be our unceasing effort to know and believe the words of eternal truth! Amen.

# ΠΡΑΞΕΙΣ ΤΩΝ ΑΓΙΩΝ ΑΠΟΣΤΟΛΩΝ.

# ACTS OF THE APOSTLES.

THIS is unquestionably the work of ST. LUKE, and was written subsequently to his Gospel. (Acts, i., 1.) Its object is not so extensive as the title implies, since it is mainly occupied in detailing the acts and travels of St. Peter, and especially St. Paul, with whom St. Luke was associated. (Consult *Introduction to Gospel according to St. Luke.*) The date of its publication could not have been earlier than the time of St. Paul's first imprisonment at Rome (ch. xxviii., 30), A.D. 63. The majority of critics fix upon the period between this and A.D. 65 as the most probable date. Dr. Burton supposes that the Acts were written at Rome between the years 56 and 58, and were published A.D. 58; *i. e.* (as he has arranged the chronology), immediately after St. Paul's first imprisonment at Rome. If, as was stated (Introd. to St. Luke's Gospel), the Evangelist published his Gospel in Achaia about A.D. 63, we may assume that the Acts of the Apostles were addressed to Theophilus from the same region, and at a period not long subsequent.

# ΠΡΑΞΕΙΣ ΤΩΝ ΑΓΙΩΝ ΑΠΟΣΤΟΛΩΝ.

ΚΕΦ. α΄. 1.

1 ΤΟΝ μὲν πρῶτον λόγον ἐποιησάμην περὶ πάντων, ὦ Θεόφιλε, ὧν ἤρξατο ὁ Ἰησοῦς ποιεῖν τε καὶ διδάσκειν,

2 Ἄχρι ἧς ἡμέρας ἐντειλάμενος τοῖς ἀποστόλοις διὰ Πνεύματος ἁγίου, οὓς ἐξελέξατο, ἀνελήφθη.

3 Οἷς καὶ παρέστησεν ἑαυτὸν ζῶντα μετὰ τὸ παθεῖν αὐτὸν, ἐν πολλοῖς τεκμηρίοις, δι' ἡμερῶν τεσσαράκοντα ὀπτανόμενος αὐτοῖς, καὶ λέγων τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ.

4 Καὶ συναλιζόμενος παρήγγειλεν αὐτοῖς ἀπὸ Ἱεροσολύμων μὴ χωρίζεσθαι, ἀλλὰ περιμένειν τὴν ἐπαγγελίαν τοῦ Πατρὸς, ἣν ἠκούσατέ μου·

5 ὅτι Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ βαπτισθήσεσθε ἐν Πνεύματι ἁγίῳ, οὐ μετὰ πολλὰς ταύτας ἡμέρας.

6 Οἱ μὲν οὖν συνελθόντες ἐπηρώτων αὐτὸν, λέγοντες, Κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις τὴν βασιλείαν τῷ Ἰσραήλ;

7 Εἶπε δὲ πρὸς αὐτοὺς, Οὐχ ὑμῶν ἐστι γνῶναι χρόνους ἢ καιροὺς οὓς ὁ Πατὴρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ·

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Chap. I., ver. 1. πρῶτον λόγον, "the former book or narrative," in reference to the Gospel according to St. Luke, who was also the author of the Acts of the Apostles.—πρῶτον is for πρότερον, as often in the New Testament.—Θεόφιλε. See note, Luke, i., 3.—ὧν, for ἅ, by *attraction*.—ἤρξατο, usually regarded as pleonastic: it seems, however, to give an *intensive* meaning to the sentence.

2. διὰ Πνεύματος may be construed with ἐντειλάμενος, or ἐξελέξατο, or ἀνελήφθη. The first construction noticed is altogether the best. See Jno., xx., 22. With ἀνελήφθη, supply εἰς τὸν οὐρανὸν, as in Mark, xvi., 19.

3. παρέστησεν, presented or proved himself alive. See ch. xxiv., 13.—τεκμηρίοις, by the clear and evident proofs of his eating, drinking, walking, and conversing with them.—ἡμερῶν τεσσαράκοντα. *Conf.* note, Mark, xvi., 15.

4. συναλιζόμενος (from ἅλις, *confertim*), *scil.* αὐτοῖς: *cum illis conveniens*, for συναθροισθείς.—τὴν ἐπαγγελίαν τοῦ πατρὸς, *i. e.*, the promised gift of the Holy Ghost, which our Lord would send after his ascension to the Father. —ἣν ἠκούσατε, "which ye have lately heard from me." See Matt., x., 20; Jno., xiv., 26; xv., 26; xvi., 7. *Conf.* Luke, xxiv., 49. The transition from the *oratio indirecta* to the *oratio directa* occurs in this verse: it is not unusual in Scripture. See Luke, v., 14; Acts, xvii., 3; xxiii., 22. Before μου, supply παρὰ or ἐκ.

5. βαπτισθήσεσθε, "ye shall be baptized," *i. e.*, plentifully imbued with the Holy Ghost's powerful influence. *Conf.* Matt., xx., 22.

6. εἰ, *num*, particle of interrogation. The disciples are still under misapprehension as to the nature of the Messiah's kingdom. They wish to know whether he is now going to throw off the Roman yoke and erect anew the temporal dominion of the house of David.

7. *Conf.* Matt., xxiv., 36.—ἔθετο,

8 ἀλλὰ λήψεσθε δύναμιν, ἐπελθόντος τοῦ ἁγίου Πνεύματος ἐφ' ὑμᾶς, καὶ ἔσεσθέ μοι μάρτυρες ἔν τε Ἱερουσαλὴμ καὶ ἐν πάσῃ τῇ Ἰουδαίᾳ καὶ Σαμαρείᾳ καὶ ἕως ἐσχάτου τῆς γῆς.

9 Καὶ ταῦτα εἰπὼν, βλεπόντων αὐτῶν ἐπήρθη, καὶ νεφέλη ὑπέλαβεν αὐτὸν ἀπὸ τῶν ὀφθαλμῶν αὐτῶν.

10 Καὶ ὡς ἀτενίζοντες ἦσαν εἰς τὸν οὐρανὸν, πορευομένου αὐτοῦ, καὶ ἰδοὺ ἄνδρες δύο παρειστήκεισαν αὐτοῖς ἐν ἐσθῆτι λευκῇ,

11 οἳ καὶ εἶπον, Ἄνδρες Γαλιλαῖοι, τί ἑστήκατε ἐμβλέποντες εἰς τὸν οὐρανόν; οὗτος ὁ Ἰησοῦς, ὁ ἀναληφθεὶς ἀφ' ὑμῶν εἰς τὸν οὐρανὸν, οὕτως ἐλεύσεται ὃν τρόπον ἐθεάσασθε αὐτὸν πορευόμενον εἰς τὸν οὐρανόν.

12 Τότε ὑπέστρεψαν εἰς Ἱερουσαλὴμ ἀπὸ ὄρους τοῦ καλουμένου Ἐλαιῶνος, ὅ ἐστιν ἐγγὺς Ἱερουσαλὴμ, σαββάτου ἔχον ὁδόν.

13 ΚΑΙ ὅτε εἰσῆλθον, ἀνέβησαν εἰς τὸ ὑπερῷον οὗ ἦσαν καταμένοντες, ὅ τε Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας, Φίλιππος καὶ Θωμᾶς, Βαρθολομαῖος καὶ Ματθαῖος, Ἰάκωβος Ἀλφαίου καὶ Σίμων ὁ Ζηλωτὴς, καὶ Ἰούδας Ἰακώβου.

14 Οὗτοι πάντες ἦσαν προσκαρτεροῦντες ὁμοθυμαδὸν τῇ προσευχῇ καὶ τῇ δεήσει, σὺν γυναιξὶ καὶ Μαρίᾳ τῇ μητρὶ τοῦ Ἰησοῦ, καὶ σὺν τοῖς ἀδελφοῖς αὐτοῦ.

15 ΚΑΙ ἐν ταῖς ἡμέραις ταύταις ἀναστὰς Πέτρος ἐν μέσῳ τῶν μαθητῶν εἶπεν· (ἦν τε ὄχλος ὀνομάτων ἐπὶ τὸ αὐτὸ ὡς ἑκατὸν εἴκοσιν·)

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"hath reserved to himself;" or, perhaps, with Dr. Burton and others, "hath appointed by his own power."

8. Jerusalem—Judæa—Samaria—the whole world. The gradual extension of the Gospel is here foretold.—*δύναμιν*, *i. e.*, the miraculous gifts of the Spirit. *Conf.* Luke, xxiv., 50.

9. *Conf.* Mark, xvi., 19; Luke, xxiv., 51.—*ἐπήρθη* (*ἐπαίρω*).

10. *ἀτενίζοντες ἦσαν*, "were fixedly gazing." Construe with *εἰς τὸν οὐρανὸν.*—*ἄνδρες*, *angels* in the form or appearance of *men*.

11. The second advent of our Lord will be like in its circumstances to His glorious ascension, *i. e.*, He will come visibly and in the clouds. See Dan., vii., 13; Matt., xxiv., 30.

12. *Ἐλαιῶνος*. See note, Matthew, xxi., 1.—*σαββάτου ἔχον ὁδόν*, according to the rabbis, this was about two thousand cubits, or seven and a half stadia. *Conf.* note, Matt., xxi., 17.—*ἔχον* is usually thought to be for *ἀπέχον*. The ascension took place at Bethany (Luke, xxiv., 50), which was about fifteen stadia, or nearly two miles from Jerusalem (Jno., xi., 18).

13. *εἰσῆλθον*: supply *εἰς οἶκον*.—*τὸ ὑπερῷον*, "*the* upper room," in which, probably, they were accustomed to assemble. Early tradition relates that it was the same room in which our Lord celebrated the last Passover and instituted the Holy Eucharist; that in which the Holy Ghost descended; where Matthias was elected into the college of the Apostles; where the seven deacons were ordained; and where the first council of Jerusalem was held. Epiphanius also says that a church was afterward erected upon its site.—*Ἰούδας Ἰακώβου*. See note, Luke., vi., 16.

14. *Μαρίᾳ*. This is the last time that the mother of our Lord is mentioned in Scripture. *Conf.* note, Jno., xix., 27.—*ἀδελφοῖς αὐτοῦ*. *Conf.* Matt., xiii., 55; Luke, vi., 16; Jno., vii., 3, 5.

15. *ἐν ταῖς ἡμέραις ταύταις*, *i. e.*, on some occasion during the ten days between the Ascension and the day of Pentecost.—*ὀνομάτων*. See Rev., iii., 4. With *ἐπὶ τὸ αὐτὸ*, supply *χωρίον*, as in Matthew, xxii., 34. This was the number present: probably, in all, they amounted to several hundred.—*ἀναστὰς* (*ἀνίστημι*).

16 Ἄνδρες ἀδελφοὶ, ἔδει πληρωθῆναι τὴν γραφὴν ταύτην, ἣν προεῖπε τὸ Πνεῦμα τὸ ἅγιον διὰ στόματος Δαβὶδ, περὶ Ἰούδα τοῦ γενομένου ὁδηγοῦ τοῖς συλλαβοῦσι τὸν Ἰησοῦν·

17 ὅτι κατηριθμημένος ἦν σὺν ἡμῖν, καὶ ἔλαχε τὸν κλῆρον τῆς διακονίας ταύτης.

18 (Οὗτος μὲν οὖν ἐκτήσατο χωρίον ἐκ τοῦ μισθοῦ τῆς ἀδικίας, καὶ πρηνὴς γενόμενος ἐλάκησε μέσος, καὶ ἐξεχύθη πάντα τὰ σπλάγχνα αὐτοῦ·

19 καὶ γνωστὸν ἐγένετο πᾶσι τοῖς κατοικοῦσιν Ἱερουσαλὴμ, ὥστε κληθῆναι τὸ χωρίον ἐκεῖνο τῇ ἰδίᾳ διαλέκτῳ αὐτῶν Ἀκελδαμὰ, τουτέστι, χωρίον αἵματος.)

20 Γέγραπται γὰρ ἐν βίβλῳ Ψαλμῶν, Γενηθήτω ἡ ἔπαυλις αὐτοῦ ἔρημος, καὶ μὴ ἔστω ὁ κατοικῶν ἐν αὐτῇ. καὶ τὴν ἐπισκοπὴν αὐτοῦ λάβοι ἕτερος.

21 Δεῖ οὖν τῶν συνελθόντων ἡμῖν ἀνδρῶν ἐν παντὶ χρόνῳ, ἐν ᾧ εἰσῆλθε καὶ ἐξῆλθεν ἐφ' ἡμᾶς ὁ Κύριος Ἰησοῦς,

22 ἀρξάμενος ἀπὸ τοῦ βαπτίσματος Ἰωάννου ἕως τῆς ἡμέρας ἧς ἀνελήφθη ἀφ' ἡμῶν, μάρτυρα τῆς ἀναστάσεως αὐτοῦ γενέσθαι σὺν ἡμῖν ἕνα τούτων.

23 Καὶ ἔστησαν δύο, Ἰωσὴφ τὸν καλούμενον Βαρσαβᾶν, ὃς ἐπεκλήθη Ἰοῦστος, καὶ Ματθίαν.

24 Καὶ προσευξάμενοι εἶπον, Σὺ, Κύριε, καρδιογνῶστα πάντων, ἀνάδειξον ἐκ τούτων τῶν δύο ἕνα, ὃν ἐξελέξω,

25 λαβεῖν τὸν κλῆρον τῆς διακονίας ταύτης καὶ ἀποστολῆς, ἐξ ἧς παρέβη Ἰούδας, πορευθῆναι εἰς τὸν τόπον τὸν ἴδιον.

26 Καὶ ἔδωκαν κλήρους αὐτῶν, καὶ ἔπεσεν ὁ κλῆρος ἐπὶ Ματθίαν, καὶ συγκατεψηφίσθη μετὰ τῶν ἕνδεκα ἀποστόλων.

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16. *γραφὴν.* He quotes the passage in verse 20. The *personality* of the Holy Ghost is here distinctly recognized. David (Ps. lxix., 25; cix., 8) is speaking of his personal enemies, but his words are prophetical of the fate of Judas Iscariot.

17. *ἔλαχε τὸν κλῆρον,* "had obtained part or share" in this ministry to which we are devoted.—*ἔλαχε,* 2*d aor.* of *λαγχάνω.* See verse 25.

18, 19. Parenthetical. —*ἐκτήσατο* (*κτάομαι*), *i. e.*, was the occasion of purchasing, or furnished the means for purchasing. See note, Matt., xxvii., 5.—*ἐξεχύθη* (*ἐκχέω*).

19. Ἀκελδαμὰ, Syro-Chaldaic, דְּמָא חֲקַל, "the field of blood," so called because it was purchased with the price paid for betraying innocent blood.

20. See verse 16, *supra.*—*ἐπισκοπὴν,* "office or charge."

21. *συνελθόντων*: supply *ἐκ.* The sense is, "of those who have associated with us."

22. *ἡμέρας ἧς,* for *ἡμέρας ᾗ,* by *attraction.*—*ἀνελήφθη* (*ἀναλαμβάνω*).

23. *ἔστησαν,* literally, *set up,* or *apart;* or *appointed.* Eusebius (*Hist. Eccles.*, i., 12) says that both these were of the seventy disciples.

24. By comparing Κύριε in this verse with Κύριος Ἰησοῦς, verse 21, it seems highly probable that the prayer was addressed to the risen and glorified Lord.—*ἀνάδειξον,* "show, declare."—*ἐξελέξω,* 2*d pers. sing.* 1*st aor. mid.* of *ἐκλέγω.*

25. *κλῆρον,* properly, any thing, whether pebble or not, used in casting lots; thence, as here, the *lot itself.* —*τῆς—ἀποστολῆς,* "this apostolic ministry and office."—*παρέβη,* "deserted, abandoned, as a traveler does who leaves the right road."—*τόπον τὸν ἴδιον,* "his own or peculiar place," that is, the place of destruction and misery, the gehenna of fire and torment.—*παρέβη* (*παραβαίνω*).

26. The exact mode in which the lots were cast can not be determined.

ΚΕΦ. β΄. 2.

1 ΚΑΙ ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς Πεντηκοστῆς, ἦσαν ἅπαντες ὁμοθυμαδὸν ἐπὶ τὸ αὐτό.

2 Καὶ ἐγένετο ἄφνω ἐκ τοῦ οὐρανοῦ ἦχος ὥσπερ φερομένης πνοῆς βιαίας, καὶ ἐπλήρωσεν ὅλον τὸν οἶκον οὗ ἦσαν καθήμενοι·

3 καὶ ὤφθησαν αὐτοῖς διαμεριζόμεναι γλῶσσαι ὡσεὶ πυρὸς, ἐκάθισέ τε ἐφ' ἕνα ἕκαστον αὐτῶν,

4 καὶ ἐπλήσθησαν ἅπαντες Πνεύματος ἁγίου, καὶ ἤρξαντο λαλεῖν ἑτέραις γλώσσαις, καθὼς τὸ Πνεῦμα ἐδίδου αὐτοῖς ἀποφθέγγεσθαι.

5 Ἦσαν δὲ ἐν Ἱερουσαλὴμ κατοικοῦντες Ἰουδαῖοι ἄνδρες εὐλαβεῖς ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανόν.

6 Γενομένης δὲ τῆς φωνῆς ταύτης, συνῆλθε τὸ πλῆθος καὶ συνεχύθη· ὅτι ἤκουον εἷς ἕκαστος τῇ ἰδίᾳ διαλέκτῳ λαλούντων αὐτῶν.

7 Ἐξίσταντο δὲ πάντες καὶ

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Chap. II., ver. 1. *συμπληροῦσθαι*, "was fully come or arrived." See Luke., ix., 51.—*Πεντηκοστῆς*, Pentecost, *i. e.*, the fiftieth day from the feast of the Passover, counting from the 16th of Nisan, or the second day of the Passover. This was the second of the three great feasts, and was called the "feast of weeks" (Exod., xxxiv., 22; Deut., xvi., 10, 16), because it was celebrated at the end of seven weeks, or a week of weeks after the Passover. It was also called the "feast of harvest" (Exod., xxiii., 16), because the barley harvest which began at the Passover ended at this time: on this day, too, fifty days after leaving Egypt, the law was given to the Israelites on Mount Sinai; which typified most aptly the effusion of the Holy Ghost on the fiftieth day after the resurrection of our Lord, who delivers his people from worse than Egyptian bondage. With *πεντηκοστῆς*, supply *ἑορτῆς*, which is found in Tob., ii., 1.—*ἅπαντες*, *i. e.*, all the disciples, including the one hundred and twenty, ch. i., 15.—*ὁμοθυμαδὸν*, with entire unanimity and affection.—*ἐπὶ τὸ αὐτό.* See note, ch. i., 15.

2. *ὥσπερ φερομένης*: the verb *φέρεσθαι* and its compounds are often associated with *βίαιος* and *πολὺς*, to denote what Virgil calls the "*luctantes* venti tempestatesque sonoræ" (*Æn.*, i., 53).—*οἶκον.* See note, ch. i., 13.

3. *διαμεριζόμεναι*, *dispertitæ*, "divided, distributed" to each person. *Conf.* Heb., ii., 4.—*γλῶσσαι ὡσεὶ πυρὸς*, *i. e.*, the flame appeared in the pyramidical or pointed form, like tongues. The Hebrew idiom speaks of the fire *licking up* what it *consumes.*—*ἐκάθισε*: this verb seems to have no nominative: it is variously supplied. Bloomfield gives *ἐκάθισε* (*scil.* *ἑκάστη τῶν γλωσσῶν*) *ἐφ' ἕνα ἕκαστον αὐτῶν*, with the sense, "and there were seen, as it were, *tongues* of fire, distributing themselves, and settling upon them, one on each."

4. *λαλεῖν ἑτέραις γλώσσαις*, "to speak with other tongues" than those which they had before been accustomed to. See Mark, xvi., 17, who says, *καιναῖς γλώσσαις.*—*ἀποφθέγγεσθαι*: this verb is used of profound, sententious, and divinely inspired and prophetic language.

5. *κατοικοῦντες*, *i. e.*, there were Jews from all parts of the world residing or sojourning at this time at Jerusalem. It is a well-known fact that at this date Jews were to be found in every country in the world. At *τῶν*, supply *ὄντων*.

6. *φωνῆς*, "report" of this strange and wonderful occurrence. Others, denying that *φωνὴ* is any where in the New Testament used for "a report," understand by the word here the "sound" (verse 2) which was heard by the people generally. See verse 33.—*ἤκουον* (*ἀκούω*).

7. The apostles and disciples were evidently plain and uneducated per-

ἐθαύμαζον, λέγοντες πρὸς ἀλλήλους, Οὐκ ἰδοὺ πάντες οὗτοί εἰσιν οἱ λαλοῦντες Γαλιλαῖοι;

8 καὶ πῶς ἡμεῖς ἀκούομεν ἕκαστος τῇ ἰδίᾳ διαλέκτῳ ἡμῶν ἐν ᾗ ἐγεννήθημεν,

9 Πάρθοι καὶ Μῆδοι καὶ Ἐλαμῖται. καὶ οἱ κατοικοῦντες τὴν Μεσοποταμίαν, Ἰουδαίαν τε καὶ Καππαδοκίαν, Πόντον καὶ τὴν Ἀσίαν,

10 Φρυγίαν τε καὶ Παμφυλίαν, Αἴγυπτον καὶ τὰ μέρη τῆς Λιβύης τῆς κατὰ Κυρήνην, καὶ οἱ ἐπιδημοῦντες Ῥωμαῖοι, Ἰουδαῖοί τε καὶ προσήλυτοι,

11 Κρῆτες καὶ Ἄραβες, ἀκούομεν λαλούντων αὐτῶν ταῖς ἡμετέραις γλώσσαις τὰ μεγαλεῖα τοῦ Θεοῦ;

12 Ἐξίσταντο δὲ πάντες καὶ διηπόρουν, ἄλλος πρὸς ἄλλον λέ-

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sons. Hence the astonishment of the multitude at their ability to discourse in foreign dialects.

8. ἐν ᾗ ἐγεννήθημεν, for τῇ ἐγγενεῖ, *i. e.*, native or indigenous.

9, 10. Doctor Burton thinks these verses parenthetical. The usual rendering is as in the Eng. version, "we, I say, who are Parthians," &c. Before Πάρθοι, supply ὄντες.—*Πάρθοι*: Parthia was a large region of Persia, situate amid the mountains. The Parthian empire was founded by Arsaces, B.C. 250, and soon after embraced nearly the whole of ancient Persia. It successfully resisted the efforts of the Roman armies for almost five hundred years. In the year A.D. 226, the Parthians were conquered by the Persians in a decisive battle, and the empire entirely overthrown. The admirable skill and expertness of the Parthian horsemen and archers are frequently celebrated by the early writers.—*Μῆδοι*: Media lay to the east of Assyria, between Persia on the south and the Caspian Sea on the north. It became incorporated with the kingdom of Persia under Cyrus the Great, B.C. 560.—*Ἐλαμῖται*: Elamites or Persians (see Is., xxi., 2). Elam or Elymais was a region near the Persian Gulf, and on the borders of Persia. It was the original country whence the Persians sprang.—*Μεσοποταμίαν* (*μέσος, ποταμός*), so called because situate between the rivers Euphrates and Tigris. It now belongs to the Turkish dominion.—*Ἰουδαίαν*: if this reading be correct, it must refer to those inhabitants of Judea to whom the Galilean dialect appeared uncouth and barbarous. Bloomfield, however, pronounces the reading corrupt, and conjectures Ἰδουμαίαν, *Idumæa*.—*Καππαδοκίαν*, a province in the interior of Asia Minor, bordering on Syria and Armenia Minor. It was celebrated for its production of wheat, its excellent horses, and its dull and stolid inhabitants. Hence the old epigram:

> "Vipera Cappadocem nocitura momordit; at illa
> Gustato periit sanguine Cappadocis."

—*Πόντον*, a province north of Cappadocia, and bordering on the Black Sea.—*Ἀσίαν*, *i. e.*, proconsular Asia, the province of which Ephesus was the capital.—*Φρυγίαν*, a province directly west of Cappadocia.—*Παμφυλίαν*, on the Mediterranean, south of Phrygia.—*Λιβύης*, a country of Africa, west of Egypt, along the coast of the Mediterranean.—*κατὰ Κυρήνην*: Cyrene was the principal city of one division of Libya. The classic writers use *πρός* instead of *κατά*. By *οἱ ἐπιδημοῦντες Ῥωμαῖοι* are meant the Jews who were settlers at Rome, some being native Jews, others proselytes.—*προσήλυτοι*. See note, Matt., xxiii., 15.

11. *Κρῆτες*, inhabitants of Crete, a celebrated island in the Mediterranean, opposite the Ægean Sea. The Cretans were noted archers, robbers, and liars. (See Tit., i., 12.)—*Ἄραβες*: Arabia was a very extensive country southeast of Palestine, between the Persian Gulf and the Red Sea, having the Indian Ocean as its southern boundary.

12, 13. The foreign Jews and proselytes were amazed at hearing the apostles address them in their own

γοντες, Τί ἂν θέλοι τοῦτο εἶναι;

13 Ἕτεροι δὲ χλευάζοντες ἔλεγον, Ὅτι γλεύκους μεμεστωμένοι εἰσί.

14 ΣΤΑΘΕΙΣ δὲ Πέτρος σὺν τοῖς ἕνδεκα, ἐπῆρε τὴν φωνὴν αὐτοῦ, καὶ ἀπεφθέγξατο αὐτοῖς, Ἄνδρες Ἰουδαῖοι, καὶ οἱ κατοικοῦντες Ἱερουσαλὴμ ἅπαντες, τοῦτο ὑμῖν γνωστὸν ἔστω, καὶ ἐνωτίσασθε τὰ ῥήματά μου.

15 Οὐ γὰρ ὡς ὑμεῖς ὑπολαμβάνετε, οὗτοι μεθύουσιν· ἔστι γὰρ ὥρα τρίτη τῆς ἡμέρας·

16 ἀλλὰ τοῦτό ἐστι τὸ εἰρημένον διὰ τοῦ προφήτου Ἰωήλ,

17 Καὶ ἔσται ἐν ταῖς ἐσχάταις ἡμέραις, λέγει ὁ Θεὸς, ἐκχεῶ ἀπὸ τοῦ πνεύματός μου ἐπὶ πᾶσαν σάρκα, καὶ προφητεύσουσιν οἱ υἱοὶ ὑμῶν καὶ αἱ θυγατέρες ὑμῶν· καὶ οἱ νεανίσκοι ὑμῶν ὁράσεις ὄψονται, καὶ οἱ πρεσβύτεροι ὑμῶν ἐνύπνια ἐνυπνιασθήσονται.

18 Καί γε ἐπὶ τοὺς δούλους μου καὶ ἐπὶ τὰς δούλας μου, ἐν ταῖς ἡμέραις ἐκείναις ἐκχεῶ ἀπὸ τοῦ πνεύματός μου, καὶ προφητεύσουσι.

19 Καὶ δώσω τέρατα ἐν τῷ οὐρανῷ ἄνω, καὶ σημεῖα ἐπὶ τῆς γῆς κάτω, αἷμα καὶ πῦρ καὶ ἀτμίδα καπνοῦ.

20 Ὁ ἥλιος μεταστραφήσεται εἰς σκότος, καὶ ἡ σελήνη εἰς αἷμα, πρὶν ἢ ἐλθεῖν τὴν ἡμέραν Κυρίου τὴν μεγάλην καὶ ἐπιφανῆ.

21 Καὶ ἔσται, πᾶς ὃς ἂν ἐπικαλέσηται τὸ ὄνομα Κυρίου, σωθήσεται.

22 Ἄνδρες Ἰσραηλῖται, ἀκούσατε τοὺς λόγους τούτους· Ἰησοῦν τὸν Ναζωραῖον, ἄνδρα ἀπὸ τοῦ Θεοῦ ἀποδεδειγμένον εἰς ὑμᾶς δυνάμεσι καὶ τέρασι καὶ σημείοις,

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language: the natives not understanding what was said, attributed it to intoxication.—θέλοι. See note, ch. xvii., 20.

13. γλεύκους, "new wine," *i. e.*, *sweet wine*, which was very intoxicating. The ancients preserved wine sweet for a long time.

14. St. Peter, as being the eldest, spoke in the name of the rest.—ἀπεφθέγξατο. See note, verse 4.—ἐνωτίσασθε, a Hellenistic word.

15. ὥρα τρίτη, *i. e.*, nine o'clock A.M., the hour of morning sacrifice, before which hour the Jews rarely ate or drank, and none but drunkards ventured to touch strong drink.

16. τοῦτο. This (which you see and hear) is the fulfillment of what the prophet Joel (ch. ii., 28) long ago predicted. The quotation varies considerably from the Septuagint, and also from the Hebrew.

17. ἐσχάταις ἡμέραις, "the last days," that is, in general, "the times of the Gospel," including, perhaps, the period of our Lord's second advent. See 1 Tim., iv., 1.—ἐκχεῶ, *fut.* for ἐκχεύσω.—πᾶσαν σάρκα, "all flesh," *i. e.*, Jews and Gentiles, according to the usage of Scripture language: Ps. cxlv., 21; Is., lxvi., 23, &c.—προφητεύσουσιν, "shall prophesy," shall speak under Divine guidance, whether strictly in the sense of prophet or not. *Conf.* note, Matt., i., 22.—ὁράσεις, "visions," whether beheld in a trance or waking.—ἐνύπνια refers to what is always presented to the person when asleep.

19. τέρατα. *Comp.* notes on Matt., xxiv.; Luke, xxi.

20. ἐπιφανῆ, "notable" for God's visitation for judgment.

21. σωθήσεται, "shall be saved," *i. e.*, placed in a state of salvation, and saved finally, if he continue faithful unto the end. The verb ἐπικαλέσηται refers to being a worshiper of the Lord, *i. e.*, a Christian. *Conf.* ch. vii., 59, 60.

22. Ναζωραῖον. See note, Matt., ii.,

οἷς ἐποίησε δι' αὐτοῦ ὁ Θεὸς ἐν μέσῳ ὑμῶν, καθὼς καὶ αὐτοὶ οἴδατε,

23 τοῦτον τῇ ὡρισμένῃ βουλῇ καὶ προγνώσει τοῦ Θεοῦ ἔκδοτον λαβόντες, διὰ χειρῶν ἀνόμων προσπήξαντες ἀνείλετε·

24 ὃν ὁ Θεὸς ἀνέστησε, λύσας τὰς ὠδῖνας τοῦ θανάτου, καθότι οὐκ ἦν δυνατὸν κρατεῖσθαι αὐτὸν ὑπ' αὐτοῦ.

25 Δαβὶδ γὰρ λέγει εἰς αὐτὸν, Προωρώμην τὸν Κύριον ἐνώπιόν μου διὰ παντός· ὅτι ἐκ δεξιῶν μου ἐστὶν, ἵνα μὴ σαλευθῶ·

26 διὰ τοῦτο εὐφράνθη ἡ καρδία μου, καὶ ἠγαλλιάσατο ἡ γλῶσσά μου· ἔτι δὲ καὶ ἡ σάρξ μου κατασκηνώσει ἐπ' ἐλπίδι.

27 Ὅτι οὐκ ἐγκαταλείψεις τὴν ψυχήν μου εἰς ᾅδου, οὐδὲ δώσεις τὸν ὅσιόν σου ἰδεῖν διαφθοράν.

28 Ἐγνώρισάς μοι ὁδοὺς ζωῆς· πληρώσεις με εὐφροσύνης μετὰ τοῦ προσώπου σου.

29 Ἄνδρες ἀδελφοὶ, ἐξὸν εἰπεῖν μετὰ παῤῥησίας πρὸς ὑμᾶς περὶ τοῦ πατριάρχου Δαβὶδ, ὅτι καὶ ἐτελεύτησε καὶ ἐτάφη, καὶ τὸ μνῆμα αὐτοῦ ἐστιν ἐν ἡμῖν ἄχρι τῆς ἡμέρας ταύτης.

30 Προφήτης οὖν ὑπάρχων, καὶ εἰδὼς ὅτι ὅρκῳ ὤμοσεν αὐτῷ ὁ Θεὸς, ἐκ καρποῦ τῆς ὀσφύος αὐτοῦ τὸ κατὰ σάρκα ἀναστήσειν τὸν Χριστὸν, καθίσαι ἐπὶ τοῦ θρόνου αὐτοῦ,

31 προϊδὼν ἐλάλησε περὶ τῆς ἀναστάσεως τοῦ Χριστοῦ, ὅτι οὐ κατελείφθη ἡ ψυχὴ αὐτοῦ εἰς ᾅδου, οὐδὲ ἡ σὰρξ αὐτοῦ εἶδε διαφθοράν.

32 Τοῦτον τὸν Ἰησοῦν ἀνέστησεν ὁ Θεὸς, οὗ πάντες ἡμεῖς ἐσμὲν μάρτυρες.

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**23.**—*ἄνδρα—δυνάμεσι*, construe thus: *ἄνδρα ἀποδεδ. εἰς ὑμᾶς* (*εἶναι*) *ἀπὸ Θεου*, "demonstrated to be a Divine Legate," *i. e.*, the Messiah, by every kind of supernatural proof.

23. *ὡρισμένῃ*. See note, Luke, xxii., 22.—*ἔκδοτον*, "delivered up," *i. e.*, to his enemies.—*ἀνόμων*. This plainly intimates that the guilt of the Jews was none the less because God had immutably decreed the death of the Messiah.—*προσπήξαντες*, *scil.* *σταυρῷ*.

24. *ὠδῖνας*, "bonds" or "pains," as in English version. The latter is the classical sense of the word.

25. Quoted from Ps. xvi., 8. This Psalm is undoubtedly prophetical of the Messiah, though portions of it probably have what is called the "double sense," the one applicable to David and his time, and the other to the Messiah.—*εἰς αὐτὸν*, for *περὶ αὐτοῦ*, "concerning, or in respect to him."—*προωρώμην*, "I was so mindful of as to set Him always before me."

26. *ἐπ' ἐλπίδι*, "in hope," viz., of being raised. See Rom., viii., 21.

27. *εἰς ᾅδου*, *subaud.* *δόμον* or *οἶκον*. On *ᾅδου*, see note, Matt., xvi., 18. Whitby, following Beza, contends that the meaning is, "thou wilt not leave my life in the grave;" thou wilt not leave me so long dead as that my body shall be putrefied. *Conf.* Whitby, *in loc.*, where the arguments for this view are presented in full. But see, *ut sup.*, notes, Matt., xvi., 18; Luke, xvi., 22; xxiii., 43.—*οὐδὲ*, "nor wilt thou suffer," &c.—*τὸν ὅσιόν σου*, "thy Holy One," *i. e.*, the Messiah.

29. St. Paul applies this prophecy similarly in ch. xiii., 36.—*ἐξὸν*: supply *ἔστω*.—*μνῆμα αὐτοῦ*. Jerome mentions the tomb of David as still existing in the reign of Hadrian, A.D. 125.

30. *ὅρκῳ ὤμοσεν*, *i. e.*, "had solemnly promised."—*τὸ κατὰ σάρκα*, in reference to Christ's human nature.—*ἀναστήσειν*, raise up, *i. e.*, cause to appear or be born into the world. At *καθίσαι*, supply *αὐτόν*.

31. *εἰς ᾅδου*: supply *οἶκον*.

32. At *οὗ*, supply *πράγματος*: or it might refer to *Θεοῦ*. See 1 Cor., xv.,

33 Τῇ δεξιᾷ οὖν τοῦ Θεοῦ ὑψωθεὶς, τήν τε ἐπαγγελίαν τοῦ ἁγίου Πνεύματος λαβὼν παρὰ τοῦ Πατρὸς, ἐξέχεε τοῦτο ὃ νῦν ὑμεῖς βλέπετε καὶ ἀκούετε.

34 Οὐ γὰρ Δαβὶδ ἀνέβη εἰς τοὺς οὐρανούς. Λέγει δὲ αὐτὸς, Εἶπεν ὁ Κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου·

35 ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.

36 Ἀσφαλῶς οὖν γινωσκέτω πᾶς οἶκος Ἰσραὴλ, ὅτι Κύριον καὶ Χριστὸν αὐτὸν ὁ Θεὸς ἐποίησε, τοῦτον τὸν Ἰησοῦν ὃν ὑμεῖς ἐσταυρώσατε.

37 ἈΚΟΥΣΑΝΤΕΣ δὲ κατενύγησαν τῇ καρδίᾳ, εἶπόν τε πρὸς τὸν Πέτρον καὶ τοὺς λοιποὺς ἀποστόλους, Τί ποιήσομεν, ἄνδρες ἀδελφοί;

38 Πέτρος δὲ ἔφη πρὸς αὐτοὺς, Μετανοήσατε, καὶ βαπτισθήτω ἕκαστος ὑμῶν ἐπὶ τῷ ὀνόματι Ἰησοῦ Χριστοῦ εἰς ἄφεσιν ἁμαρτιῶν· καὶ λήψεσθε τὴν δωρεὰν τοῦ ἁγίου Πνεύματος.

39 Ὑμῖν γάρ ἐστιν ἡ ἐπαγγελία καὶ τοῖς τέκνοις ὑμῶν, καὶ πᾶσι τοῖς εἰς μακρὰν, ὅσους ἂν προσκαλέσηται Κύριος ὁ Θεὸς ἡμῶν.

40 Ἑτέροις τε λόγοις πλείοσι διεμαρτύρετο καὶ παρεκάλει, λέγων, Σώθητε ἀπὸ τῆς γενεᾶς τῆς σκολιᾶς ταύτης.

41 Οἱ μὲν οὖν ἀσμένως ἀποδεξάμενοι τὸν λόγον αὐτοῦ ἐβαπτίσθησαν· καὶ προσετέθησαν τῇ ἡμέρᾳ ἐκείνῃ ψυχαὶ ὡσεὶ τρισχίλιαι.

42 ἮΣΑΝ δὲ προσκαρτεροῦντες τῇ διδαχῇ τῶν ἀποστόλων καὶ τῇ κοινωνίᾳ καὶ τῇ κλάσει τοῦ ἄρτου καὶ ταῖς προσευχαῖς.

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15.—*μάρτυρες*, "witnesses," in every respect competent, having perfect knowledge of the facts, and being entirely trustworthy.

33. *ἐπαγγελίαν*. The promised gift of the Spirit, which the Saviour, having atoned for the sins of the world, has purchased and sent into the world. *Conf.* Luke, xxiv., 49; 1 Pet., i., 11; John, xvi., 14, &c.—*τοῦτο*, *scil.* *πνεῦμα*, *i. e.*, effusion of spiritual gifts.

34. If David is not yet ascended into heaven, he must, of course, be awaiting the resurrection in the abode of happy spirits in hades.—*τῷ κυρίῳ μου.* See Matt., xxii., 42, 43. The language strikingly sets forth our Lord's felicity, majesty, glory, and power.—*κάθου* (for *κάθησο*), from *κάθημαι*.

36. *οὖν*, "therefore," prophecy and miracles concurring, let the house of Israel assuredly know, &c.

37. *κατενύγησαν* (*κατανύσσω*), "they were pierced to the heart." So Ps. cix., 16, *Septuagint*.—*τί ποιήσομεν*, "what shall we do" to escape the consequences of our guilt and folly?

38. *μετανοήσατε*. See note, Matt., iii., 2.—*βαπτισθήτω*—*εἰς ἄφεσιν ἁμαρτιῶν*. *Conf.* note, Jno., iii., 5; Mark, xvi., 16.—*λήψεσθε* (*λαμβάνω*).

39. *τοῖς εἰς μακράν*, *scil.* *χώραν οὖσι*, *i. e.*, to the Gentiles. See Eph., ii., 13, 17.—*προσκαλέσηται*, "shall or may call," through the Gospel and the labors of his ministering servants. *Conf.* Matt., xx., 16.

40. *σώθητε*, "be ye saved," by repenting and being baptized. Of course, salvation is implied to be within the reach of every one to whom the Gospel is preached.

41. *προσετέθησαν*, *scil.* *τῇ ἐκκλησίᾳ*. So v. 47.—*ψυχαὶ* for *πρόσωπα*, as often. See ch. iii., 23; vii., 14; Rom., xiii., 1.

42. *διδαχῇ*, "doctrine or teaching."—*κοινωνίᾳ*, either refers to Christian fellowship, or may, with Chrysostom, be taken with what *follows*; he supposing that *κοινωνίᾳ* and *κλάσει τοῦ ἄρτου* are put, by hendiadys, for a *common* participation of bread broken. Many commentators understand the Holy Eucharist here to be spoken of. See ch. xx., 7; 1 Cor., x., 16. The connection of the verse certainly seems to point to some religious rites or observances.

43 Ἐγένετο δὲ πάσῃ ψυχῇ φόβος, πολλά τε τέρατα καὶ σημεῖα διὰ τῶν ἀποστόλων ἐγίνετο.

44 Πάντες δὲ οἱ πιστεύοντες ἦσαν ἐπὶ τὸ αὐτὸ, καὶ εἶχον ἅπαντα κοινὰ,

45 καὶ τὰ κτήματα καὶ τὰς ὑπάρξεις ἐπίπρασκον, καὶ διεμέριζον αὐτὰ πᾶσι, καθότι ἄν τις χρείαν εἶχε·

46 καθ' ἡμέραν τε προσκαρτεροῦντες ὁμοθυμαδὸν ἐν τῷ ἱερῷ, κλῶντές τε κατ' οἶκον ἄρτον, μετελάμβανον τροφῆς ἐν ἀγαλλιάσει καὶ ἀφελότητι καρδίας,

47 αἰνοῦντες τὸν Θεὸν καὶ ἔχοντες χάριν πρὸς ὅλον τὸν λαόν. Ὁ δὲ Κύριος προσετίθει τοὺς σωζομένους καθ' ἡμέραν τῇ ἐκκλησίᾳ.

ΚΕΦ. γ'. 3.

1 ἘΠΙ τὸ αὐτὸ δὲ Πέτρος καὶ Ἰωάννης ἀνέβαινον εἰς τὸ ἱερὸν ἐπὶ τὴν ὥραν τῆς προσευχῆς τὴν ἐννάτην.

2 Καί τις ἀνὴρ χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ ὑπάρχων ἐβαστάζετο· ὃν ἐτίθουν καθ' ἡμέραν πρὸς τὴν θύραν τοῦ ἱεροῦ τὴν λεγομένην ὡραίαν, τοῦ αἰτειν ἐλεημοσύνην παρὰ τῶν εἰσπορευομένων εἰς τὸ ἱερόν.

3 Ὃς ἰδὼν Πέτρον καὶ Ἰωάννην μέλλοντας εἰσιέναι εἰς τὸ ἱερὸν, ἠρώτα ἐλεημοσύνην λαβεῖν.

4 Ἀτενίσας δὲ Πέτρος εἰς αὐτὸν σὺν τῷ Ἰωάννῃ, εἶπε, Βλέψον εἰς ἡμᾶς.

5 Ὁ δὲ ἐπεῖχεν αὐτοῖς, προσδοκῶν τὶ παρ' αὐτῶν λαβεῖν.

6 Εἶπε δὲ Πέτρος, Ἀργύριον καὶ χρυσίον οὐχ ὑπάρχει μοι· ὃ δὲ ἔχω, τοῦτό σοι δίδωμι. ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ

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44. The believers were perfectly *unanimous*, and joined together in every good word and work.—*ἐπὶ τὸ αὐτὸ*. See note, ch. i., 15.—*ἅπαντα κοινὰ*: there were reasons why this was expedient at this time; but it must be noted that the apostles never required any to give up their worldly possessions, nor did the practice continue long in the Church.

45. *κτήματα*, *i. e.*, fixed and real property, as lands and houses.—*ὑπάρξεις*, movables, or *personal* property.—*εἶχε*, *imperf.* of *ἔχω*.

46. *ἱερῷ*. The Christians continued to worship in the Temple while it lasted. At *κατ' οἶκον*, supply *ἕκαστον*. The reference seems to be to the charitable and religious meetings, whether for worship or the supply of their natural wants. *Conf.* note, ch. i., 13. See, also, Rom., xvi., 3; 1 Cor., xvi., 19; Col., iv., 5.

47. *χάριν*, "favor, good-will, or kindness." See ch. iv., 33; 2 Cor., viii., 4.—*τοὺς σωζομένους*, "the saved;" not as in the English version, "such as should be saved." The meaning is, that God daily brought into his Church large numbers who were thus placed in a state of salvation, in which, if they continue to the end, they shall be saved eternally through the merits of Christ Jesus our Saviour.

Chap. III., ver. 1. *ὥραν—ἐννάτην*, "ninth hour," *i. e.*, three o'clock P.M. The morning and evening sacrifices were offered at the third and ninth hours, which were stated hours of prayer. The more devout Jews worshiped three times a day.

2. *ἐβαστάζετο*, "was being carried."—*ὡραίαν*, "beautiful." So called because covered by Corinthian brass, and really very splendid. The Temple had nine gates.—*τοῦ αἰτεῖν*: supply *ἕνεκα*.

3. *ἐλεημοσύνην*, "alms."—*λαβεῖν* is pleonastic, as often after verbs of *asking*.—*εἰσιέναι* (*εἴσειμι*.)

4. *ἀτενίσας*. See note, ch. i., 10.

5. *ἐπεῖχεν*: supply *ὀφθαλμοὺς*. See note, Luke, xiv., 7.

6. *ἐν τῷ ὀνόματι*, *i. e.*, by the authority and power of Jesus.

Ναζωραίου, ἔγειραι καὶ περιπάτει.

7 Καὶ πιάσας αὐτὸν τῆς δεξιᾶς χειρὸς ἤγειρε· παραχρῆμα δὲ ἐστερεώθησαν αὐτοῦ αἱ βάσεις καὶ τὰ σφυρὰ,

8 καὶ ἐξαλλόμενος ἔστη καὶ περιεπάτει, καὶ εἰσῆλθε σὺν αὐτοῖς εἰς τὸ ἱερὸν, περιπατῶν καὶ ἁλλόμενος καὶ αἰνῶν τὸν Θεὸν.

9 Καὶ εἶδεν αὐτὸν πᾶς ὁ λαὸς περιπατοῦντα καὶ αἰνοῦντα τὸν Θεόν·

10 ἐπεγίνωσκόν τε αὐτὸν ὅτι οὗτος ἦν ὁ πρὸς τὴν ἐλεημοσύνην καθήμενος ἐπὶ τῇ ὡραίᾳ πύλῃ τοῦ ἱεροῦ· καὶ ἐπλήσθησαν θάμβους καὶ ἐκστάσεως ἐπὶ τῷ συμβεβηκότι αὐτῷ.

11 ΚΡΑΤΟΥΝΤΟΣ δὲ τοῦ ἰαθέντος χωλοῦ τὸν Πέτρον καὶ Ἰωάννην, συνέδραμε πρὸς αὐτοὺς πᾶς ὁ λαὸς ἐπὶ τῇ στοᾷ τῇ καλουμένῃ Σολομῶντος, ἔκθαμβοι.

12 Ἰδὼν δὲ Πέτρος ἀπεκρίνατο πρὸς τὸν λαὸν, Ἄνδρες Ἰσραηλῖται, τί θαυμάζετε ἐπὶ τούτῳ, ἢ ἡμῖν τί ἀτενίζετε, ὡς ἰδίᾳ δυνάμει ἢ εὐσεβείᾳ πεποιηκόσι τοῦ περιπατεῖν αὐτόν;

13 Ὁ Θεὸς Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ, ὁ Θεὸς τῶν πατέρων ἡμῶν, ἐδόξασε τὸν παῖδα αὐτοῦ Ἰησοῦν· ὃν ὑμεῖς παρεδώκατε, καὶ ἠρνήσασθε αὐτὸν κατὰ πρόσωπον Πιλάτου, κρίναντος ἐκείνου ἀπολύειν.

14 Ὑμεῖς δὲ τὸν ἅγιον καὶ δίκαιον ἠρνήσασθε, καὶ ᾐτήσασθε ἄνδρα φονέα χαρισθῆναι ὑμῖν,

15 τὸν δὲ ἀρχηγὸν τῆς ζωῆς ἀπεκτείνατε· ὃν ὁ Θεὸς ἤγειρεν ἐκ νεκρῶν, οὗ ἡμεῖς μάρτυρές ἐσμεν.

16 Καὶ ἐπὶ τῇ πίστει τοῦ ὀνόματος αὐτοῦ, τοῦτον ὃν θεωρεῖτε καὶ οἴδατε, ἐστερέωσε τὸ ὄνομα αὐτοῦ· καὶ ἡ πίστις ἡ δι' αὐτοῦ ἔδωκεν αὐτῷ τὴν ὁλοκληρίαν ταύτην ἀπέναντι πάντων ὑμῶν.

17 Καὶ νῦν, ἀδελφοὶ, οἶδα ὅτι κατὰ ἄγνοιαν ἐπράξατε, ὥσπερ καὶ οἱ ἄρχοντες ὑμῶν·

18 ὁ δὲ Θεὸς ἃ προκατήγγειλε διὰ στόματος πάντων τῶν προφητῶν αὐτοῦ παθεῖν τὸν Χριστὸν, ἐπλήρωσεν οὕτω.

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7. *ἤγειρε* (*ἐγείρω*).—*βάσεις*, "feet:" properly the word means *a step*.

8. *ἐξαλλόμενος*, a graphic description. He first leaped up, then stood upon his legs, and then walked about in a regular manner to convince himself of his cure.

11. *συνέδραμε*, 2*d aor.* from *συντρέχω*.—*στοᾷ*—*Σολομῶντος*. See note, Jno., x., 23.—*ἔκθαμβοι*, "exceedingly amazed."

12. *ἀπεκρίνατο*, "addressed themselves to the people."—*τοῦ περιπατεῖν*: there is a similar construction ch. vii., 19; xxvii., 1. Dr. Burton suggests that *περὶ* is to be understood. Bloomfield gives *ὥστε περιπατεῖν*.

13. Reference is had to what is related, Matt., xxvii., 20. The repetition of *ὁ Θεὸς* is emphatic: they taught no *new* religion.—*ἐδόξασε*, *i. e.*, by his resurrection and ascension.—*ἠρνήσασθε*, denied him to be the Messiah.

14. *τὸν ἅγιον καὶ δίκαιον*, "the Holy and Just One," a title of the Messiah. *Conf.* Acts, vii., 52; xxii., 14; James, v., 6; 1 Peter, iii., 18; Rev., iii., 7.

15. *ἀρχηγὸν*, "the Prince," *i. e.*, the author and giver of life. So Heb., ii., 10; Jno., v., 26–29.

16. *ὁλοκληρίαν*, "complete soundness." *Conf.* Is., i., 6.

17. *ἄγνοιαν*, "ignorance" of his true character and claims: yet it was a culpable ignorance, condemned by the Saviour oftentimes, and not meant to be excused here by the Apostle. *Cf.* St. Paul's words, 1 Tim., i., 13.

18. God permitted them to be the instruments of accomplishing the prophecies respecting the Messiah's death and atonement.

19 Μετανοήσατε οὖν καὶ ἐπιστρέψατε, εἰς τὸ ἐξαλειφθῆναι ὑμῶν τὰς ἁμαρτίας, ὅπως ἂν ἔλθωσι καιροὶ ἀναψύξεως ἀπὸ προσώπου τοῦ Κυρίου,

20 καὶ ἀποστείλῃ τὸν προκεκηρυγμένον ὑμῖν Ἰησοῦν Χριστὸν,

21 ὃν δεῖ οὐρανὸν μὲν δέξασθαι ἄχρι χρόνων ἀποκαταστάσεως πάντων, ὧν ἐλάλησεν ὁ Θεὸς διὰ στόματος πάντων ἁγίων αὐτοῦ προφητῶν ἀπ' αἰῶνος.

22 Μωσῆς μὲν γὰρ πρὸς τοὺς πατέρας εἶπεν, Ὅτι προφήτην ὑμῖν ἀναστήσει Κύριος ὁ Θεὸς ὑμῶν ἐκ τῶν ἀδελφῶν ὑμῶν, ὡς ἐμέ· αὐτοῦ ἀκούσεσθε κατὰ πάντα ὅσα ἂν λαλήσῃ πρὸς ὑμᾶς.

23 Ἔσται δὲ, πᾶσα ψυχὴ, ἥτις ἂν μὴ ἀκούσῃ τοῦ προφήτου ἐκείνου, ἐξολοθρευθήσεται ἐκ τοῦ λαοῦ.

24 Καὶ πάντες δὲ οἱ προφῆται ἀπὸ Σαμουὴλ καὶ τῶν καθεξῆς, ὅσοι ἐλάλησαν, καὶ προκατήγγειλαν τὰς ἡμέρας ταύτας.

25 Ὑμεῖς ἐστε υἱοὶ τῶν προφητῶν, καὶ τῆς διαθήκης ἧς διέθετο ὁ Θεὸς πρὸς τοὺς πατέρας ἡμῶν, λέγων πρὸς Ἀβραὰμ, Καὶ τῷ σπέρματί σου ἐνευλογηθήσονται πᾶσαι αἱ πατριαὶ τῆς γῆς.

26 Ὑμῖν πρῶτον ὁ Θεὸς ἀναστήσας τὸν παῖδα αὐτοῦ Ἰησοῦν, ἀπέστειλεν αὐτὸν εὐλογοῦντα ὑμᾶς, ἐν τῷ ἀποστρέφειν ἕκαστον ἀπὸ τῶν πονηριῶν ὑμῶν.

## ΚΕΦ. δ'. 4.

1 ΛΑΛΟΥΝΤΩΝ δὲ αὐτῶν πρὸς τὸν λαὸν, ἐπέστησαν αὐ-

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19. *μετανοήσατε*, referring to *change of mind.*—*ἐπιστρέψατε* relates to a *change* or reformation of *conduct.*—*ἐξαλειφθῆναι*: this verb properly signifies *to wipe off oil from any thing*, *to obliterate*: hence, metaphorically, *to pardon. Conf.* Ps. li., 10; cix., 14; Is., xliii., 25. See, also, Col., ii., 14.—*ὅπως ἂν—καιροὶ ἀναψύξεως*, "that so the times of refreshing (*i. e.*, rest and restoration) may come from the presence of the Lord."

20. *ἀποστείλῃ*, "that he may send." This refers to our Lord's second advent.—*προκεκηρυγμένον.* Most of MSS. read *προκεχειρισμένον*, which Bloomfield adopts into the text.

21. *δέξασθαι*, "receive" and retain him. In answer to the implied objection that the Messiah ought to have remained on the earth and established his kingdom.—*ἀποκαταστάσεως*, "restoration, regulation, consummation." See Matt., xvii., 11; Heb., ix., 10.—*ἀπ' αἰῶνος.* See note, Luke, i., 70.

22. *Μωσῆς.* See Deut., xviii., 18; St. Stephen also applies this prophecy to our Saviour. See chap. vii., 37.—*ἀναστήσει.* See note, ch. ii., 30.

23. *ἐξολοθρευθήσεται*, "shall be utterly exterminated."

24. "To the same effect spoke all the prophets from Samuel downward, as many as spoke and predicted these days." (Dr. Burton.)

25. *υἱοὶ τῶν προφητῶν*, *i. e.*, disciples of the prophets. See Matt., xii., 27. —*διαθήκης*, inheritors of the covenant. —*πρὸς Ἀβραάμ.* See Gen., xii., 3; xxii., 18; xxvi., 4; Rom., xv., 8.

26. *ἀναστήσας.* See note, ch. ii., 30.—*εὐλογοῦντα*, "as one who should bless and make you happy."—*ἐν τῷ ἀποστρέφειν*: the verb is to be taken intransitively, and *ἐν* for *ἐπί.* The sense is, "on each one of you turning from his iniquities."

Chap. IV., ver. 1. *στρατηγὸς τοῦ ἱεροῦ*, "captain of the temple," *i. e.*, the chief officer in command over the various bodies of Levites who served on guard and were charged with keeping order during the daily services. It is plain that he was a Jewish, not a Roman officer. *Conf.* ch. v., 24, 26. See Josephus, *Antiq.*, xx., 6, 2; *Bell. Jud.*, ii., 17, 2; vi., 5, 3.—*Σαδδουκαῖοι.* See note, Matt., iii., 7.

*τοῖς οἱ ἱερεῖς καὶ ὁ στρατηγὸς τοῦ ἱεροῦ καὶ οἱ Σαδδουκαῖοι,*

2 *διαπονούμενοι διὰ τὸ διδάσκειν αὐτοὺς τὸν λαὸν, καὶ καταγγέλλειν ἐν τῷ Ἰησοῦ τὴν ἀνάστασιν τὴν ἐκ νεκρῶν·*

3 *καὶ ἐπέβαλον αὐτοῖς τὰς χεῖρας, καὶ ἔθεντο εἰς τήρησιν εἰς τὴν αὔριον· ἦν γὰρ ἑσπέρα ἤδη.*

4 Πολλοὶ *δὲ τῶν ἀκουσάντων τὸν λόγον ἐπίστευσαν· καὶ ἐγενήθη ὁ ἀριθμὸς τῶν ἀνδρῶν ὡσεὶ χιλιάδες πέντε.*

5 Ἐγένετο *δὲ ἐπὶ τὴν αὔριον συναχθῆναι αὐτῶν τοὺς ἄρχοντας καὶ πρεσβυτέρους καὶ γραμματεῖς εἰς* Ἱερουσαλὴμ,

6 *καὶ* Ἄνναν *τὸν ἀρχιερέα καὶ* Καϊάφαν *καὶ* Ἰωάννην *καὶ* Ἀλέξανδρον, *καὶ ὅσοι ἦσαν ἐκ γένους ἀρχιερατικοῦ.*

7 Καὶ *στήσαντες αὐτοὺς ἐν τῷ μέσῳ, ἐπυνθάνοντο,* Ἐν *ποίᾳ δυνάμει ἢ ἐν ποίῳ ὀνόματι ἐποιήσατε τοῦτο ὑμεῖς;*

8 Τότε Πέτρος *πλησθεὶς* Πνεύματος *ἁγίου εἶπε πρὸς αὐτοὺς,* Ἄρχοντες *τοῦ λαοῦ καὶ πρεσβύτεροι τοῦ* Ἰσραὴλ,

9 *εἰ ἡμεῖς σήμερον ἀνακρινόμεθα ἐπὶ εὐεργεσίᾳ ἀνθρώπου ἀσθενοῦς, ἐν τίνι οὗτος σέσωσται,*

10 *γνωστὸν ἔστω πᾶσιν ὑμῖν καὶ παντὶ τῷ λαῷ* Ἰσραὴλ, *ὅτι ἐν τῷ ὀνόματι* Ἰησοῦ Χριστοῦ *τοῦ* Ναζωραίου, *ὃν ὑμεῖς ἐσταυρώσατε, ὃν ὁ* Θεὸς *ἤγειρεν ἐκ νεκρῶν, ἐν τούτῳ οὗτος παρέστηκεν ἐνώπιον ὑμῶν ὑγιής.*

11 Οὗτός *ἐστιν ὁ λίθος ὁ ἐξουθενηθεὶς ὑφ' ὑμῶν τῶν οἰκοδομούντων, ὁ γενόμενος εἰς κεφαλὴν γωνίας.*

12 Καὶ *οὐκ ἔστιν ἐν ἄλλῳ οὐδενὶ ἡ σωτηρία· οὔτε γὰρ ὄνομά ἐστιν ἕτερον ὑπὸ τὸν οὐρανὸν τὸ δεδομένον ἐν ἀνθρώποις, ἐν ᾧ δεῖ σωθῆναι ἡμᾶς.*

13 ΘΕΩΡΟΥΝΤΕΣ *δὲ τὴν τοῦ* Πέτρου *παῤῥησίαν καὶ* Ἰωάννου, *καὶ καταλαβόμενοι ὅτι ἄνθρωποι ἀγράμματοί εἰσι καὶ ἰδιῶται,*

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2. *διαπονούμενοι*, "being vexed, or bearing it impatiently."

3. *τήρησιν*, "safe-keeping, custody," equivalent to *carcer*. See ch. v., 18.

4. *χιλιάδες πέντε*, meaning either the whole number of the believers in Jerusalem, or five thousand more added at this time: the former, most probably. — *ἀνδρῶν*, *i. e.*, persons of both sexes. See Luke xi., 31, &c.

5. The Sanhedrim is meant.

6. *Ἄνναν τὸν ἀρχιερέα*. Annas had five sons, who succeeded him in the high-priesthood. Caiaphas, his son-in-law, was the high-priest at this time. Annas, says Dr. Burton, went by the name of "Annas the high-priest," as long as he lived. *Cf.* note, Luke, iii., 2. —*ἐκ γένους*, those akin to such as had held the office of high-priest. John and Alexander were of this number.

7. *τοῦτο*, "this," referring to the cure of the lame man, preaching the resurrection, &c.

9. *εἰ*, *quandoquidem*, "since."—*ἀνακρινόμεθα*, "are called to examination."—*ἀνθρώπου*, *genit.* of *object.*—*σέσωσται* (*σώζω*), has been *saved* from ruin by his sickness, that is, has been healed, made whole.

11. *οὗτός ἐστιν ὁ λίθος*. See note, Matt., xxi., 42.

12. Salvation is to be found nowhere but in Christ Jesus, and at no time has God promised salvation through any other than the Messiah, our Lord and Saviour.—*ἐν ᾧ*, "through whom we are to be saved." Whitby contends that *σωτηρία* and *σωθῆναι* refer simply to *healing*, which is manifestly too narrow a sense.

13. *παῤῥησίαν*, "freedom and boldness of speech." It should be noted that the Saviour's promise of ability to speak before rulers was now fulfilled. See Luke, xxi., 12.—*ἀγράμματοι*, "unlettered," *i. e.*, uneducated in respect to the learning of the day.—

ἐθαύμαζον, ἐπεγίνωσκόν τε αὐτοὺς ὅτι σὺν τῷ Ἰησοῦ ἦσαν·

14 Τὸν δὲ ἄνθρωπον βλέποντες σὺν αὐτοῖς ἑστῶτα τὸν τεθεραπευμένον, οὐδὲν εἶχον ἀντειπεῖν.

15 Κελεύσαντες δὲ αὐτοὺς ἔξω τοῦ συνεδρίου ἀπελθεῖν, συνέβαλον πρὸς ἀλλήλους,

16 λέγοντες, Τί ποιήσομεν τοῖς ἀνθρώποις τούτοις; ὅτι μὲν γὰρ γνωστὸν σημεῖον γέγονε δι' αὐτῶν, πᾶσι τοῖς κατοικοῦσιν Ἱερουσαλὴμ φανερὸν, καὶ οὐ δυνάμεθα ἀρνήσασθαι·

17 ἀλλ' ἵνα μὴ ἐπὶ πλεῖον διανεμηθῇ εἰς τὸν λαὸν, ἀπειλῇ ἀπειλησώμεθα αὐτοῖς μηκέτι λαλεῖν ἐπὶ τῷ ὀνόματι τούτῳ μηδενὶ ἀνθρώπων.

18 Καὶ καλέσαντες αὐτοὺς, παρήγγειλαν αὐτοῖς τὸ καθόλου μὴ φθέγγεσθαι μηδὲ διδάσκειν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ.

19 Ὁ δὲ Πέτρος καὶ Ἰωάννης ἀποκριθέντες πρὸς αὐτοὺς εἶπον, Εἰ δίκαιόν ἐστιν ἐνώπιον τοῦ Θεοῦ, ὑμῶν ἀκούειν μᾶλλον ἢ τοῦ Θεοῦ, κρίνατε.

20 Οὐ δυνάμεθα γὰρ ἡμεῖς, ἃ εἴδομεν καὶ ἠκούσαμεν, μὴ λαλεῖν.

21 Οἱ δὲ προσαπειλησάμενοι ἀπέλυσαν αὐτοὺς, μηδὲν εὑρίσκοντες τὸ πῶς κολάσωνται αὐτοὺς, διὰ τὸν λαὸν, ὅτι πάντες ἐδόξαζον τὸν Θεὸν ἐπὶ τῷ γεγονότι.

22 Ἐτῶν γὰρ ἦν πλειόνων τεσσαράκοντα ὁ ἄνθρωπος, ἐφ' ὃν ἐγεγόνει τὸ σημεῖον τοῦτο τῆς ἰάσεως.

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*ἰδιῶται*, "private persons," *i. e.*, never having held any office or station, civil or ecclesiastical, and consequently of no account in the estimation of men generally. The English version hardly does justice to the original in this place, since there is in the text no disparagement of the mental qualifications of the apostles, nor any implication of ignorance of the subject in hand. It is a mistake to suppose that the first heralds of the Gospel were deficient in good sense, respectable abilities, or a fair share of learning: and even if they were ignorant originally, did not the gift of the Holy Ghost make up for all deficiencies, and fit them for their labors better than any learned man among us can possibly pretend to? Most certainly.

14. *ἑστῶτα*, "standing on his feet," no longer a cripple, but perfectly cured.—*εἶχον*, *imperf.* of *ἔχω*.

15. *συνέβαλον*: supply *γνώμην*, or *βουλεύματα*, *expressed* in Euripides, *Phœn.*, 700.

16. *γνωστὸν*, "signal, remarkable," &c.—*οὐ δυνάμεθα*, we can not deny it with any safety, or any chance of being believed.—*ἀρνήσασθαι* (*ἀρνέομαι*).

17. *ἀλλ'*, "nevertheless."—*διανεμηθῇ*, *scil.* *τὸ σημεῖον*, *i. e.*, the report of the miracle.—*ἀπειλῇ ἀπειλησώμεθα*, an idiom by which the force of a verb is increased by the addition of its cognate noun. See Luke, xxii., 15; Acts, v., 28, &c.

18. A signal confession of their weakness and hardness of heart. They *dared* not deny the miracle wrought: they *would* not believe the legitimate consequences deduced from it; so they threatened and were violent, as if in this way they could defeat the truth!

19. *εἰ*, "whether."—*ἀκούειν*, "to obey."—*κρίνατε*, judge, consider well.

20. *οὐ δυνάμεθα*, "we are not able," consistently with truth and right. This is one of the few passages in the New Testament in which two negatives have an affirmative force.

21. *μηδὲν εὑρίσκοντες*: supply *αἴτιον*. Luke, xxiii., 14.—*τὸ πῶς*, explanatory of what precedes, and depending upon *κατὰ*, understood. The *τὸ* relates to the whole clause following.—*διὰ τὸν λαὸν* belongs to *ἀπέλυσαν αὐτούς*, "they let them go, because they were afraid of popular commotion and ill-will."

22. *ἐτῶν—τεσσαράκοντα*. Respecting the construction, consult Winer's

23 ἈΠΟΛΥΘΕΝΤΕΣ δὲ ἦλθον πρὸς τοὺς ἰδίους, καὶ ἀπήγγειλαν ὅσα πρὸς αὐτοὺς οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι εἶπον.

24 Οἱ δὲ ἀκούσαντες, ὁμοθυμαδὸν ἦραν φωνὴν πρὸς τὸν Θεὸν, καὶ εἶπον, Δέσποτα, σὺ ὁ Θεὸς ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς,

25 ὁ διὰ στόματος Δαβὶδ τοῦ παιδός σου εἰπὼν, Ἵνα τί ἐφρύαξαν ἔθνη, καὶ λαοὶ ἐμελέτησαν κενά;

26 παρέστησαν οἱ βασιλεῖς τῆς γῆς, καὶ οἱ ἄρχοντες συνήχθησαν ἐπὶ τὸ αὐτὸ, κατὰ τοῦ Κυρίου, καὶ κατὰ τοῦ Χριστοῦ αὐτοῦ.

27 Συνήχθησαν γὰρ ἐπ' ἀληθείας ἐπὶ τὸν ἅγιον παῖδά σου, Ἰησοῦν, ὃν ἔχρισας, Ἡρώδης τε καὶ Πόντιος Πιλάτος, σὺν ἔθνεσι καὶ λαοῖς Ἰσραὴλ,

28 ποιῆσαι ὅσα ἡ χείρ σου καὶ ἡ βουλή σου προώρισε γενέσθαι.

29 Καὶ τὰ νῦν, Κύριε, ἔπιδε ἐπὶ τὰς ἀπειλὰς αὐτῶν, καὶ δὸς τοῖς δούλοις σου μετὰ παῤῥησίας πάσης λαλεῖν τὸν λόγον σου,

30 ἐν τῷ τὴν χεῖρά σου ἐκτείνειν σὲ, εἰς ἴασιν καὶ σημεῖα καὶ τέρατα γίνεσθαι, διὰ τοῦ ὀνόματος τοῦ ἁγίου παιδός σου Ἰησοῦ.

31 Καὶ δεηθέντων αὐτῶν ἐσαλεύθη ὁ τόπος ἐν ᾧ ἦσαν συνηγμένοι, καὶ ἐπλήσθησαν ἅπαντες Πνεύματος ἁγίου, καὶ ἐλάλουν τὸν λόγον τοῦ Θεοῦ μετὰ παῤῥησίας.

32 ΤΟΥ δὲ πλήθους τῶν πιστευσάντων ἦν ἡ καρδία καὶ ἡ ψυχὴ μία· καὶ οὐδὲ εἷς τι τῶν ὑπαρχόντων αὐτῷ ἔλεγεν ἴδιον εἶναι, ἀλλ' ἦν αὐτοῖς ἅπαντα κοινά.

33 Καὶ μεγάλῃ δυνάμει ἀπεδίδουν τὸ μαρτύριον οἱ ἀπόστολοι τῆς ἀναστάσεως τοῦ Κυρίου Ἰησοῦ· χάρις τε μεγάλη ἦν ἐπὶ πάντας αὐτούς·

34 οὐδὲ γὰρ ἐνδεής τις ὑπῆρχεν ἐν αὐτοῖς· ὅσοι γὰρ κτήτορες χωρίων ἢ οἰκιῶν ὑπῆρχον, πωλοῦντες ἔφερον τὰς τιμὰς τῶν πιπρασκομένων,

35 καὶ ἐτίθουν παρὰ τοὺς πόδας τῶν ἀποστόλων· διεδίδοτο δὲ ἑκάστῳ καθότι ἄν τις χρείαν εἶχεν.

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*Gram. New Testament*, p. 193. *Conf.* Terent., *Adelph.*, ii., 1, 45: "plus quingentos colaphos infregit mihi."

23. *τοὺς ἰδίους*, "their own," *i. e.*, companions. Both here and ch. xxiv., 23, the *Christians* are signified.

24. *σὺ ὁ Θεὸς*: supply *εἶς*, "thou art."

25. *παιδός σου*, "thy servant." See note, Matt., viii., 6.—*ἐφρύαξαν*. The verb *φρυάσσω* relates, properly, to fierce, high-spirited horses. See Job, xxxix, 20, 25. Here it is metaphorically transferred to the rage and insolence of wicked men. The quotation is from Ps. ii., 1.—*ἐμελέτησαν κενά*, "have formed vain plans." So the proverb *κενὰ κενοὶ λογίζονται.*

27. *γὰρ*, in reference to something understood. "This prophecy, O Lord, is now fulfilled, *for*," &c.

28. At *ποιῆσαι*, supply *εἰς τὸ*.—*προώρισε*. *Conf.* note, Luke, xxii., 22; Acts, ii., 23.—*προώρισε* (*προορίζω*).

29. *τὰ νῦν*: supply *κατὰ*.

31. *Πνεύματος ἁγίου*, "with the Holy Spirit's powerful influences."

32. *καρδία—μία*, proverbial expression, denoting the most entire and cordial affection and agreement. So Plutarch, *δύο φίλοι, ψυχὴ μία.*—*ὑπαρχόντων*. See note, ch. ii., 44. It seems, from the expression here used, that the community of goods was rather by *use* than actual *possession.*

34. *κτήτορες*, "proprietors."—*πωλοῦντες*, "selling," either all or in part. See verse 32.

35. *ἐτίθουν*, placed at the disposal of the apostles.—*παρὰ τοὺς πόδας*: indicating their *reverence* for the apostles

36 ΊΩΣΗΣ δὲ ὁ ἐπικληθεὶς Βαρνάβας ὑπὸ τῶν ἀποστόλων, ὅ ἐστι μεθερμηνευόμενον, υἱὸς παρακλήσεως, Λευΐτης, Κύπριος τῷ γένει,

37 ὑπάρχοντος αὐτῷ ἀγροῦ, πωλήσας ἤνεγκε τὸ χρῆμα, καὶ ἔθηκε παρὰ τοὺς πόδας τῶν ἀποστόλων.

ΚΕΦ. ε΄. 5.

1 Ἀνὴρ δέ τις Ἀνανίας ὀνόματι, σὺν Σαπφείρῃ τῇ γυναικὶ αὐτοῦ, ἐπώλησε κτῆμα,

2 καὶ ἐνοσφίσατο ἀπὸ τῆς τιμῆς, συνειδυίας καὶ τῆς γυναικὸς αὐτοῦ, καὶ ἐνέγκας μέρος τὶ παρὰ τοὺς πόδας τῶν ἀποστόλων ἔθηκεν.

3 Εἶπε δὲ Πέτρος, Ἀνανία, διατί ἐπλήρωσεν ὁ Σατανᾶς τὴν καρδίαν σου, ψεύσασθαί σε τὸ Πνεῦμα τὸ ἅγιον, καὶ νοσφίσασθαι ἀπὸ τῆς τιμῆς τοῦ χωρίου;

4 Οὐχὶ μένον σοὶ ἔμενε, καὶ πραθὲν ἐν τῇ σῇ ἐξουσίᾳ ὑπῆρχε; τί ὅτι ἔθου ἐν τῇ καρδίᾳ σου τὸ πρᾶγμα τοῦτο; οὐκ ἐψεύσω ἀνθρώποις, ἀλλὰ τῷ Θεῷ.

5 Ἀκούων δὲ Ἀνανίας τοὺς λόγους τούτους, πεσὼν ἐξέψυξε· καὶ ἐγένετο φόβος μέγας ἐπὶ πάντας τοὺς ἀκούοντας ταῦτα.

6 Ἀναστάντες δὲ οἱ νεώτεροι συνέστειλαν αὐτὸν, καὶ ἐξενέγκαντες ἔθαψαν.

7 Ἐγένετο δὲ ὡς ὡρῶν τριῶν διάστημα, καὶ ἡ γυνὴ αὐτοῦ μὴ εἰδυῖα τὸ γεγονὸς εἰσῆλθεν.

8 Ἀπεκρίθη δὲ αὐτῇ ὁ Πέ·

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36. Βαρνάβας (בַּר נְבָא, *filius consolationis*). Eusebius (*Hist. Eccl.*, i., 12) says that he was one of the seventy disciples; but this is improbable.—Λευΐτης, "a Levite," one of those who were to aid and assist the priests in the temple service. — Κύπριος, "a Cyprian," so called from Cyprus, a large and celebrated island in the Mediterranean, near the coasts of Syria and Asia Minor. It abounded in oil, wine, alhenna, and mineral productions. The inhabitants were noted for luxury and effeminacy.

37. τὸ χρῆμα, "the price," literally, the *money*.—ἔθηκε (τίθημι).

Chap. V., ver. 1. ἐπώλησε (πώλεω). κτῆμα. See note, ch. ii., 45.

2. ἐνοσφίσατο. This verb means, properly, *to put apart*, *to separate* (from νόσφι, apart, away); hence, in middle voice, *to take away for one's self*, *to keep back*, *to embezzle*, &c.—ἀπὸ τῆς τιμῆς, supply μέρος, "appropriated part to his own use," an act of aggravated lying and fraud, since the disposal of his property in this way was wholly voluntary, and inasmuch as, under pretense of religion, he acted the part which brought down upon the guilty pair the awful punishment which ensued. — συνειδυίας (συνείδω): supply τοῦτο.—ἐνέγκας (φέρω).

3. ψεύσασθαί σε, "to lie to," *i. e.*, to attempt to impose upon. Supply here ὥστε.

4. μένον, "remaining unsold."—σοὶ, *dativus commodi*, "thine," or at thy disposal.—πραθὲν, from πιπράσκω. At τί ὅτι, supply γέγονε. The expression ἔθου ἐν τῇ καρδίᾳ σου signifies, deliberately planning any action.—ἀνθρώποις, to men alone, but to God. By comparing this verse with the preceding, we find that the *Holy Spirit* is called *God*, and *is* God.

5. ἐξέψυξε, *scil.* πνεῦμα or βίον. So *exhalare vitam*, Virgil, *Æn.*, ii., 562.

6. νεώτεροι: perhaps, as Mosheim thinks, these were the same as the deacons, so often mentioned afterward as assistants to the apostles and presbyters. The usual sense, however, need not be abandoned.—συνέστειλαν, for περιέστειλαν, "wound him up" in his mantle, or in a winding-sheet.—ἔθαψαν. It was usual to bury on the same day in which the person died. See Jno., xi., 39.

7. εἰσῆλθεν, "came in" to the public assembly for worship. This was probably at the next prayer-time.

τρος, Εἰπέ μοι, εἰ τοσούτου τὸ χωρίον ἀπέδοσθε; Ἡ δὲ εἶπε, Ναὶ, τοσούτου.

9 Ὁ δὲ Πέτρος εἶπε πρὸς αὐτὴν, Τί ὅτι συνεφωνήθη ὑμῖν πειράσαι τὸ Πνεῦμα Κυρίου; ἰδοὺ, οἱ πόδες τῶν θαψάντων τὸν ἄνδρα σου ἐπὶ τῇ θύρᾳ, καὶ ἐξοίσουσί σε.

10 Ἔπεσε δὲ παραχρῆμα παρὰ τοὺς πόδας αὐτοῦ, καὶ ἐξέψυξεν· εἰσελθόντες δὲ οἱ νεανίσκοι εὗρον αὐτὴν νεκρὰν, καὶ ἐξενέγκαντες ἔθαψαν πρὸς τὸν ἄνδρα αὐτῆς.

11 Καὶ ἐγένετο φόβος μέγας ἐφ' ὅλην τὴν ἐκκλησίαν, καὶ ἐπὶ πάντας τοὺς ἀκούοντας ταῦτα.

12 ΔΙΑ δὲ τῶν χειρῶν τῶν ἀποστόλων ἐγίνετο σημεῖα καὶ τέρατα ἐν τῷ λαῷ πολλά· καὶ ἦσαν ὁμοθυμαδὸν ἅπαντες ἐν τῇ στοᾷ Σολομῶντος·

13 τῶν δὲ λοιπῶν οὐδεὶς ἐτόλμα κολλᾶσθαι αὐτοῖς, ἀλλ' ἐμεγάλυνεν αὐτοὺς ὁ λαός·

14 μᾶλλον δὲ προσετίθεντο πιστεύοντες τῷ Κυρίῳ, πλήθη ἀνδρῶν τε καὶ γυναικῶν·

15 ὥστε κατὰ τὰς πλατείας ἐκφέρειν τοὺς ἀσθενεῖς, καὶ τιθέναι ἐπὶ κλινῶν καὶ κραββάτων, ἵνα ἐρχομένου Πέτρου κἂν ἡ σκιὰ ἐπισκιάσῃ τινὶ αὐτῶν.

16 Συνήρχετο δὲ καὶ τὸ πλῆθος τῶν πέριξ πόλεων εἰς Ἱερουσαλὴμ, φέροντες ἀσθενεῖς καὶ ὀχλουμένους ὑπὸ πνευμάτων ἀκαθάρτων, οἵτινες ἐθεραπεύοντο ἅπαντες.

17 ἈΝΑΣΤΑΣ δὲ ὁ ἀρχιερεὺς καὶ πάντες οἱ σὺν αὐτῷ, ἡ οὖσα αἵρεσις τῶν Σαδδουκαίων, ἐπλήσθησαν ζήλου,

18 καὶ ἐπέβαλον τὰς χεῖρας αὐτῶν ἐπὶ τοὺς ἀποστόλους, καὶ ἔθεντο αὐτοὺς ἐν τηρήσει δημοσίᾳ.

19 Ἄγγελος δὲ Κυρίου διὰ τῆς νυκτὸς ἤνοιξε τὰς θύρας τῆς φυλακῆς, ἐξαγαγών τε αὐτοὺς εἶπε,

20 Πορεύεσθε, καὶ σταθέντες λαλεῖτε ἐν τῷ ἱερῷ τῷ λαῷ πάντα τὰ ῥήματα τῆς ζωῆς ταύτης.

21 Ἀκούσαντες δὲ εἰσῆλθον ὑπὸ τὸν ὄρθρον εἰς τὸ ἱερὸν, καὶ ἐδίδασκον. παραγενόμενος δὲ ὁ

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9. *οἱ πόδες*, an Eastern idiom. *Conf.* Is., lii., 7; Nahum, i., 15.

11. *τὴν ἐκκλησίαν*, "the assembly" then present, according to Dr. Burton and others. The ordinary sense of the word may, however, be retained.

12. *στοᾷ*. See note, Jno., x., 23. They seem to have met in this large porch for mutual encouragement and edification in the faith.

13. *τῶν—λοιπῶν*, "of the rest" of those who were not Christians, or were, like Ananias and Sapphira, influenced solely by mercenary motives. On the verb *κολλᾶσθαι*, see note, Matt., xix., 5.

15. *κραββάτων*. See note, Jno., v., 8.

16. At *πέριξ*, supply *κειμένων*, or *ὄντων*. "The multitude of people from the surrounding cities," &c.

17. *ἀναστὰς*. Indicating a degree of haste and excitement.—*ἀρχιερεὺς*, *i. e.*, Caiaphas. See ch. iv., 6.—*αἵρεσις*, properly, a *taking up* of a thing, as a *choice* or an *opinion;* 2. The opinion so taken up; 3. As here, the *party maintaining it.* The term was not yet used as one of reproach. See ch. xv., 5; xxvi., 5.

18. *τηρήσει δημοσίᾳ*, "common or public prison."—*ἔθεντο* (*τίθημι*).

20. *σταθέντες*. Bloomfield regards this not as pleonastic, but as a *forensic term*, used of those who are *set up* to *speak*, either as orators and advocates, or as prisoners pleading their own cause. See ch. xvii., 22; xxv., 18.—*τῆς ζωῆς ταύτης*. *Cf.* ch. xiii., 26.

21. *ὄρθρον*, "about daybreak." See Luke, xxiv., 1.—*συνέδριον*. The Sanhedrim.—*γερουσίαν*. Usually regarded as explanatory or synonymous with

ἀρχιερεὺς καὶ οἱ σὺν αὐτῷ συνεκάλεσαν τὸ συνέδριον καὶ πᾶσαν τὴν γερουσίαν τῶν υἱῶν Ἰσραὴλ, καὶ ἀπέστειλαν εἰς τὸ δεσμωτήριον, ἀχθῆναι αὐτούς.

22 Οἱ δὲ ὑπηρέται παραγενόμενοι οὐχ εὗρον αὐτοὺς ἐν τῇ φυλακῇ· ἀναστρέψαντες δὲ ἀπήγγειλαν

23 λέγοντες, Ὅτι τὸ μὲν δεσμωτήριον εὕρομεν κεκλεισμένον ἐν πάσῃ ἀσφαλείᾳ, καὶ τοὺς φύλακας ἔξω ἑστῶτας πρὸ τῶν θυρῶν· ἀνοίξαντες δὲ, ἔσω οὐδένα εὕρομεν.

24 Ὡς δὲ ἤκουσαν τοὺς λόγους τούτους ὅ τε ἱερεὺς καὶ ὁ στρατηγὸς τοῦ ἱεροῦ καὶ οἱ ἀρχιερεῖς, διηπόρουν περὶ αὐτῶν, τί ἂν γένοιτο τοῦτο.

25 Παραγενόμενος δέ τις ἀπήγγειλεν αὐτοῖς λέγων, Ὅτι ἰδοὺ, οἱ ἄνδρες, οὓς ἔθεσθε ἐν τῇ φυλακῇ, εἰσὶν ἐν τῷ ἱερῷ ἑστῶτες καὶ διδάσκοντες τὸν λαόν.

26 Τότε ἀπελθὼν ὁ στρατηγὸς σὺν τοῖς ὑπηρέταις ἤγαγεν αὐτοὺς, οὐ μετὰ βίας, ἐφοβοῦντο γὰρ τὸν λαὸν, ἵνα μὴ λιθασθῶσιν.

27 Ἀγαγόντες δὲ αὐτοὺς ἔστησαν ἐν τῷ συνεδρίῳ· καὶ ἐπηρώτησεν αὐτοὺς ὁ ἀρχιερεὺς

28 λέγων, Οὐ παραγγελίᾳ παρηγγείλαμεν ὑμῖν μὴ διδάσκειν ἐπὶ τῷ ὀνόματι τούτῳ; καὶ ἰδοὺ, πεπληρώκατε τὴν Ἱερουσαλὴμ τῆς διδαχῆς ὑμῶν, καὶ βούλεσθε ἐπαγαγεῖν ἐφ' ἡμᾶς τὸ αἷμα τοῦ ἀνθρώπου τούτου.

29 Ἀποκριθεὶς δὲ ὁ Πέτρος καὶ οἱ ἀπόστολοι εἶπον, Πειθαρχεῖν δεῖ Θεῷ μᾶλλον ἢ ἀνθρώποις.

30 Ὁ Θεὸς τῶν πατέρων ἡμῶν ἤγειρεν Ἰησοῦν, ὃν ὑμεῖς διεχειρίσασθε κρεμάσαντες ἐπὶ ξύλου·

31 τοῦτον ὁ Θεὸς ἀρχηγὸν καὶ σωτῆρα ὕψωσε τῇ δεξιᾷ αὐτοῦ, δοῦναι μετάνοιαν τῷ Ἰσραὴλ καὶ ἄφεσιν ἁμαρτιῶν.

32 Καὶ ἡμεῖς ἐσμὲν αὐτοῦ μάρτυρες τῶν ῥημάτων τούτων, καὶ τὸ Πνεῦμα δὲ τὸ ἅγιον, ὃ ἔδωκεν ὁ Θεὸς τοῖς πειθαρχοῦσιν αὐτῷ.

33 Οἱ δὲ ἀκούσαντες διεπρίοντο, καὶ ἐβουλεύοντο ἀνελεῖν αὐτούς.

34 Ἀναστὰς δέ τις ἐν τῷ συνεδρίῳ Φαρισαῖος, ὀνόματι Γαμα-

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*συνέδριον.* "The Sanhedrim, even all the Senate," &c. See note, Matt., v., 22.—*ἀχθῆναι* (*ἄγω*).

24. *ἱερεὺς*, *i. e.*, the high-priest.—*στρατηγὸς.* See note, ch. iv., i.—*ἀρχιερεῖς.* See note, Matt., ii., 4.—*τί ἂν γένοιτο τοῦτο*, *quid hoc esset*, what might be the meaning of this strange circumstance.—*διηπόρουν* (*διαπορέω*).

26. *ἐφοβοῦντο—λαὸν.* These words are inclosed in parenthesis by Bloomfield, because, he says, *φοβεῖσθαι* is never construed with *ἵνα μή*. *Conf.* Winer's *Gram. New Testament*, p. 388.

28. *παραγγελίᾳ παρηγγείλαμεν.* See note, ch. iv., 17.—*τοῦ ἀνθρώπου τουτου*, expressive of their aversion and contempt: they would not even pronounce his name.

30. *διεχειρίσασθε.* The verb means to *take in hand and dispatch;* hence to *kill.*—*κρεμάσαντες ἐπὶ ξύλου*, "having suspended him on a post or cross," *i. e.*, having crucified him.

31. *ἀρχηγὸν.* See ch. iii., 15.

33. *διεπρίοντο.* *Conf.* ch. vii., 54, "were horribly enraged," which they manifested by grinding or grating their teeth, like the grating of the teeth of a saw.—*ἀνελεῖν*, 2*d aor. infin.* of *ἀναιρέω*, *interficere.*

34. *Γαμαλιὴλ*, most probably the celebrated doctor of the law who was the teacher of St. Paul. See ch. xxii., 3. Dr. Lightfoot says that he was the son of Simeon (Luke, ii., 25), and grandson of the famous Hillel. He was president of the Sanhedrim, and died eighteen years before the destruction of Jerusalem.

λιὴλ, νομοδιδάσκαλος τίμιος παντὶ τῷ λαῷ, ἐκέλευσεν ἔξω βραχύ τι τοὺς ἀποστόλους ποιῆσαι,

35 εἶπέ τε πρὸς αὐτοὺς, Ἄνδρες Ἰσραηλῖται, προσέχετε ἑαυτοῖς ἐπὶ τοῖς ἀνθρώποις τούτοις τί μέλλετε πράσσειν.

36 Πρὸ γὰρ τούτων τῶν ἡμερῶν ἀνέστη Θευδᾶς, λέγων εἶναί τινα ἑαυτὸν, ᾧ προσεκολλήθη ἀριθμὸς ἀνδρῶν ὡσεὶ τετρακοσίων· ὃς ἀνῃρέθη, καὶ πάντες ὅσοι ἐπείθοντο αὐτῷ, διελύθησαν καὶ ἐγένοντο εἰς οὐδέν.

37 Μετὰ τοῦτον ἀνέστη Ἰούδας ὁ Γαλιλαῖος, ἐν ταῖς ἡμέραις τῆς ἀπογραφῆς, καὶ ἀπέστησε λαὸν ἱκανὸν ὀπίσω αὐτοῦ· κἀκεῖνος ἀπώλετο, καὶ πάντες ὅσοι ἐπείθοντο αὐτῷ διεσκορπίσθησαν.

38 Καὶ τὰ νῦν λέγω ὑμῖν, ἀπόστητε ἀπὸ τῶν ἀνθρώπων τούτων, καὶ ἐάσατε αὐτούς· ὅτι ἐὰν ᾖ ἐξ ἀνθρώπων ἡ βουλὴ αὕτη ἢ τὸ ἔργον τοῦτο, καταλυθήσεται·

39 εἰ δὲ ἐκ Θεοῦ ἐστὶν, οὐ δύνασθε καταλῦσαι αὐτὸ, μήποτε καὶ θεομάχοι εὑρεθῆτε.

40 Ἐπείσθησαν δὲ αὐτῷ· καὶ προσκαλεσάμενοι τοὺς ἀποστόλους, δείραντες παρήγγειλαν μὴ λαλεῖν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ, καὶ ἀπέλυσαν αὐτούς.

41 Οἱ μὲν οὖν ἐπορεύοντο χαίροντες ἀπὸ προσώπου τοῦ συνεδρίου, ὅτι ὑπὲρ τοῦ ὀνόματος αὐτοῦ κατηξιώθησαν ἀτιμασθῆναι·

42 πᾶσάν τε ἡμέραν ἐν τῷ ἱερῷ καὶ κατ' οἶκον οὐκ ἐπαύοντο διδάσκοντες καὶ εὐαγγελιζόμενοι Ἰησοῦν τὸν Χριστόν.

## ΚΕΦ. ϛʹ. 6.

1 ΕΝ δὲ ταῖς ἡμέραις ταυταις πληθυνόντων τῶν μαθητῶν, ἐγένετο γογγυσμὸς τῶν Ἑλληνιστῶν πρὸς τοὺς Ἑβραίους, ὅτι παρεθεωροῦντο ἐν τῇ διακονίᾳ τῇ καθημερινῇ αἱ χῆραι αὐτῶν.

2 Προσκαλεσάμενοι δὲ οἱ δώδεκα τὸ πλῆθος τῶν μαθητῶν, εἶπον, Οὐκ ἀρεστόν ἐστιν ἡμᾶς,

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36. *Θευδᾶς*. Josephus (*Antiq.*, xx., 5) speaks of Theudas as a leader of an insurrection; but this happened some fourteen or fifteen years after Gamaliel's speech. Probably there were two persons of the same name, as there were four Simons within forty years, and three who were called Judas within ten years, all leaders of insurrections.—*εἶναί τινα ἑαυτὸν*: supply *μέγαν*, as in ch. viii., 9.

37. *Ἰούδας*. Josephus calls him a Galilean and a Gaulonite, from Gaulon, a city in Batanæa. He excited the people against the payment of the tax. (*Antiq.*, xviii., 1, 6. *Bell. Jud.*, ii., 8, 1.)—*ἀπογραφῆς*. See note, Luke, ii., 1. The revolt of Judas occurred about ten years after our Saviour's birth.—*ἀπώλετο* (*ἀπόλλυμι*).

39. *μήποτε*, either connect with *ἐάσατε*, or understand *ὁρᾶτε*.

40. *δείραντες*. See note, Matt., xxi., 35.—*παρήγγειλαν* (*παραγγέλλω*).

41. *χαίροντες*, to be construed with *ὅτι ὑπὲρ*.—*κατηξιώθησαν* (*καταξιόω*).

42. *κατ' οἶκον*, in *private houses*, as opposed to the *temple*. See ch. ii., 46.

Chap. VI., ver. 1. *ἐν δὲ ταῖς ἡμέραις*. Dr. Burton thinks that the appointment of the deacons took place within a few months after the ascension. —*Ἑλληνιστῶν*, "Hellenists," *i. e.*, Jews who lived in foreign countries and read the Scriptures in Greek. Others suppose that Greek proselytes to Judaism, but now become Christians, are meant.—*Ἑβραίους*. The resident inhabitants of Jerusalem, who spoke the language of the country, *i. e.*, the Syro-Chaldee. They were accustomed to look contemptuously upon the foreign Jews.

2. *οὐκ ἀρεστόν ἐστιν*, "it is not expedient or fitting."—*διακονεῖν τραπέζαις*, "to serve tables," *i. e.*, to attend to the matters connected with the

καταλείψαντας τὸν λόγον τοῦ Θεοῦ, διακονεῖν τραπέζαις.

3 Ἐπισκέψασθε οὖν, ἀδελφοὶ, ἄνδρας ἐξ ὑμῶν μαρτυρουμένους ἑπτὰ, πλήρεις Πνεύματος ἁγίου καὶ σοφίας, οὓς καταστήσομεν ἐπὶ τῆς χρείας ταύτης·

4 ἡμεῖς δὲ τῇ προσευχῇ καὶ τῇ διακονίᾳ τοῦ λόγου προσκαρτερήσομεν.

5 Καὶ ἤρεσεν ὁ λόγος ἐνώπιον παντὸς τοῦ πλήθους· καὶ ἐξελέξαντο Στέφανον ἄνδρα πλήρη πίστεως καὶ Πνεύματος ἁγίου, καὶ Φίλιππον, καὶ Πρόχορον, καὶ Νικάνορα, καὶ Τίμωνα, καὶ Παρμενᾶν, καὶ Νικόλαον προσήλυτον Ἀντιοχέα,

6 οὓς ἔστησαν ἐνώπιον τῶν ἀποστόλων· καὶ προσευξάμενοι ἐπέθηκαν αὐτοῖς τὰς χεῖρας.

7 Καὶ ὁ λόγος τοῦ Θεοῦ ηὔξανε, καὶ ἐπληθύνετο ὁ ἀριθμὸς τῶν μαθητῶν ἐν Ἱερουσαλὴμ σφόδρα, πολύς τε ὄχλος τῶν ἱερέων ὑπήκουον τῇ πίστει.

8 ΣΤΕΦΑΝΟΣ δὲ πλήρης πίστεως καὶ δυνάμεως ἐποίει τέρατα καὶ σημεῖα μεγάλα ἐν τῷ λαῷ.

9 Ἀνέστησαν δέ τινες τῶν ἐκ τῆς συναγωγῆς τῆς λεγομένης Λιβερτίνων, καὶ Κυρηναίων, καὶ Ἀλεξανδρέων, καὶ τῶν ἀπὸ Κιλικίας καὶ Ἀσίας, συζητοῦντες τῷ Στεφάνῳ·

10 καὶ οὐκ ἴσχυον ἀντιστῆναι

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common fund and supplying the needs of the poor.

3. *πλήρεις.* The expression seems always to mean "possessing the miraculous gifts of the Spirit."

5. From the names of the seven persons chosen, it appears that they were Hellenists, as was but natural and proper, to put an end to complaints. It appears, also, that their office was not simply to attend to the wants of the poor; for Stephen and Philip preached, Philip baptized, and, doubtless, the others also did the same; they were ordained by laying on of hands, &c.—*Νικόλαον.* There is no ground for the supposition that Nicolaus, here spoken of, was the founder of the Nicolaitan heresy (Rev., ii., 6, 15).—*προσήλυτον.* See note, Matt., xxiii., 15.—*Ἀντιοχέα,* "of or belonging to Antioch," a large and opulent city on the River Orontes, and the metropolis of all Syria. It was also the royal residence, and was inhabited by great numbers of Jews.

7. *πολύς τε ὄχλος τῶν ἱερέων.* The number of priests in Jerusalem, it is said, amounted to about five thousand. —*ὑπήκουον τῇ πίστει.* Bloomfield notes this expression as remarkable, and as occurring nowhere else.

9. *ἀνέστησαν.* *Conf.* note, ch. v., 17.—*συναγωγῆς.* See note, Matt., iv., 23. It appears that there were nearly five hundred synagogues at Jerusalem.—*Λιβερτίνων.* The *Libertini* were *freed men*, born of freed parents, or made free by their masters. These here spoken of seem to have been Jews who had been carried as captives to Rome and there been made free. As numbers of them visited Jerusalem, they had built a synagogue for their own use. Philo Judæus informs us that at Rome a large section of the city beyond the Tiber was occupied by Jews of this character; and at one time, according to Tacitus (*Annal.*, ii., 85), Tiberius sent four thousand of these *libertini* into Sardinia. See Sueton., *Vit. Tiber.*, 36; Josephus, *Antiq.*, xviii., 3, 5.—*Κυρηναίων.* See note, ch. ii., 10.—*Ἀλεξανδρέων.* It is said that ten thousand Jews resided in Alexandria. This famous and opulent city, second to none in the world, save Rome alone, was built by Alexander the Great, B.C. 332. It was situate about twelve miles to the west of the Canopic mouth of the Nile, between the Lake Mareotis and the beautiful harbor formed by the Isle of Pharos. It was once the commercial metropolis of the world: it is now in ruins.—*Κιλικίας* a province of Asia Minor, on the Mediterranean, and having Syria as its

τῇ σοφίᾳ καὶ τῷ πνεύματι ᾧ ἐλάλει.

11 Τότε ὑπέβαλον ἄνδρας λέγοντας, Ὅτι ἀκηκόαμεν αὐτοῦ λαλοῦντος ῥήματα βλάσφημα εἰς Μωσῆν καὶ τὸν Θεόν.

12 Συνεκίνησάν τε τὸν λαὸν καὶ τοὺς πρεσβυτέρους καὶ τοὺς γραμματεῖς, καὶ ἐπιστάντες συνήρπασαν αὐτὸν, καὶ ἤγαγον εἰς τὸ συνέδριον,

13 ἔστησάν τε μάρτυρας ψευδεῖς λέγοντας, Ὁ ἄνθρωπος οὗτος οὐ παύεται ῥήματα βλάσφημα λαλῶν κατὰ τοῦ τόπου τοῦ ἁγίου τούτου καὶ τοῦ νόμου.

14 Ἀκηκόαμεν γὰρ αὐτοῦ λέγοντος, Ὅτι Ἰησοῦς ὁ Ναζωραῖος οὗτος καταλύσει τὸν τόπον τοῦτον, καὶ ἀλλάξει τὰ ἔθη ἃ παρέδωκεν ἡμῖν Μωϋσῆς.

15 Καὶ ἀτενίσαντες εἰς αὐτὸν ἅπαντες οἱ καθεζόμενοι ἐν τῷ συνεδρίῳ, εἶδον τὸ πρόσωπον αὐτοῦ ὡσεὶ πρόσωπον ἀγγέλου.

## ΚΕΦ. ζ'. 7.

1 ΕΙΠΕ δὲ ὁ ἀρχιερεὺς, Εἰ ἄρα ταῦτα οὕτως ἔχει;

2 Ὁ δὲ ἔφη, Ἄνδρες ἀδελφοὶ καὶ πατέρες, ἀκούσατε. ὁ Θεὸς τῆς δόξης ὤφθη τῷ πατρὶ ἡμῶν Ἀβραὰμ ὄντι ἐν τῇ Μεσοποταμίᾳ, πρὶν ἢ κατοικῆσαι αὐτὸν ἐν Χαῤῥὰν,

3 καὶ εἶπε πρὸς αὐτὸν, Ἔξελθε ἐκ τῆς γῆς σου καὶ ἐκ τῆς συγγενείας σου, καὶ δεῦρο εἰς γῆν ἣν ἄν σοι δείξω.

4 Τότε ἐξελθὼν ἐκ γῆς Χαλδαίων, κατῴκησεν ἐν Χαῤῥάν· κἀκεῖθεν μετὰ τὸ ἀποθανεῖν τὸν

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eastern boundary. Tarsus was the principal town.—Ἀσίας. See note, ch. ii., 10.

11. ὑπέβαλον. This verb means, 1, to *put under;* hence, 2, to *suborn,* to *bring in privily accusers.*

12. ἐπιστάντες, they all having come upon him.—ἤγαγον (ἄγω).

15. Possibly, the countenance of Stephen may have been irradiated with supernatural brilliancy and majesty: in general, commentators take the opposite view.

Chap. VII., ver. 1. In considering the address of the proto-martyr Stephen, it must be remembered that he was defending himself against the charge of speaking against Moses and the temple. For this purpose, he reviews the history of the nation, points out that the Jews were the chosen people long before the temple was built, shows that they at first rejected Moses and constantly rebelled against God, warns them against the consequences of impenitence and rebellion persisted in, &c. It must also be noted, as explaining several discrepancies between his address and the Hebrew Scriptures, that he appears to follow the ordinary tradition where it is not expressly contrary to fact, and to quote from the Septuagint version, which often differs considerably from the Hebrew. Let it, finally, be borne in mind that he was not permitted to finish his address, so that we can not know certainly what conclusions he intended to draw from the facts which he narrated.

2. *Conf.* Gen., xii., 1, where it appears that Abram was *called* on his arrival at Haran. The Jewish tradition, as given by Philo, was that he was *twice* called. See Judith, v., 7; Joseph., *Antiq.*, i., 7, 1; and *comp.* Gen., xv., 7; Nehem., ix., 7; Heb., xi., 8.—ὤφθη (ὄπτομαι).

4. ἐκ γῆς Χαλδαίων, from Ur, which, from verse 2, it seems, was in Mesopotamia.—μετὰ τὸ ἀποθανεῖν, Terah lived many years after Abram left Haran. See Gen., xi., 26, 32; xii., 4. Perhaps Abram was not Terah's eldest son; or the chronology of the Samaritan Pentateuch may be more correct, which makes Terah to have lived only 145 years. Before μετῴκισεν, supply ὁ Θεὸς.

*πατέρα αὐτοῦ, μετῴκισεν αὐτὸν εἰς τὴν γῆν ταύτην εἰς ἣν ὑμεῖς νῦν κατοικεῖτε·*

5 *καὶ οὐκ ἔδωκεν αὐτῷ κληρονομίαν ἐν αὐτῇ, οὐδὲ βῆμα ποδός· καὶ ἐπηγγείλατο αὐτῷ δοῦναι εἰς κατάσχεσιν αὐτὴν, καὶ τῷ σπέρματι αὐτοῦ μετ' αὐτὸν, οὐκ ὄντος αὐτῷ τέκνου.*

6 Ἐλάλησε δὲ οὕτως ὁ Θεὸς, ὅτι ἔσται τὸ σπέρμα αὐτοῦ πάροικον ἐν γῇ ἀλλοτρίᾳ, καὶ δουλώσουσιν αὐτὸ καὶ κακώσουσιν, ἔτη τετρακόσια.

7 Καὶ τὸ ἔθνος, ᾧ ἐὰν δουλεύσωσι, κρινῶ ἐγὼ, εἶπεν ὁ Θεός· καὶ μετὰ ταῦτα ἐξελεύσονται, καὶ λατρεύσουσί μοι ἐν τῷ τόπῳ τούτῳ.

8 Καὶ ἔδωκεν αὐτῷ διαθήκην περιτομῆς· καὶ οὕτως ἐγέννησε τὸν Ἰσαὰκ, καὶ περιέτεμεν αὐτὸν τῇ ἡμέρᾳ τῇ ὀγδόῃ· καὶ ὁ Ἰσαὰκ τὸν Ἰακὼβ, καὶ ὁ Ἰακὼβ τοὺς δώδεκα πατριάρχας.

9 Καὶ οἱ πατριάρχαι ζηλώσαντες τὸν Ἰωσὴφ ἀπέδοντο εἰς Αἴγυπτον· καὶ ἦν ὁ Θεὸς μετ' αὐτοῦ,

10 *καὶ ἐξείλετο αὐτὸν ἐκ πασῶν τῶν θλίψεων αὐτοῦ, καὶ ἔδωκεν αὐτῷ χάριν καὶ σοφίαν ἐναντίον Φαραὼ βασιλέως Αἰγύπτου, καὶ κατέστησεν αὐτὸν ἡγούμενον ἐπ' Αἴγυπτον καὶ ὅλον τὸν οἶκον αὐτοῦ.*

11 Ἦλθε δὲ λιμὸς ἐφ' ὅλην τὴν γῆν Αἰγύπτου καὶ Χαναὰν, καὶ θλίψις μεγάλη· καὶ οὐχ εὕρισκον χορτάσματα οἱ πατέρες ἡμῶν.

12 Ἀκούσας δὲ Ἰακὼβ ὄντα σῖτα ἐν Αἰγύπτῳ, ἐξαπέστειλε τοὺς πατέρας ἡμῶν πρῶτον·

13 *καὶ ἐν τῷ δευτέρῳ ἀνεγνωρίσθη Ἰωσὴφ τοῖς ἀδελφοῖς αὐτοῦ, καὶ φανερὸν ἐγένετο τῷ Φαραὼ τὸ γένος τοῦ Ἰωσήφ.*

14 Ἀποστείλας δὲ Ἰωσὴφ μετεκαλέσατο τὸν πατέρα αὐτοῦ Ἰακὼβ, καὶ πᾶσαν τὴν συγγένειαν αὐτοῦ, ἐν ψυχαῖς ἑβδομηκονταπέντε.

15 Κατέβη δὲ Ἰακὼβ εἰς Αἴγυπτον, καὶ ἐτελεύτησεν αὐτὸς καὶ οἱ πατέρες ἡμῶν·

16 *καὶ μετετέθησαν εἰς Συχὲμ, καὶ ἐτέθησαν ἐν τῷ μνήματι ὃ ὠνήσατο Ἀβραὰμ τιμῆς ἀργυρίου,*

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5. *οὐδὲ βῆμα ποδός*, proverbial, "not a *foot* of land," *i. e.*, none at all.

6. *ἔτη τετρακόσια*. So Gen., xv., 13. The exact number was four hundred and thirty. Exod., xii.; Gal., iii., 17. *Cf.* Bloomfield, *in loc.*

7. *κρινῶ*, "I will judge," *i. e.*, I will *punish*.—*ἐξελεύσονται* (*ἐξέρχομαι*).

8. *διαθήκην περιτομῆς*, "covenant of (or sealed by) circumcision." See Rom., iv., 10, 11.—*οὕτως*, "and so," in consequence of his faith and obedience.—*ἐγέννησε* (*γεννάω*).

9. *ἀπέδοντο*: supply *κομισθησόμενον*, or, with Bos, *κατάγεσθαι*.

10. *ἐξείλετο*, *2d aor. mid.* of *ἐξαιρέω*.

11. *χορτάσματα*, properly, spoken of *food for cattle*.

13. *ἀνεγνωρίσθη* (*ἀναγνωρίζω*), *i. e.*, "made himself known."

14. *ἑβδομηκονταπέντε*, *i. e.*, according to the Septuagint. The text, Gen., xlvi., 26, 27; Deut., x., 22, makes the number seventy, including Jacob, Joseph, and his two sons. The Septuagint interpolates verse 20 by adding the children of Manasseh and Ephraim. See 1 Chron., vii.

16. *ὠνήσατο Ἀβραὰμ*, it was *Jacob* who bought the piece of land of Hamor, the father of Shechem (Gen., xxxiii., 19); there is, consequently, something wrong here, and, unless *Ἀβραάμ* be regarded as an interpolation, this passage can not be reconciled with the history in the Old Testament except by violent and unnatural ellipses. The true *nomin.* to *ὠνήσατο* is *Ἰακὼβ*, to be supplied from the preceding.—*ὠνήσατο* (*ὠνέομαι*).

παρὰ τῶν υἱῶν Ἐμμὸρ τοῦ Συχέμ.

17 Καθὼς δὲ ἤγγιζεν ὁ χρόνος τῆς ἐπαγγελίας ἧς ὤμοσεν ὁ Θεὸς τῷ Ἀβραὰμ, ηὔξησεν ὁ λαὸς καὶ ἐπληθύνθη ἐν Αἰγύπτῳ,

18 ἄχρις οὗ ἀνέστη βασιλεὺς ἕτερος ὃς οὐκ ᾔδει τὸν Ἰωσήφ.

19 Οὗτος κατασοφισάμενος τὸ γένος ἡμῶν, ἐκάκωσε τοὺς πατέρας ἡμῶν, τοῦ ποιεῖν ἔκθετα τὰ βρέφη αὐτῶν, εἰς τὸ μὴ ζωογονεῖσθαι.

20 Ἐν ᾧ καιρῷ ἐγεννήθη Μωσῆς, καὶ ἦν ἀστεῖος τῷ Θεῷ· ὃς ἀνετράφη μῆνας τρεῖς ἐν τῷ οἴκῳ τοῦ πατρὸς αὐτοῦ.

21 Ἐκτεθέντα δὲ αὐτὸν, ἀνείλετο αὐτὸν ἡ θυγάτηρ Φαραὼ, καὶ ἀνεθρέψατο αὐτὸν ἑαυτῇ εἰς υἱόν.

22 καὶ ἐπαιδεύθη Μωσῆς πάσῃ σοφίᾳ Αἰγυπτίων· ἦν δὲ δυνατὸς ἐν λόγοις καὶ ἐν ἔργοις.

23 Ὡς δὲ ἐπληροῦντο αὐτῷ τεσσαρακονταετὴς χρόνος, ἀνέβη ἐπὶ τὴν καρδίαν αὐτοῦ, ἐπισκέψασθαι τοὺς ἀδελφοὺς αὐτοῦ τοὺς υἱοὺς Ἰσραήλ.

24 Καὶ ἰδών τινα ἀδικούμενον, ἠμύνατο καὶ ἐποίησεν ἐκδίκησιν τῷ καταπονουμένῳ, πατάξας τὸν Αἰγύπτιον.

25 Ἐνόμιζε δὲ συνιέναι τοὺς ἀδελφοὺς αὐτοῦ, ὅτι ὁ Θεὸς διὰ χειρὸς αὐτοῦ δίδωσιν αὐτοῖς σωτηρίαν· οἱ δὲ οὐ συνῆκαν.

26 Τῇ δὲ ἐπιούσῃ ἡμέρᾳ ὤφθη αὐτοῖς μαχομένοις, καὶ συνήλασεν αὐτοὺς εἰς εἰρήνην, εἰπὼν, Ἄνδρες, ἀδελφοί ἐστε ὑμεῖς· ἱνατί ἀδικεῖτε ἀλλήλους;

27 Ὁ δὲ ἀδικῶν τὸν πλησίον, ἀπώσατο αὐτὸν, εἰπὼν, Τίς σε κατέστησεν ἄρχοντα καὶ δικαστὴν ἐφ' ἡμᾶς;

28 μὴ ἀνελεῖν με σὺ θέλεις, ὃν τρόπον ἀνεῖλες χθὲς τὸν Αἰγύπτιον;

29 Ἔφυγε δὲ Μωσῆς ἐν τῷ

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17. *καθὼς*, "when," or "as soon as." This sense of *καθὼς* is very rare. See 2 Macc., i., 31.—*ὤμοσεν* (*ὀμνύω*, *ὄμνυμι*).—*ηὔξησεν* (*αὐξάνω*).

18. *οὐκ ᾔδει*, "knew not," *i. e.*, did not regard, was ill affected toward him.—*ᾔδει*, *pluperf.* of *εἴδω*.

19. *κατασοφισάμενος*, "circumventing, dealing treacherously with," *i. e.*, plotting their destruction by crafty devices.—*τοῦ ποιεῖν*, *genit.* of *purpose.*—*ποιεῖν ἔκθετα*, for *ἐκτιθέναι*, an appropriate term for the *exposure* of children. "Causing their (male) children to be exposed," *i. e.*, cast into the Nile. Exod., i., 22. —*εἰς τὸ—ζωογονεῖσθαι*, "that their race might perish."

20. *ἀστεῖος τῷ Θεῷ*, Hebraistic, "exceedingly or supremely fair." The Hebrew adds the name of God to give force to an expression. So Nineveh, an exceedingly great city, *μεγάλη τῷ θεῷ*, Jonah, iii., 3. See 2 Cor., x., 4; Ps. lxxx., 10; Heb., xi., 23.—*ἀστεῖος*, from *dat.* of *ἄστυ*, properly, "city-like," *urbanus*, *i. e.*, superior to the country, handsome. See Winer's *Gram. of New Test.*, p. 195.

21. *ἐκτεθέντα δὲ αὐτὸν*, *accus. absolute*; or supply *κατὰ*, "*quod attinet ad.*" See Matthiæ, *Greek Gram.*, § 496, 3. Others suppose *αὐτὸν* redundant.

22. *ἐπαιδεύθη*: this fact is not mentioned in the Old Testament, though it was the common opinion of the Jews. See Philo Judæus, vol. ii., p. 83. Egypt was the great center of ancient learning and wisdom. See 1 Kings, iv., 30; Isa., xix., 11.

23. Both here and at verse 30, Stephen follows the current tradition.

24. *ἐποίησεν ἐκδίκησιν*, for *ἐξεδίκησεν.*—*πατάξας* (*πατάσσω*) may be rendered, "and slew."

26. *συνήλασεν* (*συνελαύνω*), *urged* them, *persuaded* them to peace, but without success, which shows the ingratitude and dullness of the people generally, as to the promises of God.

27. *Comp.* Luke, xii., 14.

28. *ἀνελεῖν*, *ἀνεῖλες* (*ἀναιρέω*.)

29. He fled through fear of Pharaoh.

λόγῳ τούτῳ, καὶ ἐγένετο πάροικος ἐν γῇ Μαδιάμ, οὗ ἐγέννησεν υἱοὺς δύο.

30 Καὶ πληρωθέντων ἐτῶν τεσσαράκοντα, ὤφθη αὐτῷ ἐν τῇ ἐρήμῳ τοῦ ὄρους Σινᾶ ἄγγελος Κυρίου ἐν φλογὶ πυρὸς βάτου.

31 Ὁ δὲ Μωσῆς ἰδὼν ἐθαύμασε τὸ ὅραμα· προσερχομένου δὲ αὐτοῦ κατανοῆσαι, ἐγένετο φωνὴ Κυρίου πρὸς αὐτὸν,

32 Ἐγὼ ὁ Θεὸς τῶν πατέρων σου, ὁ Θεὸς Ἀβραὰμ καὶ ὁ Θεὸς Ἰσαὰκ καὶ ὁ Θεὸς Ἰακώβ. Ἔντρομος δὲ γενόμενος Μωσῆς οὐκ ἐτόλμα κατανοῆσαι.

33 Εἶπε δὲ αὐτῷ ὁ Κύριος, Λῦσον τὸ ὑπόδημα τῶν ποδῶν σου· ὁ γὰρ τόπος ἐν ᾧ ἕστηκας, γῆ ἁγία ἐστίν.

34 Ἰδὼν εἶδον τὴν κάκωσιν τοῦ λαοῦ μου τοῦ ἐν Αἰγύπτῳ, καὶ τοῦ στεναγμοῦ αὐτῶν ἤκουσα· καὶ κατέβην ἐξελέσθαι αὐτούς· καὶ νῦν δεῦρο, ἀποστελῶ σε εἰς Αἴγυπτον.

35 Τοῦτον τὸν Μωϋσῆν ὃν ἠρνήσαντο, εἰπόντες, Τίς σὲ κατέστησεν ἄρχοντα καὶ δικαστήν; τοῦτον ὁ Θεὸς ἄρχοντα καὶ λυτρωτὴν ἀπέστειλεν ἐν χειρὶ ἀγγέλου τοῦ ὀφθέντος αὐτῷ ἐν τῇ βάτῳ.

36 Οὗτος ἐξήγαγεν αὐτοὺς, ποιήσας τέρατα καὶ σημεῖα ἐν γῇ Αἰγύπτου καὶ ἐν Ἐρυθρᾷ θαλάσσῃ καὶ ἐν τῇ ἐρήμῳ ἔτη τεσσαράκοντα.

37 Οὗτός ἐστιν ὁ Μωϋσῆς ὁ εἰπὼν τοῖς υἱοῖς Ἰσραὴλ, Προφήτην ὑμῖν ἀναστήσει Κύριος ὁ Θεὸς ὑμῶν ἐκ τῶν ἀδελφῶν ὑμῶν ὡς ἐμέ· αὐτοῦ ἀκούσεσθε.

38 Οὗτός ἐστιν ὁ γενόμενος ἐν τῇ ἐκκλησίᾳ ἐν τῇ ἐρήμῳ μετὰ τοῦ ἀγγέλου τοῦ λαλοῦντος αὐτῷ ἐν τῷ ὄρει Σινᾶ καὶ τῶν πατέρων ἡμῶν, ὃς ἐδέξατο λόγια ζῶντα δοῦναι ἡμῖν.

39 Ὧι οὐκ ἠθέλησαν ὑπήκοοι γενέσθαι οἱ πατέρες ἡμῶν,

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See Exod., ii., 15.—*Μαδιάμ.* Midian was to the south of the Dead Sea, rather to the east, and extended as far south as the Red Sea.

30. *ὤφθη* (*ὄπτομαι*). — *Σινᾶ.* See Exod., iii., 1, where it is *Horeb.* Both mountains belonged to the same mountain-cluster in the Arabian peninsula, between the two gulfs of the Red Sea. *Conf.* Ex., xix., and Deut., v., 2.—*ἄγγελος*, *i. e.*, the *Jehovah-Angel.* See note, Jno., i., 18.—*ἐν φλογὶ πυρὸς βάτου*: the *genit.* *πυρὸς* has here the force of an adjective. — *βάτος*, "thicket, or clump of trees."

33. *λῦσον* (*λύω*). — *ὑπόδημα.* See note, Matt., iii., 11.—*ἕστηκας* (*ἵστημι*).

34. *ἰδὼν εἶδον*, Hebraistic idiom, adding great strength to an affirmation. The same idiom occurs in Greek. See Herod., iv., 25. Arrian, *Ind.*, iv., 15.—*κάκωσιν*, "evil condition, affliction." The word occurs but once in the New Testament.—*κατέβην* (*καταβαίνω*).—*ἐξελέσθαι* (*ἐξαιρέω*).

35. *τοῦτον—τοῦτον*: the word is repeated for the sake of clearness and strength. A covert but significant allusion to our Saviour's case, who was rejected by Stephen's hearers, as their forefathers rejected Moses.—*λυτρωτὴν*, "redeemer," by paying the *λύτρον*, or ransom.—*ἀγγέλου.* See *supra*, verse 30.

36. *οὗτος*, emphatic, "this great and distinguished man."

37. *ὡς ἐμέ.* See note, ch. iii., 22. Supply *ἀνέστησε*, from *ἀναστήσει*, preceding. *Conf.* note, ch. ii., 30.

38. *ἐκκλησίᾳ*, "assembly, or congregation."—*λόγια ζῶντα*, "lively oracles," so called as proceeding from the only Giver of life, and as opposed to the emptiness and vanity of heathen oracles. See Gal., iii., 21; Rom., iii., 2; Heb., v., 12.

39. *ἀπώσαντο*, 1*st. aor. mid.* of *ἀπωθέω.*—*εἰς Αἴγυπτον*, *i. e.*, to the idols of Egypt. See Exodus, xx., 7, 8, 24.—*ἐστράφησαν* (*στρέφω*).

*ἀλλ' ἀπώσαντο, καὶ ἐστράφησαν ταῖς καρδίαις αὐτῶν εἰς Αἴγυπτον,*

40 *εἰπόντες τῷ* Ἀαρὼν, *Ποίησον ἡμῖν θεοὺς οἳ προπορεύσονται ἡμῶν· ὁ γὰρ* Μωσῆς *οὗτος, ὃς ἐξήγαγεν ἡμᾶς ἐκ γῆς* Αἰγύπτου, *οὐκ οἴδαμεν τί γέγονεν αὐτῷ.*

41 Καὶ *ἐμοσχοποίησαν ἐν ταῖς ἡμέραις ἐκείναις, καὶ ἀνήγαγον θυσίαν τῷ εἰδώλῳ, καὶ εὐφραίνοντο ἐν τοῖς ἔργοις τῶν χειρῶν αὐτῶν.*

42 Ἔστρεψε *δὲ ὁ* Θεὸς, *καὶ παρέδωκεν αὐτοὺς λατρεύειν τῇ στρατιᾷ τοῦ οὐρανοῦ· καθὼς γέγραπται ἐν βίβλῳ τῶν προφητῶν,* Μὴ *σφάγια καὶ θυσίας προσηνέγκατέ μοι ἔτη τεσσαράκοντα ἐν τῇ ἐρήμῳ, οἶκος* Ἰσραήλ;

43 Καὶ *ἀνελάβετε τὴν σκηνὴν τοῦ* Μολὸχ, *καὶ τὸ ἄστρον τοῦ θεοῦ ὑμῶν* Ῥεμφὰν, *τοὺς τύπους οὓς ἐποιήσατε προσκυνεῖν αὐτοῖς· καὶ μετοικιῶ ὑμᾶς ἐπέκεινα* Βαβυλῶνος.

44 Ἡ *σκηνὴ τοῦ μαρτυρίου ἦν ἐν τοῖς πατράσιν ἡμῶν ἐν τῇ ἐρήμῳ, καθὼς διετάξατο ὁ λαλῶν τῷ* Μωσῇ, *ποιῆσαι αὐτὴν κατὰ τὸν τύπον ὃν ἑωράκει·*

45 *ἣν καὶ εἰσήγαγον διαδεξάμενοι οἱ πατέρες ἡμῶν μετὰ* Ἰησοῦ, *ἐν τῇ κατασχέσει τῶν ἐθνῶν ὧν ἔξωσεν ὁ* Θεὸς *ἀπὸ προσώπου τῶν πατέρων ἡμῶν, ἕως τῶν ἡμερῶν* Δαβίδ·

46 *ὃς εὗρε χάριν ἐνώπιον τοῦ* Θεοῦ, *καὶ ᾐτήσατο εὑρεῖν σκήνωμα τῷ* Θεῷ Ἰακώβ.

47 Σολομῶν *δὲ ᾠκοδόμησεν αὐτῷ οἶκον.*

48 Ἀλλ' *οὐχ ὁ ὕψιστος ἐν χειροποιήτοις ναοῖς κατοικεῖ, καθὼς ὁ προφήτης λέγει,*

49 Ὁ *οὐρανός μοι θρόνος, ἡ δὲ γῆ ὑποπόδιον τῶν ποδῶν μου· ποῖον οἶκον οἰκοδομήσετέ μοι, λέγει* Κύριος;

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40. *θεοὺς, i. e.*, images of God.—*ὁ γὰρ* Μωσῆς, an *anacoluthon*, to be filled up in translating by *quod attinet ad.*

41. They made and worshiped this golden calf or ox, as a symbol of Jehovah, just as the Egyptians worshiped the bull Apis.

42. *ἔστρεψε, scil. ἑαυτὸν, aversus est*, or *se avertit*. The quotation following is from Amos, v., 25, 26.

43. *ἀνελάβετε*, "ye have taken up" and carried in processions.—*Μολὸχ*, the principal idol of the Ammonites (1 Kings, xi., 7), to which human victims were offered. *Conf.* Matt., v., 22. It is thought to have been identical with Baal, or the Sun.—*Ῥεμφὰν*, in the *Septuag.* Ῥαίφαν; in Hebrew, כִּיּוּן, *Chiun*, supposed to be the same as the Sun, or Saturn. It was an Egyptian idol worshiped under the image of a star (*ἄστρον*).—*τύπους*, "images." Josephus calls Rachel's images *τύποι.*—*καὶ*, "and so."—*μετοικιῶ, Attic future.*—*Βαβυλῶνος*, the Hebrew and Septuagint have *Δαμάσκου*. Shalmanesar, king of Assyria, carried the Israelites into the cities of the Medes, beyond both Damascus and Babylon. See 2 Kings, xvii., 6.

44. "The tabernacle of witness" was so called because it contained the ark of the covenant. *Conf.* Exod., xxv., 40; Heb., viii., 5.

45. *διαδεξάμενοι, scil. σκηνὴν*, "having received it as handed down from their ancestors."—*Ἰησοῦ, i. e.*, Joshua.—*ἐν τῇ κατασχέσει*, for *εἰς τὴν κατάσχεσιν*, meaning, "into a land possessed by Gentiles."—*ἔξωσεν* (*ἐξωθέω*), "drove out," *i. e.*, *continued* to drive out, since they were not all expelled till the days of David.

46. *ᾐτήσατο*, "asked for himself." *Conf.* 1 Sam., xvi., 12, 13; 2 Sam., vii., 1; Ps. cxxxii., 5.

49. Quoted from Is., lxvi., 1. See Acts, xvii., 24.

ἢ τίς τόπος τῆς καταπαύσεώς μου;

50 Οὐχὶ ἡ χείρ μου ἐποίησε ταῦτα πάντα;

51 ΣΚΛΗΡΟΤΡΑΧΗΛΟΙ, καὶ ἀπερίτμητοι τῇ καρδίᾳ καὶ τοῖς ὠσὶν, ὑμεῖς ἀεὶ τῷ Πνεύματι τῷ ἁγίῳ ἀντιπίπτετε· ὡς οἱ πατέρες ὑμῶν, καὶ ὑμεῖς.

52 Τίνα τῶν προφητῶν οὐκ ἐδίωξαν οἱ πατέρες ὑμῶν; καὶ ἀπέκτειναν τοὺς προκαταγγείλαντας περὶ τῆς ἐλεύσεως τοῦ Δικαίου, οὗ νῦν ὑμεῖς προδόται καὶ φονεῖς γεγένησθε·

53 οἵτινες ἐλάβετε τὸν νόμον εἰς διαταγὰς ἀγγέλων, καὶ οὐκ ἐφυλάξατε.

54 ἈΚΟΥΟΝΤΕΣ δὲ ταῦτα, διεπρίοντο ταῖς καρδίαις αὐτῶν, καὶ ἔβρυχον τοὺς ὀδόντας ἐπ' αὐτόν.

55 Ὑπάρχων δὲ πλήρης Πνεύματος ἁγίου, ἀτενίσας εἰς τὸν οὐρανὸν, εἶδε δόξαν Θεοῦ, καὶ Ἰησοῦν ἑστῶτα ἐκ δεξιῶν τοῦ Θεοῦ,

56 καὶ εἶπεν, Ἰδοῦ, θεωρῶ τοὺς οὐρανοὺς ἀνεῳγμένους, καὶ τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν ἑστῶτα τοῦ Θεοῦ.

57 Κράξαντες δὲ φωνῇ μεγάλῃ, συνέσχον τὰ ὦτα αὐτῶν, καὶ ὥρμησαν ὁμοθυμαδὸν ἐπ' αὐτόν·

58 καὶ ἐκβαλόντες ἔξω τῆς πόλεως, ἐλιθοβόλουν. καὶ οἱ μάρτυρες ἀπέθεντο τὰ ἱμάτια αὐτῶν παρὰ τοὺς πόδας νεανίου καλουμένου Σαύλου,

59 καὶ ἐλιθοβόλουν τὸν Στέφανον, ἐπικαλούμενον καὶ λέγοντα, Κύριε Ἰησοῦ, δέξαι τὸ πνεῦμά μου.

60 Θεὶς δὲ τὰ γόνατα, ἔκραξε φωνῇ μεγάλῃ, Κύριε, μὴ στήσῃς αὐτοῖς τὴν ἁμαρτίαν ταύτην. Καὶ τοῦτο εἰπὼν ἐκοιμήθη.

## ΚΕΦ. η΄. 8.

1 Σαῦλος δὲ ἦν συνευδοκῶν τῇ ἀναιρέσει αὐτοῦ. Ἐγένετο δὲ ἐν ἐκείνῃ τῇ ἡμέρᾳ διωγμὸς μέγας ἐπὶ τὴν ἐκκλησίαν τὴν ἐν

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51. It seems probable that Stephen here saw signs of impatience and anger as they perceived to what conclusion his address was tending. Hence he enters at once upon straightforward and sharp rebuke, during the few moments longer he was permitted to speak. — *σκληροτράχηλοι*, "stiff-necked," a metaphor taken from oxen unbroken to the yoke.—*ἀπερίτμητοι*: *τῇ καρδίᾳ* is added, to show that the term is used figuratively. See Jer., iv., 4; ix., 26; Ezek., xliv., 27; Rom., ii., 29; Phil., iii., 3. At *καὶ ὑμεῖς*, supply *οὕτω*.

52. *τοῦ Δικαίου*, "the Just," the holy and divine Saviour. See ch. iii., 14.

53. *εἰς διαταγὰς ἀγγέλων*, "at the appointment of angels," *i. e.*, angels being appointed as ministering instruments for its promulgation. *Conf.* Gal., iii., 19; Heb., ii., 2. See, also, verse 35 of this chapter: perhaps the *plural* is for *singular*.

54. *διεπρίοντο*. See note, ch. v., 33.

55. *δόξαν*, the *Shechinah*, or divine glory. See Dan., vii., 13.

56. *ἑστῶτα*, graciously ready and willing to help the faithful protomartyr.—*ἀνεῳγμένους* (*ἀνοίγω*).

58. *οἱ μάρτυρες*. See Deut., xvii., 7. The witnesses laid off their clothes, that they might the more readily throw the stones. See Acts, xxii., 23.—*νεανίου*, "a young man," *i. e.*, one about thirty years of age. But see note, Mark, xiv., 51.

59. *ἐπικαλούμενον*, "invoking" the Lord Jesus, as the context plainly shows. The English version supplies *God*, but unnecessarily. The holy martyr evidently worships his ascended Lord and Master.—*δέξαι* (*δέχομαι*).

60. *στήσῃς*. *Comp.* note, Matthew, xxvi., 15.—*ἐκοιμήθη* (*κοιμάω*). See note, Jno., xi., 11.

Chap. VIII., ver. 1. *ἐν—τῇ ἡμέρᾳ*. Dr. Burton and others understand by this that the persecution began imme-

Ἱεροσολύμοις· παντες τε διεσπάρησαν κατὰ τὰς χώρας τῆς Ἰουδαίας καὶ Σαμαρείας, πλὴν τῶν ἀποστόλων.

2 Συνεκόμισαν δὲ τὸν Στέφανον ἄνδρες εὐλαβεῖς, καὶ ἐποιήσαντο κοπετὸν μέγαν ἐπ' αὐτῷ.

3 Σαῦλος δὲ ἐλυμαίνετο τὴν ἐκκλησίαν, κατὰ τοὺς οἴκους εἰσπορευόμενος, σύρων τε ἄνδρας καὶ γυναῖκας παρεδίδου εἰς φυλακήν.

4 Οἱ μὲν οὖν διασπαρέντες διῆλθον, εὐαγγελιζόμενοι τὸν λόγον.

5 ΦΙΛΙΠΠΟΣ δὲ κατελθὼν εἰς πόλιν τῆς Σαμαρείας, ἐκήρυσσεν αὐτοῖς τὸν Χριστόν.

6 Προσεῖχόν τε οἱ ὄχλοι τοῖς λεγομένοις ὑπὸ τοῦ Φιλίππου ὁμοθυμαδὸν, ἐν τῷ ἀκούειν αὐτοὺς καὶ βλέπειν τὰ σημεῖα ἃ ἐποίει.

7 Πολλῶν γὰρ τῶν ἐχόντων πνεύματα ἀκάθαρτα, βοῶντα μεγάλῃ φωνῇ ἐξήρχετο· πολλοὶ δὲ παραλελυμένοι καὶ χωλοὶ ἐθεραπεύθησαν.

8 Καὶ ἐγένετο χαρὰ μεγάλη ἐν τῇ πόλει ἐκείνῃ.

9 Ἀνὴρ δέ τις ὀνόματι Σίμων προϋπῆρχεν ἐν τῇ πόλει μαγεύων καὶ ἐξιστῶν τὸ ἔθνος τῆς Σαμαρείας, λέγων εἶναί τινα ἑαυτὸν μέγαν·

10 ᾧ προσεῖχον πάντες ἀπὸ μικροῦ ἕως μεγάλου, λέγοντες, Οὗτός ἐστιν ἡ δύναμις τοῦ Θεοῦ ἡ μεγάλη.

11 Προσεῖχον δὲ αὐτῷ, διὰ τὸ ἱκανῷ χρόνῳ ταῖς μαγείαις ἐξεστακέναι αὐτούς.

12 Ὅτε δὲ ἐπίστευσαν τῷ Φιλίππῳ εὐαγγελιζομένῳ τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ καὶ τοῦ ὀνόματος τοῦ Ἰησοῦ Χριστοῦ, ἐβαπτίζοντο ἄνδρες τε καὶ γυναῖκες.

13 Ὁ δὲ Σίμων καὶ αὐτὸς ἐπίστευσε, καὶ βαπτισθεὶς ἦν

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diately after the death of Stephen, on that very day.—*διώγμος.* *Conf.* ch. xxii., 5; xxvi., 10. It was stirred up by the Sanhedrim.—*πάντες*, "all," *i. e.*, nearly all.—*διεσπάρησαν* (*διασπείρω*).

2. *συνεκόμισαν.* *Conf.* note, Luke, vii., 12.—*εὐλαβεῖς*, "devout," as in Luke, ii., 25.—*κοπετὸν.* *Conf.* note, Matt., xi., 17.

3. *ἐλυμαίνετο*, "ravaged and laid waste," as a wild beast.—*οἴκους*, perhaps the assemblies or places of worship of the Christians. *Cf.* ch. ii., 46.

5. *Φίλιππος*, one of the seven deacons. See ch. xxi., 8.—*πόλιν τῆς Σαμαρείας*, probably Sychar, or Sychem, which was for many years the capital of the country. See note, Jno., iv., 5. Others refer it to Samaria, or Sebaste (so called in honor of Augustus), the capital of the province of Samaria.—*κατελθὼν* (*κατέρχομαι*).

6. *προσεῖχον*, *scil.* *τὸν νοῦν*, equivalent to *ἐπίστευον*. Construe *ὁμοθυμαδὸν* with *προσεῖχον*.—*ἐν τῷ ἀκούειν αὐτοὺς*, "on their hearing."

7. The construction is *πνεύματα γὰρ ἀκάθαρτα* (*ἐκ*) *πολλῶν τῶν ἐχόντων* (*αὐτὰ*), *βοῶντα μεγάλῃ φωνῇ ἐξήρχετο.* On the demoniacal possessions, see note, Matt., iv., 24.

9. *Σίμων.* Josephus (*Antiq.*, xx., 5, 2) speaks of a Cypriot sorcerer of this name, who was probably the one here mentioned. He was the founder of the extensive and pernicious heresy termed *Gnosticism.* Justin Martyr states that he went to Rome in the reign of Claudius, was worshiped as a god, and honored with a statue. Irenæus enters at large into the refutation of his heresy. — *ἐξιστῶν*, "throwing into amazement."—*τινα μέγαν*, "some extraordinary person." On the *original* meaning of *μαγοι*, see note, Matt., ii., 1.

10. They took him to be the Messiah, or an incarnation of Deity.

13. From what followed, it is plain that his conviction was only momentary, and though, at the time of his baptism, he *may* have really had faith

προσκαρτερῶν τῷ Φιλίππῳ· θεωρῶν τε σημεῖα καὶ δυνάμεις μεγάλας γινομένας, ἐξίστατο.

14 Ἀκούσαντες δὲ οἱ ἐν Ἱεροσολύμοις ἀπόστολοι, ὅτι δέδεκται ἡ Σαμάρεια τὸν λόγον τοῦ Θεοῦ, ἀπέστειλαν πρὸς αὐτοὺς τὸν Πέτρον καὶ Ἰωάννην·

15 οἵτινες καταβάντες προσηύξαντο περὶ αὐτῶν, ὅπως λάβωσι Πνεῦμα ἅγιον.

16 Οὔπω γὰρ ἦν ἐπ' οὐδενὶ αὐτῶν ἐπιπεπτωκὸς, μόνον δὲ βεβαπτισμένοι ὑπῆρχον εἰς τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ.

17 Τότε ἐπετίθουν τὰς χεῖρας ἐπ' αὐτοὺς, καὶ ἐλάμβανον Πνεῦμα ἅγιον.

18 Θεασάμενος δὲ ὁ Σίμων, ὅτι διὰ τῆς ἐπιθέσεως τῶν χειρῶν τῶν ἀποστόλων δίδοται τὸ Πνεῦμα τὸ ἅγιον, προσήνεγκεν αὐτοῖς χρήματα,

19 λέγων, Δότε κἀμοὶ τὴν ἐξουσίαν ταύτην, ἵνα ᾧ ἐὰν ἐπιθῶ τὰς χεῖρας, λαμβάνῃ Πνεῦμα ἅγιον.

20 Πέτρος δὲ εἶπε πρὸς αὐτὸν, Τὸ ἀργύριόν σου σὺν σοὶ εἴη εἰς ἀπώλειαν, ὅτι τὴν δωρεὰν τοῦ Θεοῦ ἐνόμισας διὰ χρημάτων κτᾶσθαι.

21 Οὐκ ἔστί σοι μερὶς οὐδὲ κλῆρος ἐν τῷ λόγῳ τούτῳ. ἡ γὰρ καρδία σου οὐκ ἔστιν εὐθεῖα ἐνώπιον τοῦ Θεοῦ.

22 Μετανόησον οὖν ἀπὸ τῆς κακίας σου ταύτης, καὶ δεήθητι τοῦ Θεοῦ, εἰ ἄρα ἀφεθήσεταί σοι ἡ ἐπίνοια τῆς καρδίας σου.

23 Εἰς γὰρ χολὴν πικρίας καὶ σύνδεσμον ἀδικίας ὁρῶ σε ὄντα.

24 Ἀποκριθεὶς δὲ ὁ Σίμων εἶπε, Δεήθητε ὑμεῖς ὑπὲρ ἐμοῦ πρὸς τὸν Κύριον, ὅπως μηδὲν ἐπέλθῃ ἐπ' ἐμὲ ὧν εἰρήκατε.

25 Οἱ μὲν οὖν διαμαρτυράμενοι καὶ λαλήσαντες τὸν λόγον τοῦ Κυρίου, ὑπέστρεψαν εἰς Ἱερουσαλὴμ, πολλάς τε κώμας τῶν Σαμαρειτῶν εὐηγγελίσαντο.

26 ἌΓΓΕΛΟΣ δὲ Κυρίου ἐλάλησε πρὸς Φίλιππον, λέγων, Ἀνάστηθι καὶ πορεύου κατὰ μεσημ

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in the truths preached by Philip, yet he must soon have lost it in the base love of this world; and subsequently his hatred of Christianity knew no bounds.—*ἦν προσκαρτερῶν*, *adhærebat*, "used to attend upon," &c. See ch. x., 7.—*ἐξίστατο*, "was amazed."

14, 15. Miraculous gifts were conferred by the Apostles alone.

16. *ἐπιπεπτωκὸς* (*ἐπιπίπτω*), a word used of what falls in abundance, as ch. x., 44; xi., 15.

17. The rite of confirmation arose out of an imitation of this practice. See ch. xix., 6; Heb., vi., 2.

18, 19. From this infamous offer of Simon's, the sin of *simony* has taken its name.—*προσήνεγκεν* (*προσφέρω*).

20. *τὸ ἀργύριον—ἀπώλειαν*: not to be regarded as an *imprecation*, but rather as a *prediction*, or a strong and indignant *denunciation* of his unparalleled and audacious wickedness. "Let thy money go with thee to destruction," as it certainly will unless you repent and amend.—*ὅτι*, "since."

22. *μετανόησον*. Repentance was still offered to even so grievous a sinner. On the sense of *μετανοέω*, see note, Matt., iii., 2.—*εἰ ἄρα*: the doubt expressed by this particle is not whether God will forgive on sincere repentance, but whether Simon, having shown such a state of mind and heart, would be likely to repent truly.

23. *εἰς—χολὴν πικρίας*, this and the following phrase seem taken from Deut., xxix., 18; Is., lviii., 6.—*εἰς* is for *ἐν*, as often in the New Testament.

24. His repentance (if so it may be termed) was only feigned. See above on verse 9.—*ἐπέλθῃ* (*ἐπέρχομαι*).

26. *μεσημβρίαν* (*μέσος*, *ἡμέρα*), properly, *mid-day*, *noon*: hence, as here, the *mid-day quarter*, *i. e.*, "the south."—*Γάζαν*, a very noted city of the Phi-

βρίαν, ἐπὶ τὴν ὁδὸν τὴν καταβαίνουσαν ἀπὸ Ἱερουσαλὴμ εἰς Γάζαν· αὕτη ἐστὶν ἔρημος.

27 Καὶ ἀναστὰς ἐπορεύθη. καὶ ἰδοὺ, ἀνὴρ Αἰθίοψ εὐνοῦχος δυνάστης Κανδάκης τῆς βασιλίσσης Αἰθιόπων, ὃς ἦν ἐπὶ πάσης τῆς γάζης αὐτῆς· ὃς ἐληλύθει προσκυνήσων εἰς Ἱερουσαλὴμ,

28 ἦν τε ὑποστρέφων καὶ καθήμενος ἐπὶ τοῦ ἅρματος αὐτοῦ, καὶ ἀνεγίνωσκε τὸν προφήτην Ἡσαΐαν.

29 Εἶπε δὲ τὸ Πνεῦμα τῷ Φιλίππῳ, Πρόσελθε καὶ κολλήθητι τῷ ἅρματι τούτῳ.

30 Προσδραμὼν δὲ ὁ Φίλιππος ἤκουσεν αὐτοῦ ἀναγινώσκοντος τὸν προφήτην Ἡσαΐαν, καὶ εἶπεν, Ἆρά γε γινώσκεις ἃ ἀναγινώσκεις;

31 Ὁ δὲ εἶπε, Πῶς γὰρ ἂν δυναίμην, ἐὰν μή τις ὁδηγήσῃ με; Παρεκάλεσέ τε τὸν Φίλιππον ἀναβάντα καθίσαι σὺν αὐτῷ.

32 Ἡ δὲ περιοχὴ τῆς γραφῆς ἣν ἀνεγίνωσκεν, ἦν αὕτη, Ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη, καὶ ὡς ἀμνὸς ἐναντίον τοῦ κείροντος αὐτὸν ἄφωνος· οὕτως οὐκ ἀνοίγει τὸ στόμα αὐτοῦ.

33 Ἐν τῇ ταπεινώσει αὐτοῦ ἡ κρίσις αὐτοῦ ἤρθη,

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listines, situate on a hill near the Mediterranean, about sixty miles southwest of Jerusalem. It was taken by Alexander the Great, who treated the inhabitants cruelly, but left the city standing: Alexander Jannæus, king of the Jews, demolished it about B.C. 98. A new town was built afterward by Constantine nearer the sea, which is still existing.—*αὕτη ἐστὶν ἔρημος*: it is doubtful whether these words refer to the *way* or *road* (*ὁδὸν*), or to the *city*, which was lying in ruins. The former has the preference. The words seem to be those of St. Luke. *Conf.* Josephus, *Bell. Jud.*, ii., 18, 1.

27. *Αἰθίοψ*. The Æthiopia here spoken of lay south of Egypt, on the Nile, answering probably to the modern Abyssinia.—*εὐνοῦχος* (*εὐνή*, *ἔχω*), properly *cubicularius*, "bed-keeper," chamberlain: as only such as had been emasculated (*castrati*) were employed in this capacity, so the word came to mean *spado*, a eunuch. As eunuchs often rose to stations of great power and influence, the word sometimes means a *minister of state*, *a high officer*, whether emasculated or not. *Conf.* Gen., xxxix., 1., where Potiphar is called *εὐνοῦχος*. Render *δυνάστης*, "grandee."—*Κανδάκης*: this was the name of the female sovereigns of the country, like Pharaoh in Egypt. The eunuch was either a Jew or a proselyte. — *ἐπὶ—γάζης*, *subj.* *τεταγμένος*, which is not infrequently *expressed*. *Cf.* also note, Mark, xii., 41.

28. *ἀνεγίνωσκε*. See note, Luke, iv., 16.—*Ἡσαΐαν*. See Matt., iii., 3.

29. *κολλήθητι*: this verb signifies to *attach one's self to*, *join company with*. See Ruth, ii., 8. The *chariot* is here, by popular idiom, for the *person in the chariot*.

30. *προσδραμὼν*, from *προστρέχω*.—*γινώσκεις*, "dost thou understand?"—*ἀναγινώσκεις*. See note, Luke, iv., 16. There seems to be here an elegant *paronomasia*, as in 2 Cor., iii., 2. Compare the apophthegm of Cato, *Legere, et non intelligere, est negligere.*

31. *γὰρ*, "nay, I do not fully understand," *for*, &c.

32. *περιοχὴ*, properly, a summary of what is contained in a book; but here a *section* or *passage*. The quotation is from Isaiah, liii., 7, 8, and agrees with the *Septuag.*, but varies from the Hebrew.

33. *ταπεινώσει—ἤρθη*, "in his humiliation a just judgment was not allowed him," which is equivalent to the Hebrew, as translated by Bishop Lowth, "by an oppressive judgment he was taken off."—*τὴν δὲ γενεὰν—διηγήσεται*: these words are obscure. Hammond and others suppose the passage to mean, "who can describe the guilt of the men of his time, from whom he suffered such things?" Bishop Lowth renders, "and his man-

τὴν δὲ γενεὰν αὐτοῦ τίς διηγήσεται; ὅτι αἴρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ.

34 Ἀποκριθεὶς δὲ ὁ εὐνοῦχος τῷ Φιλίππῳ εἶπε, Δέομαί σου, περὶ τίνος ὁ προφήτης λέγει τοῦτο; περὶ ἑαυτοῦ, ἢ περὶ ἑτέρου τινός;

35 Ἀνοίξας δὲ ὁ Φίλιππος τὸ στόμα αὐτοῦ, καὶ ἀρξάμενος ἀπὸ τῆς γραφῆς ταύτης, εὐηγγελίσατο αὐτῷ τὸν Ἰησοῦν.

36 Ὡς δὲ ἐπορεύοντο κατὰ τὴν ὁδὸν, ἦλθον ἐπί τι ὕδωρ· καί φησιν ὁ εὐνοῦχος, Ἰδοὺ ὕδωρ· τί κωλύει με βαπτισθῆναι;

37 Εἶπε δὲ ὁ Φίλιππος, Εἰ πιστεύεις ἐξ ὅλης τῆς καρδίας, ἔξεστιν. Ἀποκριθεὶς δὲ εἶπε, Πιστεύω τὸν υἱὸν τοῦ Θεοῦ εἶναι τὸν Ἰησοῦν Χριστόν.

38 Καὶ ἐκέλευσε στῆναι τὸ ἅρμα· καὶ κατέβησαν ἀμφότεροι εἰς τὸ ὕδωρ, ὅ τε Φίλιππος καὶ ὁ εὐνοῦχος· καὶ ἐβάπτισεν αὐτόν.

39 Ὅτε δὲ ἀνέβησαν ἐκ τοῦ ὕδατος, Πνεῦμα Κυρίου ἥρπασε τὸν Φίλιππον· καὶ οὐκ εἶδεν αὐτὸν οὐκέτι ὁ εὐνοῦχος, ἐπορεύετο γὰρ τὴν ὁδὸν αὐτοῦ χαίρων.

40 Φίλιππος δὲ εὑρέθη εἰς Ἄζωτον· καὶ διερχόμενος εὐηγγελίζετο τὰς πόλεις πάσας, ἕως τοῦ ἐλθεῖν αὐτὸν εἰς Καισάρειαν.

## ΚΕΦ. θ΄. 9.

1 Ὁ ΔΕ Σαῦλος ἔτι ἐμπνέων ἀπειλῆς καὶ φόνου εἰς τοὺς μαθητὰς τοῦ Κυρίου, προσελθὼν τῷ ἀρχιερεῖ,

2 ᾐτήσατο παρ' αὐτοῦ ἐπιστολὰς εἰς Δαμασκὸν πρὸς τὰς συναγωγὰς, ὅπως ἐάν τινας εὕρῃ τῆς ὁδοῦ ὄντας ἄνδρας τε καὶ γυναῖκας, δεδεμένους ἀγάγῃ εἰς Ἱερουσαλήμ.

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ner, who would declare?" *i. e.*, who would bear witness in his favor? as if he had said, *no one.*

36. *βαπτισθῆναι.* Philip must hence have shown him how baptism was an essential part of the Gospel scheme of salvation, and obligatory on all.

37. This verse is much debated. It is omitted in the best MSS. Whitby and others defend it. The verse contains a plain acknowledgment of our Lord's divinity, as a prerequisite for the sacrament of baptism.

39. *ἥρπασε* (*ἁρπάζω*): from this strong expression it would seem that something miraculous occurred; but Bloomfield and others oppose this view. Eusebius relates (*Hist. Eccles.*, ii., 1) that the eunuch preached the Gospel in Ethiopia.

40. *Ἄζωτον*, or Ashdod, one of the five cities of the Philistines (1 Sam., vi., 17) situate near the Mediterranean between Gaza and Joppa.—*πόλεις πάσας*, *i. e.*, Joppa, Lydda, Saron, &c.—*Καισαρείαν.* See note, Matt., xvi., 13. The Cæsarea here spoken of was on the sea-coast, southward from Mount Carmel, and about sixty miles from Jerusalem. Its ancient name was *Στράτωνος πύργος*, *Straton's Tower.* Herod the Great rebuilt it, and called it Cæsarea, in honor of Augustus. It was the seat of the Roman procurator, and one of the largest and most beautiful cities in Palestine.

Chap. IX., ver. 1. *ἐμπνέων*: the verb means, to *inhale*, and, by implication, to *exhale breath by the nostrils*; to *breathe*, which, when done quickly, *implies* strong emotion, especially *anger.*—*ἀρχιερεῖ*, *i. e.*, Caiaphas, who, with the Sanhedrim, had oversight of the synagogues, and great influence over those out of Jerusalem.

2. *Δαμασκὸν*: probably the most ancient city in the world (See Gen., xiv., 15), and renowned both for its beautiful situation and the fertility and richness of the surrounding country. It was the capital of Syria, and stands on the River Chrysorrhoas, or Barradi, on the east and southeast of Anti-Libanus. Very great numbers of Jews resided here.—*τῆς ὁδοῦ*, " this

3 Ἐν δὲ τῷ πορεύεσθαι, ἐγένετο αὐτὸν ἐγγίζειν τῇ Δαμασκῷ, καὶ ἐξαίφνης περιήστραψεν αὐτὸν φῶς ἀπὸ τοῦ οὐρανοῦ·

4 καὶ πεσὼν ἐπὶ τὴν γῆν, ἤκουσε φωνὴν λέγουσαν αὐτῷ, Σαοὺλ, Σαοὺλ, τί με διώκεις;

5 Εἶπε δὲ, Τίς εἶ, Κύριε; Ὁ δὲ Κύριος εἶπεν, Ἐγώ εἰμι Ἰησοῦς, ὃν σὺ διώκεις· σκληρόν σοι πρὸς κέντρα λακτίζειν.

6 Τρέμων τε καὶ θαμβῶν εἶπε, Κύριε, τί με θέλεις ποιῆσαι; Καὶ ὁ Κύριος πρὸς αὐτὸν, Ἀνάστηθι καὶ εἴσελθε εἰς τὴν πόλιν, καὶ λαληθήσεταί σοι τί σε δεῖ ποιεῖν.

7 Οἱ δὲ ἄνδρες οἱ συνοδεύοντες αὐτῷ εἱστήκεισαν ἐννεοὶ, ἀκούοντες μὲν τῆς φωνῆς, μηδένα δὲ θεωροῦντες.

8 Ἠγέρθη δὲ ὁ Σαῦλος ἀπὸ τῆς γῆς· ἀνεῳγμένων δὲ τῶν ὀφθαλμῶν αὐτοῦ, οὐδένα ἔβλεπε, χειραγωγοῦντες δὲ αὐτὸν εἰσήγαγον εἰς Δαμασκόν.

9 Καὶ ἦν ἡμέρας τρεῖς μὴ βλέπων, καὶ οὐκ ἔφαγεν οὐδὲ ἔπιεν.

10 ἮΝ δέ τις μαθητὴς, ἐν Δαμασκῷ ὀνόματι Ἀνανίας, καὶ εἶπε πρὸς αὐτὸν ὁ Κύριος ἐν ὁράματι, Ἀνανία. Ὁ δὲ εἶπεν, Ἰδοὺ ἐγὼ, Κύριε.

11 Ὁ δὲ Κύριος πρὸς αὐτὸν, Ἀναστὰς πορεύθητι ἐπὶ τὴν ῥύμην τὴν καλουμένην εὐθεῖαν, καὶ ζήτησον ἐν οἰκίᾳ Ἰούδα Σαῦλον ὀνόματι, Ταρσέα. ἰδοὺ γὰρ προσεύχεται,

12 καὶ εἶδεν ἐν ὁράματι ἄνδρα ὀνόματι Ἀνανίαν εἰσελθόντα καὶ ἐπιθέντα αὐτῷ χεῖρα, ὅπως ἀναβλέψῃ.

13 Ἀπεκρίθη δὲ ὁ Ἀνανίας, Κύριε, ἀκήκοα ἀπὸ πολλῶν περὶ τοῦ ἀνδρὸς τούτου, ὅσα κακὰ ἐποίησε τοῖς ἁγίοις σου ἐν Ἱερουσαλήμ·

14 καὶ ὧδε ἔχει ἐξουσίαν παρὰ τῶν ἀρχιερέων, δῆσαι πάντας τοὺς ἐπικαλουμένους τὸ ὄνομά σου.

15 Εἶπε δὲ πρὸς αὐτὸν ὁ Κύριος, Πορεύου, ὅτι σκεῦος ἐκλογῆς μοι ἐστὶν οὗτος, τοῦ βαστά-

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way," *i. e.*, the Christians. See ch. xix., 23; xxii., 4; xxiv., 14.

3. *φῶς*, the *Shechinah*, or divine glory, which was seen by Stephen, ch. vii., 55. *Conf.* notes, ch. xxii., 6, *etc.*

4. *πεσὼν*, *2d aor. partic.* of *πίπτω*.

5. *πρὸς κέντρα λακτίζειν*: a proverbial expression, "to kick against the goads," expressive of impotent and useless resistance against superior might: the proverb occurs in many Greek authors. Verse 5 is thought to have been interpolated from Acts, xxii., 10; xxvi., 14.

7. *εἱστήκεισαν ἐννεοὶ*, "stood mute with astonishment." See ch. xxvi., 14. To reconcile the two verses, it is supposed that the men at first fell to the earth, and afterward rose and stood in mute astonishment; or, perhaps, we may render, "they remained stupefied" after they had fallen to the ground.—*ἀκούοντες*. See ch. xxii., 9, where it is *οὐκ ἤκουσαν*. Probably they heard the sound of the voice, which spake in Hebrew, but they did not understand or hear distinctly. *Conf.* note, Jno., xii., 29.

8. "When he opened his eyes (to look around), he saw no one," *i. e.*, he was *blind*.—*εἰσήγαγον* (*εἰσάγω*).

10. *Ἀνανίας*. See ch. xxii., 12.

11. *Ταρσέα* (*Ταρσεὺς, έως, ὁ*). A native of Tarsus, which was the metropolis of Cilicia, in Asia Minor, and situate on the banks of the Cydnus. It was made a free city by Augustus, and was a celebrated seat of Greek philosophy and literature, being ranked with Athens and Alexandria. *Conf.* ch. xxi., 39.

13. *ἀκήκοα*, *Attic perf.* of *ἀκούω*.—*τοῖς ἁγίοις*, "saints," *i. e.*, Christians, a term of very frequent occurrence.

14. *δῆσαι*, from *δέω, δήσω, or δέσω, δέδηκα, or δέδεκα, vincire.*

15. *σκεῦος ἐκλογῆς*, Hebraism for *σκεῦος ἐκλεκτόν* (see Luke, xvi., 8), a

σαι τὸ ὄνομά μου ἐνώπιον ἐθνῶν καὶ βασιλέων, υἱῶν τε Ἰσραήλ.

16 Ἐγὼ γὰρ ὑποδείξω αὐτῷ, ὅσα δεῖ αὐτὸν ὑπὲρ τοῦ ὀνόματός μου παθεῖν.

17 ἈΠΗΛΘΕ δὲ Ἀνανίας καὶ εἰσῆλθεν εἰς τὴν οἰκίαν, καὶ ἐπιθεὶς ἐπ' αὐτὸν τὰς χεῖρας εἶπε, Σαοὺλ ἀδελφὲ, ὁ Κύριος ἀπέσταλκέ με, Ἰησοῦς ὁ ὀφθείς σοι ἐν τῇ ὁδῷ ᾗ ἤρχου, ὅπως ἀναβλέψῃς καὶ πλησθῇς Πνεύματος ἁγίου.

18 Καὶ εὐθέως ἀπέπεσον ἀπὸ τῶν ὀφθαλμῶν αὐτοῦ ὡσεὶ λεπίδες, ἀνέβλεψέ τε παραχρῆμα, καὶ ἀναστὰς ἐβαπτίσθη,

19 καὶ λαβὼν τροφὴν ἐνίσχυσεν. Ἐγένετο δὲ ὁ Σαῦλος μετὰ τῶν ἐν Δαμασκῷ μαθητῶν ἡμέρας τινάς·

20 καὶ εὐθέως ἐν ταῖς συναγωγαῖς ἐκήρυσσε τὸν Χριστὸν, ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ Θεοῦ.

21 Ἐξίσταντο δὲ πάντες οἱ ἀκούοντες καὶ ἔλεγον, Οὐχ οὗτός ἐστιν ὁ πορθήσας ἐν Ἱερουσαλὴμ τοὺς ἐπικαλουμένους τὸ ὄνομα τοῦτο, καὶ ὧδε εἰς τοῦτο ἐληλύθει, ἵνα δεδεμένους αὐτοὺς ἀγάγῃ ἐπὶ τοὺς ἀρχιερεῖς;

22 Σαῦλος δὲ μᾶλλον ἐνεδυναμοῦτο, καὶ συνέχυνε τοὺς Ἰουδαίους τοὺς κατοικοῦντας ἐν Δαμασκῷ, συμβιβάζων ὅτι οὗτός ἐστιν ὁ Χριστός.

23 Ὡς δὲ ἐπληροῦντο ἡμέραι ἱκαναὶ, συνεβουλεύσαντο οἱ Ἰουδαῖοι ἀνελεῖν αὐτόν·

24 ἐγνώσθη δὲ τῷ Σαύλῳ ἡ ἐπιβουλὴ αὐτῶν. παρετήρουν τε τὰς πύλας ἡμέρας τε καὶ νυκτὸς ὅπως αὐτὸν ἀνέλωσι·

25 λαβόντες δὲ αὐτὸν οἱ μαθηταὶ νυκτὸς, καθῆκαν διὰ τοῦ τείχους, χαλάσαντες ἐν σπυρίδι.

26 Παραγενόμενος δὲ ὁ Σαῦλος εἰς Ἱερουσαλὴμ, ἐπειρᾶτο κολλᾶσθαι τοῖς μαθηταῖς· καὶ πάντες ἐφοβοῦντο αὐτὸν, μὴ πιστεύοντες ὅτι ἐστὶ μαθητής.

27 Βαρνάβας δὲ ἐπιλαβόμενος αὐτὸν ἤγαγε πρὸς τοὺς ἀποστόλους, καὶ διηγήσατο αὐτοῖς πῶς

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chosen *instrument* to carry out the plans and purposes of Almighty God. At *βαστάσαι*, supply *ἕνεκα*. The figure is kept up; "carry forth," *i. e.*, make known to the Gentiles.

18. *ὡσεὶ λεπίδες*, "scales, or film:" probably they were produced by the intense brilliancy of the light which he saw.—*ἀπέπεσον* (*ἀποπίπτω*).

19. *Comp.* Gal., i., 18–21. St. Paul went into Arabia, probably for the purpose of meditation and study, immediately after his conversion, and either abode there for three years, or made frequent excursions from Damascus into Arabia. At the end of that time, he began publicly to preach Christ, as related in verse 20.

20. *εὐθέως*, *i. e.*, immediately on his return from Arabia.

21. *ἐξίσταντο*. Dr. Burton thinks this verse favors the view that he was a very short time in Damascus on his first visit, or he would have been better known. — *πορθήσας* (*πορθέω*, from *πέρθω*), "ravaged, laid waste, destroyed," &c.

22. *συμβιβάζων*, "proving" by a *connected* chain of argument. *Conf.* ch. xvi., 10. Properly, the verb means *to put together* (as arguments here), *to unite*, &c.—*ὁ Χριστός*, "the Messiah," whom they had long looked for.

24. It was the governor of Damascus, under Aretas, who wished to seize Paul, and gave his aid to the Jews to accomplish their designs (See 2 Cor., xi., 32.)

25. See Luke, v., 19, for similar use of *διὰ*, meaning "through" or "by the side of" the wall. *Conf.* 2 Cor., xi., 33.—*σπυρίδι*. See note, Matt., xv., 37.

27. *ἐπιλαβόμενος*, "taking him by the hand," *i. e.*, giving him his countenance and support. — *ἀποστόλους*.

*ἐν τῇ ὁδῷ εἶδε τὸν* Κύριον, *καὶ ὅτι ἐλάλησεν αὐτῷ, καὶ πῶς ἐν* Δαμασκῷ *ἐπαῤῥησιάσατο ἐν τῷ ὀνόματι τοῦ* Ἰησοῦ.

28 Καὶ *ἦν μετ' αὐτῶν εἰσπορευόμενος καὶ ἐκπορευόμενος ἐν* Ἱερουσαλὴμ, *καὶ παῤῥησιαζόμενος ἐν τῷ ὀνόματι τοῦ* Κυρίου Ἰησοῦ,

29 *ἐλάλει τε καὶ συνεζήτει πρὸς τοὺς* Ἑλληνιστάς· *οἱ δὲ ἐπεχείρουν αὐτὸν ἀνελεῖν.*

30 Ἐπιγνόντες *δὲ οἱ ἀδελφοὶ κατήγαγον αὐτὸν εἰς* Καισάρειαν, *καὶ ἐξαπέστειλαν αὐτὸν εἰς* Ταρσόν.

31 Αἱ *μὲν οὖν ἐκκλησίαι καθ' ὅλης τῆς* Ἰουδαίας *καὶ* Γαλιλαίας *καὶ* Σαμαρείας *εἶχον εἰρήνην, οἰκοδομούμεναι καὶ πορευόμεναι τῷ φόβῳ τοῦ* Κυρίου, *καὶ τῇ παρακλήσει τοῦ ἁγίου* Πνεύματος *ἐπληθύνοντο.*

32 ἘΓΕΝΕΤΟ *δὲ* Πέτρον *διερχόμενον διὰ πάντων, κατελθεῖν καὶ πρὸς τοὺς ἁγίους τοὺς κατοικοῦντας* Λύδδαν.

33 Εὗρε *δὲ ἐκεῖ ἄνθρωπόν τινα* Αἰνέαν *ὀνόματι, ἐξ ἐτῶν ὀκτὼ κατακείμενον ἐπὶ κραββάτῳ, ὃς ἦν παραλελυμένος.*

34 Καὶ *εἶπεν αὐτῷ ὁ* Πέτρος, Αἰνέα, *ἰᾶταί σε* Ἰησοῦς *ὁ* Χριστός· *ἀνάστηθι καὶ στρῶσον σεαυτῷ.* Καὶ *εὐθέως ἀνέστη·*

35 *καὶ εἶδον αὐτὸν πάντες οἱ κατοικοῦντες* Λύδδαν *καὶ τὸν* Σαρωνᾶν, *οἵτινες ἐπέστρεψαν ἐπὶ τὸν* Κύριον.

36 ἘΝ Ἰόππῃ *δέ τις ἦν μαθήτρια ὀνόματι* Ταβιθὰ, *ἣ διερμηνευομένη λέγεται* Δορκάς· *αὕ-*

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He saw only Peter and James. See Gal., i., 18.—*ἤγαγε* (*ἄγω*).

28. He stayed in Jerusalem fifteen days (Gal., i., 18, 19), and had a vision while he was there. See chap. xxii., 17; also ch. i., 21.

29. Ἑλληνιστάς. See note, ch. vi., 1.—*ἀνελεῖν*, 2*d aor. infin.* of *ἀναιρέω*.

30. Καισαρείαν. Cæsarea (see above, ch. viii., 40). Doddridge supposes, without foundation, that it was Cæsarea Philippi.

31. *εἶχον εἰρήνην*, "had rest," produced in part by the conversion of St. Paul, and in part by certain troubles of their own, which at this time greatly tried and vexed the Jews.—*οἰκοδομούμεναι.* An *architectural* metaphor, denoting increase in numbers and spiritual knowledge, with suitable practice.—*εἶχον*, *imperf.* of *ἔχω*.

32. The apostles seem for some time to have occupied themselves in making circuits in the vicinity of Jerusalem and visiting the churches.—Λύδδαν. Lydda, called afterward Diospolis (the city of Jupiter), was situate about three leagues from Joppa, and not far from Saron (verse 35). It was a town of considerable size.

33. *εὗρε* (*εὑρίσκω*). — *κατακείμενον*, *i. e.*, as we say, "bed-ridden."

34. The student will notice the different mode in which the apostles work miracles when contrasted with our Saviour's uniform practice. *He* wrought in *His own* name and by *His own* power; *they* always by and through *Him*.—*στρῶσον* (*στρώννυμι*), *scil. κράββατον*.—*ἀνέστη* (*ἀνίστημι*).

35. Σαρωνᾶν. Saron, or Sharon, a fertile plain near Lydda, extending from Cæsarea to Joppa.—*οἵτινες* has here, in strictness, the force of a *relative*, but may, in translation, be resolved into its equivalent *καὶ* and *ἐκεῖνοι*. See Matthiæ, *Gr. Gram.*, § 477: "the relative sometimes serves, as in Latin, to connect propositions, instead of the demonstrative."

36. Ἰόππῃ: Joppa, the ancient seaport of Jerusalem, on the Mediterranean, about 70 miles northwest of the holy city. It is called Japho in the Old Testament (Josh., xix., 46).—Ταβιθὰ. A Syriac name, meaning *a gazelle*, in which sense Δορκας is used, 2 Sam., ii., 18, *Septuag.* This animal was regarded in the East as an emblem of beauty.

τη ἦν πλήρης ἀγαθῶν ἔργων καὶ ἐλεημοσυνῶν ὧν ἐποίει·

37 ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ἀσθενήσασαν αὐτὴν ἀποθανεῖν· λούσαντες δὲ αὐτὴν ἔθηκαν ἐν ὑπερῴῳ.

38 Ἐγγὺς δὲ οὔσης Λύδδης τῇ Ἰόππῃ, οἱ μαθηταὶ ἀκούσαντες ὅτι Πέτρος ἐστὶν ἐν αὐτῇ, ἀπέστειλαν δύο ἄνδρας πρὸς αὐτὸν, παρακαλοῦντες μὴ ὀκνῆσαι διελθεῖν ἕως αὐτῶν.

39 Ἀναστὰς δὲ Πέτρος συνῆλθεν αὐτοῖς· ὃν παραγενόμενον ἀνήγαγον εἰς τὸ ὑπερῷον, καὶ παρέστησαν αὐτῷ πᾶσαι αἱ χῆραι κλαίουσαι καὶ ἐπιδεικνύμεναι χιτῶνας καὶ ἱμάτια ὅσα ἐποίει μετ' αὐτῶν οὖσα ἡ Δορκάς.

40 Ἐκβαλὼν δὲ ἔξω πάντας ὁ Πέτρος, θεὶς τὰ γόνατα προσηύξατο· καὶ ἐπιστρέψας πρὸς τὸ σῶμα, εἶπε, Ταβιθὰ, ἀνάστηθι. Ἡ δὲ ἤνοιξε τοὺς ὀφθαλμοὺς αὐτῆς· καὶ ἰδοῦσα τὸν Πέτρον, ἀνεκάθισε.

41 Δοὺς δὲ αὐτῇ χεῖρα, ἀνέστησεν αὐτήν· φωνήσας δὲ τοὺς ἁγίους καὶ τὰς χήρας, παρέστησεν αὐτὴν ζῶσαν.

42 Γνωστὸν δὲ ἐγένετο καθ' ὅλης τῆς Ἰόππης, καὶ πολλοὶ ἐπίστευσαν ἐπὶ τὸν Κύριον.

43 Ἐγένετο δὲ ἡμέρας ἱκανὰς μεῖναι αὐτὸν ἐν Ἰόππῃ παρά τινι Σίμωνι βυρσεῖ.

## ΚΕΦ. ι'. 10.

1 ἈΝΗΡ δέ τις ἦν ἐν Καισαρείᾳ ὀνόματι Κορνήλιος, ἑκατοντάρχης ἐκ σπείρης τῆς καλουμένης Ἰταλικῆς,

2 εὐσεβὴς καὶ φοβούμενος τὸν Θεὸν σὺν παντὶ τῷ οἴκῳ αὐτοῦ, ποιῶν τε ἐλεημοσύνας πολλὰς τῷ λαῷ, καὶ δεόμενος τοῦ Θεοῦ διαπαντός·

3 εἶδεν ἐν ὁράματι φανερῶς, ὡσεὶ ὥραν ἐννάτην τῆς ἡμέρας, ἄγγελον τοῦ Θεοῦ εἰσελθόντα πρὸς αὐτὸν, καὶ εἰπόντα αὐτῷ, Κορνήλιε.

4 Ὁ δὲ ἀτενίσας αὐτῷ καὶ ἔμφοβος γενόμενος εἶπε, Τί ἐστι, Κύριε; Εἶπε δὲ αὐτῷ, Αἱ προσευχαί σου καὶ αἱ ἐλεημοσύναι σου

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37. *λούσαντες*, for *λούσασαι*, with *ἄνθρωποι*, "women," understood. On *λούειν*, see note, Jno., xiii., 10.

39. *χιτῶνας καὶ ἱμάτια*, made, doubtless, for charitable distribution. See verse 36.—*ἐποίει*, "used to make." Note the force of the *imperf.*

41. *δοὺς*, 2*d aor. part.* of *δίδωμι.*—*παρέστησεν αὐτὴν ζῶσαν*, *vivam exhibuit.*

43. *παρά* (see ch. x., 6), "in the house of." There is an ellipsis of *ξενιζόμενος*, which is *expressed* chap. x., 6.—*μεῖναι* (*μένω*).

Chap. X., ver. 1. *ἑκατοντάρχης*. See note, Matt., viii., 5.—*σπείρης*. See note, Matt., xxvii., 27.—*Ἰταλικῆς*, so called because composed mainly or wholly of Romans or Italians. The *legio prima Italica*, mentioned by Tacitus, was not raised till Nero's reign. The *σπεῖρα* here spoken of was probably a sort of body-guard of the procurator at Cæsarea.

2. *εὐσεβὴς*. Cornelius was either a Gentile or a proselyte, most probably the former. By living among the Jews he had been led to abandon heathenism, and was a worshiper of the true God. *Conf.* ch. xiii., 43; xvii., 4.

3. *φανερῶς*, "he evidently saw in a vision."—*ὥραν ἐννάτην*, ninth hour, *i. e.*, three o'clock. From this it would seem that Cornelius conformed to the Jewish worship. See ch. iii., 1.

4. *εἰς μνημόσυνον*. The word is used for the incense. See Lev., ii., 9, 16; Numb., xxxi., 5. It implies honorable remembrance in the sight of God. *Conf.* Phil., iv., 18; Heb., xiii., 15; Rev., v., 8; viii., 3.

ἀνέβησαν εἰς μνημόσυνον ἐνώπιον τοῦ Θεοῦ.

5 Καὶ νῦν πέμψον εἰς Ἰόππην ἄνδρας, καὶ μετάπεμψαι Σίμωνα, ὃς ἐπικαλεῖται Πέτρος·

6 οὗτος ξενίζεται παρά τινι Σίμωνι βυρσεῖ, ᾧ ἐστιν οἰκία παρὰ θάλασσαν· οὗτος λαλήσει σοι τί σε δεῖ ποιεῖν.

7 Ὡς δὲ ἀπῆλθεν ὁ ἄγγελος ὁ λαλῶν τῷ Κορνηλίῳ, φωνήσας δύο τῶν οἰκετῶν αὐτοῦ, καὶ στρατιώτην εὐσεβῆ τῶν προσκαρτερούντων αὐτῷ,

8 καὶ ἐξηγησάμενος αὐτοῖς ἅπαντα, ἀπέστειλεν αὐτοὺς εἰς τὴν Ἰόππην.

9 Τῇ δὲ ἐπαύριον ὁδοιπορούντων ἐκείνων καὶ τῇ πόλει ἐγγιζόντων, ἀνέβη Πέτρος ἐπὶ τὸ δῶμα προσεύξασθαι, περὶ ὥραν ἕκτην.

10 Ἐγένετο δὲ πρόσπεινος, καὶ ἤθελε γεύσασθαι· παρασκευαζόντων δὲ ἐκείνων, ἐπέπεσεν ἐπ' αὐτὸν ἔκστασις,

11 καὶ θεωρεῖ τὸν οὐρανὸν ἀνεῳγμένον, καὶ καταβαῖνον ἐπ' αὐτὸν σκεῦός τι, ὡς ὀθόνην μεγάλην, τέσσαρσιν ἀρχαῖς δεδεμένον, καὶ καθιέμενον ἐπὶ τῆς γῆς·

12 ἐν ᾧ ὑπῆρχε πάντα τὰ τετράποδα τῆς γῆς καὶ τὰ θηρία καὶ τὰ ἑρπετὰ καὶ τὰ πετεινὰ τοῦ οὐρανοῦ.

13 Καὶ ἐγένετο φωνὴ πρὸς αὐτὸν, Ἀναστὰς, Πέτρε, θῦσον καὶ φάγε.

14 Ὁ δὲ Πέτρος εἶπε, Μηδαμῶς, Κύριε· ὅτι οὐδέποτε ἔφαγον πᾶν κοινὸν ἢ ἀκάθαρτον.

15 Καὶ φωνὴ πάλιν ἐκ δευτέρου πρὸς αὐτὸν, Ἃ ὁ Θεὸς ἐκαθάρισε, σὺ μὴ κοίνου.

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6. *ξενίζεται*, for *ξενοδοχεῖται*.—*βυρσεῖ*. The Attics use *βυρσοδέψης*, literally, *a skin-softener*, corresponding to our *currier*. The house was by the sea-side, manifestly for the purposes of his trade, which, it may be observed, was held in great contempt among the Jews. The clause *οὗτος—ποιεῖν*, is probably an interpolation from ch. ix., 6; xi., 14; xxii., 10.

9. *ἐπαύριον*. Cæsarea is about thirty miles from Joppa. — *δῶμα*. See note, Matt., x., 27. Probably he wished to look toward Jerusalem, as Dan., vi., 10; 1 Kings, viii., 29; Jonah, ii., 4.—*ὥραν ἕκτην*, sixth hour, *i. e.*, 12 o'clock, or noon, one of the hours of prayer among the more devout. See ch. iii., 1.—*ἀνέβη* (*ἀναβαίνω*).

10. *γεύσασθαι*, *scil.* *τῆς τροφῆς*, "to take some nourishment or food."—*ἔκστασις*, "an ecstasy, or trance;" properly, the word means a removal of any thing from a former situation or state; hence, as here, applied to the mind, a state in which the soul is unconscious of present objects, being rapt into visions of distant and future things.—*ἐπέπεσον* (*ἐπιπίπτω*).

11. *σκεῦος*, used in reference to articles of furniture adapted to *contain* any thing, that is, "a vessel." See ch. ix., 15.—*ὀθόνην*, a sheet, or wrapper of linen.—*ἀρχαῖς*, extremities, or corners. The word *ἀρχὴ* signifies the *extremity* of any thing of an oblong form, since each *end* may be considered as a *beginning*. (Bloomfield.)

12. Construe *τῆς γῆς* after *ἑρπετὰ*.

13. *θῦσον καὶ φάγε*. In order to preserve the chosen people distinct from the heathen, God had declared some animals clean and some unclean, and had forbidden the latter to be used as food. See Lev., xx., 23, *et seqq.* It was the object of this vision to show St. Peter, the apostle of the circumcision, that the distinction in meats heretofore enjoined was now abolished, and that, consequently, there was no restriction of intercourse with all nations, no man being "common or unclean" (verse 28). On the verb *θύειν*, see note, Matt., xxii., 4.

14. *κοινὸν*, "common" to all, promiscuously used, and so not holy. See Ezek., xliii., 20. *Conf.* note, Matt., xv., 11.

15. *ἐκαθάρισε*, "hath cleansed," *i.e.*, hath in effect cleansed, by declaring

16 Τοῦτο δὲ ἐγένετο ἐπὶ τρίς· καὶ πάλιν ἀνελήφθη τὸ σκεῦος εἰς τὸν οὐρανόν.

17 ΩΣ δὲ ἐν ἑαυτῷ διηπόρει ὁ Πέτρος, τί ἂν εἴη τὸ ὅραμα ὃ εἶδε, καὶ ἰδοὺ, οἱ ἄνδρες οἱ ἀπεσταλμένοι ἀπὸ τοῦ Κορνηλίου, διερωτήσαντες τὴν οἰκίαν Σίμωνος, ἐπέστησαν ἐπὶ τὸν πυλῶνα·

18 καὶ φωνήσαντες ἐπυνθάνοντο, εἰ Σίμων ὁ ἐπικαλούμενος Πέτρος ἐνθάδε ξενίζεται.

19 Τοῦ δὲ Πέτρου ἐνθυμουμένου περὶ τοῦ ὁράματος, εἶπεν αὐτῷ τὸ Πνεῦμα, Ἰδοὺ, ἄνδρες τρεῖς ζητοῦσί σε·

20 ἀλλὰ ἀναστὰς κατάβηθι, καὶ πορεύου σὺν αὐτοῖς, μηδὲν διακρινόμενος· διότι ἐγὼ ἀπέσταλκα αὐτούς.

21 Καταβὰς δὲ Πέτρος πρὸς τοὺς ἄνδρας τοὺς ἀπεσταλμένους ἀπὸ τοῦ Κορνηλίου πρὸς αὐτὸν, εἶπεν, Ἰδοὺ, ἐγώ εἰμι ὃν ζητεῖτε· τίς ἡ αἰτία, δι' ἣν πάρεστε;

22 Οἱ δὲ εἶπον, Κορνήλιος ἑκατοντάρχης, ἀνὴρ δίκαιος καὶ φοβούμενος τὸν Θεὸν, μαρτυρούμενός τε ὑπὸ ὅλου τοῦ ἔθνους τῶν Ἰουδαίων, ἐχρηματίσθη ὑπὸ ἀγγέλου ἁγίου, μεταπέμψασθαί σε εἰς τὸν οἶκον αὐτοῦ, καὶ ἀκοῦσαι ῥήματα παρὰ σοῦ.

23 Εἰσκαλεσάμενος οὖν αὐτοὺς ἐξένισε. Τῇ δὲ ἐπαύριον ὁ Πέτρος ἐξῆλθε σὺν αὐτοῖς, καί τινες τῶν ἀδελφῶν τῶν ἀπὸ τῆς Ἰόππης συνῆλθον αὐτῷ.

24 Καὶ τῇ ἐπαύριον εἰσῆλθον εἰς τὴν Καισάρειαν· ὁ δὲ Κορνήλιος ἦν προσδοκῶν αὐτοὺς, συγκαλεσάμενος τοὺς συγγενεῖς αὐτοῦ καὶ τοὺς ἀναγκαίους φίλους.

25 ΩΣ δὲ ἐγένετο εἰσελθεῖν τὸν Πέτρον, συναντήσας αὐτῷ ὁ Κορνήλιος, πεσὼν ἐπὶ τοὺς πόδας, προσεκύνησεν.

26 Ὁ δὲ Πέτρος αὐτὸν ἤγειρε, λέγων, Ἀνάστηθι· κἀγὼ αὐτὸς ἄνθρωπός εἰμι.

27 Καὶ συνομιλῶν αὐτῷ εἰσῆλθε, καὶ εὑρίσκει συνεληλυθότας πολλοὺς,

28 ἔφη τε πρὸς αὐτοὺς, Ὑμεῖς ἐπίστασθε, ὡς ἀθέμιτόν ἐστιν ἀν-

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it lawful for thee to eat.—*κοίνου*, *imperat.* of *κοινόω*. See verse 28.

16. *ἐπὶ τρίς*, thrice, to impress it upon the apostle's mind and render him certain. So Gen., xli., 32, Pharaoh's dream was twice repeated for the same reason.

17. *τί ἂν εἴη*, "what the vision might mean."—*ἐπέστησαν* (*ἐφίστημι*).

18. *φωνήσαντες*, "calling" to those within, inquired, &c.

19. *ἐνθυμουμένου*. See note, Matt., i., 20.—*τὸ Πνεῦμα*. The Spirit, the Holy Ghost, who must, from the performance of such acts as these, be a divine *person*. See next verse.

20. *ἀλλὰ*, "therefore."—*μηδὲν διακρινόμενος*, "without any scruple or hesitation," *i. e.*, making no difference between them (heathen) and yourself (a Jew). — *ἐγὼ*, emphatic; "*I* have sent," &c., the language of Deity.

21. *τοὺς ἀπεσταλμένους ἀπὸ—αὐτὸν*. These words are generally rejected.

22. *μαρτυρούμενος*, *subj.* *εὖ*, "a man of well-attested character."—*ἐχρηματίσθη*. See note, Matt., ii., 12.

23. *τινες*. There were six. See ch. xi., 12.—*ἐξένισε* (*ξενίζω*).

24. *ἐπαύριον*. On the morrow *after*, *i. e.*, the day after he left Joppa.—*συγγενεῖς*, *cognatos*, kindred by blood. —*ἀναγκαίους φίλους*: very intimate and dear friends.—*ἀναγκαῖοι*, *affines*, kindred by alliance and by friendship.

25. Before *εἰσελθεῖν*, supply *τοῦ*, which appears in several MSS.—*τοῦ* is then governed by *ἕνεκα*, understood. —*προσεκύνησεν*. He prostrated himself before Peter in the *posture of worship*, looking upon him as a divine messenger.—*πεσὼν* (*πίπτω*).

27. *συνεληλυθότας* (*συνέρχομαι*).

28. *ἀθέμιτον*, for *ἀσεβὲς* or *ἀνόσιον*,

δρὶ Ἰουδαίῳ κολλᾶσθαι ἢ προσέρχεσθαι ἀλλοφύλῳ· καὶ ἐμοὶ ὁ Θεὸς ἔδειξε μηδένα κοινὸν ἢ ἀκάθαρτον λέγειν ἄνθρωπον·

29 διὸ καὶ ἀναντιῤῥήτως ἦλθον μεταπεμφθείς. πυνθάνομαι οὖν, τίνι λόγῳ μετεπέμψασθέ με;

30 Καὶ ὁ Κορνήλιος ἔφη, Ἀπὸ τετάρτης ἡμέρας μέχρι ταύτης τῆς ὥρας ἤμην νηστεύων, καὶ τὴν ἐννάτην ὥραν προσευχόμενος ἐν τῷ οἴκῳ μου· καὶ ἰδοὺ, ἀνὴρ ἔστη ἐνώπιόν μου ἐν ἐσθῆτι λαμπρᾷ,

31 καί φησι, Κορνήλιε, εἰσηκούσθη σου ἡ προσευχὴ, καὶ αἱ ἐλεημοσύναι σου ἐμνήσθησαν ἐνώπιον τοῦ Θεοῦ.

32 Πέμψον οὖν εἰς Ἰόππην, καὶ μετακάλεσαι Σίμωνα ὃς ἐπικαλεῖται Πέτρος· οὗτος ξενίζεται ἐν οἰκίᾳ Σίμωνος βυρσέως παρὰ θάλασσαν· ὃς παραγενόμενος λαλήσει σοι.

33 Ἐξ αὐτῆς οὖν ἔπεμψα πρός σε· σύ τε καλῶς ἐποίησας παραγενόμενος. Νῦν οὖν πάντες ἡμεῖς ἐνώπιον τοῦ Θεοῦ πάρεσμεν ἀκοῦσαι πάντα τὰ προστεταγμένα σοι ὑπὸ τοῦ Θεοῦ.

34 ἈΝΟΙΞΑΣ δὲ Πέτρος τὸ στόμα εἶπεν, Ἐπ' ἀληθείας καταλαμβάνομαι, ὅτι οὐκ ἔστι προσωπολήπτης ὁ Θεὸς,

35 ἀλλ' ἐν παντὶ ἔθνει ὁ φοβούμενος αὐτὸν καὶ ἐργαζόμενος δικαιοσύνην, δεκτὸς αὐτῷ ἐστι.

36 Τὸν λόγον ὃν ἀπέστειλε τοῖς υἱοῖς Ἰσραὴλ, εὐαγγελιζόμενος εἰρήνην διὰ Ἰησοῦ Χριστοῦ, (οὗτός ἐστι πάντων Κύριος,)

37 ὑμεῖς οἴδατε τὸ γενόμενον ῥῆμα καθ' ὅλης τῆς Ἰουδαίας, ἀρξάμενον ἀπὸ τῆς Γαλιλαίας, μετὰ τὸ βάπτισμα ὃ ἐκήρυξεν Ἰωάννης·

38 Ἰησοῦν τὸν ἀπὸ Ναζαρὲτ, ὡς ἔχρισεν αὐτὸν ὁ Θεὸς Πνεύματι ἁγίῳ καὶ δυνάμει, ὃς διῆλθεν εὐεργετῶν καὶ ἰώμενος πάντας τοὺς καταδυναστευομένους ὑπὸ τοῦ Διαβόλου, ὅτι ὁ Θεὸς ἦν μετ' αὐτοῦ·

39 καὶ ἡμεῖς ἐσμεν μάρτυρες πάντων ὧν ἐποίησεν ἔν τε τῇ χώρᾳ τῶν Ἰουδαίων καὶ ἐν Ἱερουσαλὴμ· ὃν ἀνεῖλον κρεμάσαντες ἐπὶ ξύλου.

40 Τοῦτον ὁ Θεὸς ἤγειρε τῇ

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"contrary to God's law."—*καὶ*, "and yet," God hath shown me that I am to call no man common or unclean.

29. *ἀναντιῤῥήτως*, "without hesitation."—*τίνι λόγῳ*, "for what cause, or on what account." See 1 Cor., xv., 2.

30. *ἀπὸ τετάρτης ἡμέρας*, "four days ago," *i. e.*, at the fourth day from today, I was fasting up to this hour. For this use of *ἀπὸ*, see ch. xxiii., 23.

31. *εἰσηκούσθη* (*εἰσακούω*). — *ἐμνήσθησαν* (*μιμνήσκομαι*).

33. *σύ τε καλῶς*, expressive of his thanks.—*προστεταγμένα* (*προστάσσω*).

34. *προσωπολήπτης* (*πρόσωπον, λαμβάνω*). See note, Luke, xx., 21.

35. On the wrong notions derived from this verse, consult Townsend's *New Testament*, note on p. 276*.

36. Connect *τὸν λόγον* with *οἴδατε* in next verse; put *οὗτος—Κύριος* in parenthesis; *ῥῆμα* will then be in apposition with *λογον*. At *ἀπέστειλε*, repeat *ὁ Θεὸς* from the context.—*λόγον*, "the doctrine" of Christ. See ch. xiii., 26. Prof. Scholefield thus renders: "the word which he (God) sent to the children of Israel, preaching peace by Jesus Christ (He is the Lord of all), ye know; even the matter which took place throughout all Judea, beginning from Galilee, after the baptism which John preached; concerning Jesus of Nazareth, how God anointed him," &c.

38. *ἔχρισεν*, "anointed," *i. e.*, endued with the powerful influence of the Holy Ghost, at his baptism.

39. *ἀνεῖλον* (*ἀναιρέω*).—*κρεμάσαντες* (*κρεμάννυμι*), "whom they slew by hanging on a gibbet." *Cf.* ch. v., 30 —*καὶ*, in the best MSS., follows *ὃν*

τρίτῃ ἡμέρᾳ, καὶ ἔδωκεν αὐτὸν ἐμφανῆ γενέσθαι·

41 οὐ παντὶ τῷ λαῷ, ἀλλὰ μάρτυσι τοῖς προκεχειροτονημένοις ὑπὸ τοῦ Θεοῦ, ἡμῖν, οἵτινες συνεφάγομεν καὶ συνεπίομεν αὐτῷ, μετὰ τὸ ἀναστῆναι αὐτὸν ἐκ νεκρῶν·

42 καὶ παρήγγειλεν ἡμῖν κηρύξαι τῷ λαῷ, καὶ διαμαρτύρασθαι, ὅτι αὐτός ἐστιν ὁ ὡρισμένος ὑπὸ τοῦ Θεοῦ κριτὴς ζώντων καὶ νεκρῶν.

43 Τούτῳ πάντες οἱ προφῆται μαρτυροῦσιν, ἄφεσιν ἁμαρτιῶν λαβεῖν διὰ τοῦ ὀνόματος αὐτοῦ πάντα τὸν πιστεύοντα εἰς αὐτόν.

44 Ἔτι λαλοῦντος τοῦ Πέτρου τὰ ῥήματα ταῦτα, ἐπέπεσε τὸ Πνεῦμα τὸ ἅγιον ἐπὶ πάντας τοὺς ἀκούοντας τὸν λόγον.

45 Καὶ ἐξέστησαν οἱ ἐκ περιτομῆς πιστοὶ ὅσοι συνῆλθον τῷ Πέτρῳ, ὅτι καὶ ἐπὶ τὰ ἔθνη ἡ δωρεὰ τοῦ ἁγίου Πνεύματος ἐκκέχυται·

46 ἤκουον γὰρ αὐτῶν λαλούντων γλώσσαις, καὶ μεγαλυνόντων τὸν Θεόν. τότε ἀπεκρίθη ὁ Πέτρος,

47 Μήτι τὸ ὕδωρ κωλῦσαι δύναταί τις τοῦ μὴ βαπτισθῆναι τούτους, οἵτινες τὸ Πνεῦμα τὸ ἅγιον ἔλαβον καθὼς καὶ ἡμεῖς;

48 Προσέταξέ τε αὐτοὺς βαπτισθῆναι ἐν τῷ ὀνόματι τοῦ Κυρίου. τότε ἠρώτησαν αὐτὸν ἐπιμεῖναι ἡμέρας τινάς.

## ΚΕΦ. ια΄. 11.

1 ἬΚΟΥΣΑΝ δὲ οἱ ἀπόστολοι καὶ οἱ ἀδελφοὶ οἱ ὄντες κατὰ τὴν Ἰουδαίαν, ὅτι καὶ τὰ ἔθνη ἐδέξαντο τὸν λόγον τοῦ Θεοῦ.

2 Καὶ ὅτε ἀνέβη Πέτρος εἰς Ἱεροσόλυμα, διεκρίνοντο πρὸς αὐτὸν οἱ ἐκ περιτομῆς,

3 λέγοντες, Ὅτι πρὸς ἄνδρας ἀκροβυστίαν ἔχοντας εἰσῆλθες, καὶ συνέφαγες αὐτοῖς.

4 Ἀρξάμενος δὲ ὁ Πέτρος ἐξετίθετο αὐτοῖς καθεξῆς λέγων,

5 Ἐγὼ ἤμην ἐν πόλει Ἰόππῃ προσευχόμενος, καὶ εἶδον ἐν ἐκστάσει ὅραμα, καταβαῖνον σκεῦός τι ὡς ὀθόνην μεγάλην, τέσσαρσιν ἀρχαῖς καθιεμένην ἐκ τοῦ οὐρανοῦ, καὶ ἦλθεν ἄχρις ἐμοῦ·

6 εἰς ἣν ἀτενίσας κατενόουν, καὶ εἶδον τὰ τετράποδα τῆς γῆς καὶ τὰ θηρία καὶ τὰ ἑρπετὰ καὶ τὰ πετεινὰ τοῦ οὐρανοῦ.

7 Ἤκουσα δὲ φωνῆς λεγούσης μοι, Ἀναστὰς, Πέτρε, θῦσον καὶ φάγε.

8 Εἶπον δὲ, Μηδαμῶς, Κύριε· ὅτι πᾶν κοινὸν ἢ ἀκάθαρτον οὐδέποτε εἰσῆλθεν εἰς τὸ στόμα μου.

42. *ὡρισμένος*, "appointed." See ch. xi., 29; Rom., i., 4.

43. *πάντα.* Emphatic, as applying to the Gentiles. See Rom., x., 11, 12.

45. *οἱ ἐκ περιτομῆς*, for *οἱ περιτετμημένοι.* *Conf.* Gal., ii., 12; Tit., i., 10. It was a common notion among the Jews that the Spirit never rested upon a heathen, for want of circumcision.—*ἐκκέχυται* (*ἐκχέω*).

46. *γλώσσαις, i. e., ἑτέραις γλώσσαις*, as at ch. ii., 4, and according as the Spirit gave them utterance.

47. *δύναται.* See note, Mark, ii., 19.—*τοῦ μὴ βαπτισθῆναι*, for *ὥστε μὴ βαπτ.* See Matthiæ, *Greek Gram.*, § 533, *Obs.* 3.

Chap. XI., ver. 2. *διεκρίνοντο πρὸς αὐτὸν*: this verb, with *πρὸς*, signifies to *contend with, dispute with:* it refers to *impleading in a suit* with another; hence, as here, "they disputed or contended with him, litigating the question."—*οἱ ἐκ περιτομῆς.* See note, ch. x., 45. *Cf.* also note, ch. xv., 11.

3. *ἀκροβυστίαν ἔχοντας*, for *ἐν ἀκροβυστίᾳ ὄντας*, "the uncircumcised."

5. *ἐν ἐκστάσει.* See note, ch. x., 10—*ἀρχαῖς.* See note, ch. x., 11.

9 Ἀπεκρίθη δέ μοι φωνὴ ἐκ δευτέρου ἐκ τοῦ οὐρανοῦ, Ἃ ὁ Θεὸς ἐκαθάρισε, σὺ μὴ κοίνου.

10 Τοῦτο δὲ ἐγένετο ἐπὶ τρὶς, καὶ πάλιν ἀνεσπάσθη ἅπαντα εἰς τὸν οὐρανόν.

11 Καὶ ἰδοὺ, ἐξ αὐτῆς τρεῖς ἄνδρες ἐπέστησαν ἐπὶ τὴν οἰκίαν ἐν ᾗ ἤμην, ἀπεσταλμένοι ἀπὸ Καισαρείας πρός με.

12 Εἶπε δέ μοι τὸ Πνεῦμα, συνελθεῖν αὐτοῖς, μηδὲν διακρινόμενον· ἦλθον δὲ σὺν ἐμοὶ καὶ οἱ ἓξ ἀδελφοὶ οὗτοι, καὶ εἰσήλθομεν εἰς τὸν οἶκον τοῦ ἀνδρὸς,

13 ἀπήγγειλέ τε ἡμῖν πῶς εἶδε τὸν ἄγγελον ἐν τῷ οἴκῳ αὐτοῦ σταθέντα καὶ εἰπόντα αὐτῷ, Ἀπόστειλον εἰς Ἰόππην ἄνδρας, καὶ μετάπεμψαι Σίμωνα τὸν ἐπικαλούμενον Πέτρον,

14 ὃς λαλήσει ῥήματα πρός σε, ἐν οἷς σωθήσῃ σὺ καὶ πᾶς ὁ οἶκός σου.

15 Ἐν δὲ τῷ ἄρξασθαί με λαλεῖν, ἐπέπεσε τὸ Πνεῦμα τὸ ἅγιον ἐπ' αὐτοὺς, ὥσπερ καὶ ἐφ' ἡμᾶς ἐν ἀρχῇ.

16 Ἐμνήσθην δὲ τοῦ ῥήματος Κυρίου, ὡς ἔλεγεν, Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ βαπτισθήσεσθε ἐν Πνεύματι ἁγίῳ.

17 Εἰ οὖν τὴν ἴσην δωρεὰν ἔδωκεν αὐτοῖς ὁ Θεὸς ὡς καὶ ἡμῖν, πιστεύσασιν ἐπὶ τὸν Κύριον Ἰησοῦν Χριστὸν, ἐγὼ δὲ τίς ἤμην δυνατὸς κωλῦσαι τὸν Θεόν;

18 Ἀκούσαντες δὲ ταῦτα ἡσύχασαν, καὶ ἐδόξαζον τὸν Θεὸν, λέγοντες, Ἄραγε καὶ τοῖς ἔθνεσιν ὁ Θεὸς τὴν μετάνοιαν ἔδωκεν εἰς ζωήν.

19 Οἱ μὲν οὖν διασπαρέντες ἀπὸ τῆς θλίψεως τῆς γενομένης ἐπὶ Στεφάνῳ, διῆλθον ἕως Φοινίκης καὶ Κύπρου καὶ Ἀντιοχείας, μηδενὶ λαλοῦντες τὸν λόγον εἰ μὴ μόνον Ἰουδαίοις.

20 Ἦσαν δέ τινες ἐξ αὐτῶν ἄνδρες Κύπριοι καὶ Κυρηναῖοι, οἵτινες εἰσελθόντες εἰς Ἀντιόχειαν, ἐλάλουν πρὸς τοὺς Ἑλληνιστὰς, εὐαγγελιζόμενοι τὸν Κύριον Ἰησοῦν.

21 Καὶ ἦν χεὶρ Κυρίου μετ' αὐτῶν· πολύς τε ἀριθμὸς πι-

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5–15. Compare notes, ch. x., 9–25.

15. *ἄρξασθαι*: this verb is often merely an expletive. *Conf.* ch. x., 44.

16. *ῥήματος Κυρίου.* See ch. i., 5. *Conf.* Matt., iii., 11; Luke, iii., 16.

17. *εἰ*, "since," *siquidem.*—*ἐγὼ δὲ τίς*: the *δὲ* is spirited and emphatic in this connection. Compare Cicero's *ego vero.* Render "who or what, indeed, was I."—*δυνατὸς*, for *ὥστε δυνατὸς εἶναι*, "that I should be able to hinder God" in the accomplishment of His purposes?—*ἤμην* (*εἰμί*).

18. *μετάνοιαν*, "afforded grace and ability to repent and believe."

19. *ἐπὶ Στεφάνῳ*, either *ob* or *post Stephanum;* the latter seems preferable. The *μὲν οὖν* is *resumptive.* See ch. viii., 1.—*Φοινίκης* (*φοίνιξ*, *palm-tree*). Phenice, or Phenicia, a narrow tract of country on the east of the Mediterranean, between Palestine and Syria. The Phenicians were very celebrated for their commerce; Tyre and Sidon were the chief cities; and Carthage was one of their colonies.—*Κύπρου.* See note, ch. iv., 36.—*Ἀντιοχείας.* See note, ch. vi. 5.

20. *Κύπριοι—Κυρηναῖοι.* Mnason of Cyprus, an old disciple, and Lucius of Cyrene are mentioned ch. xxi., 16; xiii., 1.—*Ἑλληνιστὰς.* See note, ch. vi., 1. There is some authority for the reading *Ἕλληνας*, which most of critics prefer, since there seems to be an opposition between the conduct of these Cypriots and Cyrenæans, and that of those spoken of in the preceding verse. Whitby, Bloomfield, and others defend the reading in the text. The "Hellenists" were, as noted above, such Jews or proselytes as lived among the Greeks. If *Ἕλληνας* be the true reading, the passage

στεύσας ἐπέστρεψεν ἐπὶ τὸν Κύριον.

22 Ἠκούσθη δὲ ὁ λόγος εἰς τὰ ὦτα τῆς ἐκκλησίας τῆς ἐν Ἱεροσολύμοις περὶ αὐτῶν· καὶ ἐξαπέστειλαν Βαρνάβαν διελθεῖν ἕως Ἀντιοχείας.

23 Ὃς παραγενόμενος καὶ ἰδὼν τὴν χάριν τοῦ Θεοῦ, ἐχάρη, καὶ παρεκάλει πάντας τῇ προθέσει τῆς καρδίας προσμένειν τῷ Κυρίῳ·

24 ὅτι ἦν ἀνὴρ ἀγαθὸς καὶ πλήρης Πνεύματος ἁγίου καὶ πίστεως. καὶ προσετέθη ὄχλος ἱκανὸς τῷ Κυρίῳ.

25 Ἐξῆλθε δὲ εἰς Ταρσὸν ὁ Βαρνάβας ἀναζητῆσαι Σαῦλον, καὶ εὑρὼν αὐτὸν ἤγαγεν αὐτὸν εἰς Ἀντιόχειαν.

26 Ἐγένετο δὲ αὐτοὺς ἐνιαυτὸν ὅλον συναχθῆναι ἐν τῇ ἐκκλησίᾳ, καὶ διδάξαι ὄχλον ἱκανὸν, χρηματίσαι τε πρῶτον ἐν Ἀντιοχείᾳ τοὺς μαθητὰς Χριστιανούς.

27 Ἐν ταύταις δὲ ταῖς ἡμέραις κατῆλθον ἀπὸ Ἱεροσολύμων προφῆται εἰς Ἀντιόχειαν.

28 Ἀναστὰς δὲ εἷς ἐξ αὐτῶν ὀνόματι Ἄγαβος ἐσήμανε διὰ τοῦ Πνεύματος, λιμὸν μέγαν μέλλειν ἔσεσθαι ἐφ' ὅλην τὴν οἰκουμένην· ὅστις καὶ ἐγένετο ἐπὶ Κλαυδίου Καίσαρος.

29 Τῶν δὲ μαθητῶν καθὼς ηὐπορεῖτό τις, ὥρισαν ἕκαστος αὐτῶν εἰς διακονίαν πέμψαι τοῖς κατοικοῦσιν ἐν τῇ Ἰουδαίᾳ ἀδελφοῖς·

30 ὃ καὶ ἐποίησαν, ἀποστείλαντες πρὸς τοὺς πρεσβυτέρους διὰ χειρὸς Βαρνάβα καὶ Σαύλου.

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refers to the Gentiles, to whom now the Gospel was preached.

23. τῇ προθέσει, "with hearty resolution and determination." *Conf.* 2 Tim., iii., 10. The word πρόθεσις denotes a predetermined purpose, in Rom., viii., 28; Eph., i., 11.

24. ἀγαθὸς, "good," *i. e.*, upright, benignant, gentle, &c.

25. *Cf.* ch. ix., 30; Gal., i., 21.

26. συναχθῆναι (συνάγω).—χρηματίσαι. See note, Matt., ii., 12. Some render, "were called by Divine appointment."—Χριστιανούς: it is disputed whether the believers took this name at first themselves, or whether it was given by others, and then finally adopted by them; probably the latter. Before this they had had no distinctive name, being called "believers," "saints," &c., by themselves, and "Nazarenes" and "Galileans," in reproach, by the Jews. It would seem that *Christianus* is a Latin rather than a Grecian form. *Cf.* 1 Pet., iv., 16.

27. προφῆται, "prophets." *Conf.* note, Matt., i., 22; vii., 15.

28. Ἄγαβος. See ch. xxi., 10.—λιμὸν μέγαν: Josephus (*Antiq.*, xx., 2, 6) speaks of this famine. It began in the fourth year of Claudius, A.D. 44, but was most severe in the two following years. See, also, Sueton., *Vit. Claud.*, 18; Tacit., *Ann.*, xii., 43.—οἰκουμένην. See note, Matt., xxiv., 14; Luke, ii., 1. There were famines about this time in every country.—Κλαυδίου, the fifth Roman emperor, and the successor of Caligula, who was assassinated A.D. 41. With several good points in his character, he was debased by groveling propensities and abominable licentiousness, was ruled by vile parasites, and finally ended his days through poison, A.D. 54.—ἐσήμανε (σημαίνω).

29. ηὐπορεῖτο (εὐπορέω), *scil.* χρημάτων. The term does not necessarily imply *wealth*, but *competence.*—διακονίαν, "for a service," *i. e.*, relief of. See 2 Cor., viii., 4; ix., 1; Heb., vi., 10.—ὥρισαν (ὁρίζω).

30. πρεσβυτέρους: this is the first mention of the *elders* or *presbyters* in the Christian Church: they are called ἐπίσκοποι, ch. xx., 17, 28, and in the Epistles generally. The English word *priest* is derived from *presbyter.*

ΚΕΦ. ιβ'. 12.

1 ΚΑΤ' ἐκεῖνον δὲ τὸν καιρὸν ἐπέβαλεν Ἡρώδης ὁ βασιλεὺς τὰς χεῖρας κακῶσαί τινας τῶν ἀπὸ τῆς ἐκκλησίας.

2 Ἀνεῖλε δὲ Ἰάκωβον τὸν ἀδελφὸν Ἰωάννου μαχαίρᾳ.

3 Καὶ ἰδὼν ὅτι ἀρεστόν ἐστιν τοῖς Ἰουδαίοις, προσέθετο συλλαβεῖν καὶ Πέτρον· ἦσαν δὲ ἡμέραι τῶν ἀζύμων·

4 ὃν καὶ πιάσας ἔθετο εἰς φυλακὴν, παραδοὺς τέσσαρσι τετραδίοις στρατιωτῶν φυλάσσειν αὐτὸν, βουλόμενος μετὰ τὸ πάσχα ἀναγαγεῖν αὐτὸν τῷ λαῷ.

5 Ὁ μὲν οὖν Πέτρος ἐτηρεῖτο ἐν τῇ φυλακῇ· προσευχὴ δὲ ἦν ἐκτενὴς γινομένη ὑπὸ τῆς ἐκκλησίας πρὸς τὸν Θεὸν ὑπὲρ αὐτοῦ.

6 Ὅτε δὲ ἔμελλεν αὐτὸν προάγειν ὁ Ἡρώδης, τῇ νυκτὶ ἐκείνῃ ἦν ὁ Πέτρος κοιμώμενος μεταξὺ δύο στρατιωτῶν, δεδεμένος ἀλύσεσι δυσὶ, φύλακές τε πρὸ τῆς θύρας ἐτήρουν τὴν φυλακήν.

7 Καὶ ἰδοὺ, ἄγγελος Κυρίου ἐπέστη, καὶ φῶς ἔλαμψεν ἐν τῷ οἰκήματι· πατάξας δὲ τὴν πλευρὰν τοῦ Πέτρου, ἤγειρεν αὐτὸν λέγων, Ἀνάστα ἐν τάχει. Καὶ ἐξέπεσον αὐτοῦ αἱ ἁλύσεις ἐκ τῶν χειρῶν.

8 Εἶπέ τε ὁ ἄγγελος πρὸς αὐτὸν, Περίζωσαι, καὶ ὑπόδησαι τὰ σανδάλιά σου· ἐποίησε δὲ οὕτω. καὶ λέγει αὐτῷ, Περιβαλοῦ τὸ ἱμάτιόν σου, καὶ ἀκολούθει μοι.

9 Καὶ ἐξελθὼν ἠκολούθει αὐτῷ· καὶ οὐκ ᾔδει ὅτι ἀληθές ἐστι τὸ γινόμενον διὰ τοῦ ἀγγέλου, ἐδόκει δὲ ὅραμα βλέπειν.

10 Διελθόντες δὲ πρώτην φυλακὴν καὶ δευτέραν, ἦλθον ἐπὶ τὴν πύλην τὴν σιδηρᾶν, τὴν φέρουσαν εἰς τὴν πόλιν, ἥτις αὐτομάτη ἠνοίχθη αὐτοῖς· καὶ ἐξελ-

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Chap. XII., ver. 1. Ἡρώδης. Herod Agrippa, son of Aristobulus, and grandson of Herod the Great and Mariamne. He was made king of the tetrarchy of Philip (see Matt., xiv., 3), *i. e.*, of Trachonitis, by Caligula, A.D. 37. The same emperor afterward gave him Galilee, and Claudius added Judæa and Samaria. Of the manner of his death, see *infra*, verse 21.

2. ἀνεῖλε (ἀναιρέω).—Ἰάκωβον, i. e., James, the elder, and brother of John. *Conf.* note, Matt., xx., 23.

3. ἀρεστόν ἐστιν. Herod was a great zealot for the law, and extremely fond of popularity.—προσέθετο συλλαβεῖν. See note, Luke, xx., 11.—ἡμέραι τῶν ἀζύμων, "the days of the paschal feast." See note, Matt., xxvi., 2, 17.—προσέθετο (προστίθημι).

4. τετραδίοις (dimin. of τετράς, *four*), a detachment or file of four men, the usual number of the Roman night-watch, which was relieved every three hours. Hence, sixteen soldiers here formed the guard.

5. ἐκτενὴς, "intense." See Luke, xxii., 44. The metaphor is taken from a rope at full tension.

6. ἁλύσεσι δυσὶ. He had, probably, a chain on both hands, each of which had the other end fastened to a soldier. This was the Roman method of fettering prisoners.

7. ἐπέστη (ἐφίστημι): the verb frequently refers to sudden or unexpected appearances.—ἐξέπεσον (ἐκπίπτω).

8. περίζωσαι. See note, Luke, xii., 35.—σανδάλιά σου. See note, Matt., iii., 11. Chrysostom notes this as a graphic incident. In the haste, St. Peter would be very likely to forget to bind on his sandals; the angel bids him do it in perfect security.—ἱμάτιον. See note, Matt., v., 40.

10. The first watch were the two soldiers within the prison: the second were the two between the door of the prison and the iron gate which formed the termination of a street leading from the prison to the town.—αὐτομάτη, literally, "self-moved." The word is used of both *persons* and *things*.—ἠνοίχθη, 1 *aor. pass.* of ἀνοίγω

θόντες προῆλθον ῥύμην μίαν, καὶ εὐθέως ἀπέστη ὁ ἄγγελος ἀπ' αὐτοῦ.

11 Καὶ ὁ Πέτρος γενόμενος ἐν ἑαυτῷ εἶπε, Νῦν οἶδα ἀληθῶς ὅτι ἐξαπέστειλε Κύριος τὸν ἄγγελον αὐτοῦ, καὶ ἐξείλετό με ἐκ χειρὸς Ἡρώδου καὶ πάσης τῆς προσδοκίας τοῦ λαοῦ τῶν Ἰουδαίων.

12 Συνιδών τε ἦλθεν ἐπὶ τὴν οἰκίαν Μαρίας τῆς μητρὸς Ἰωάννου τοῦ ἐπικαλουμένου Μάρκου, οὗ ἦσαν ἱκανοὶ συνηθροισμένοι καὶ προσευχόμενοι.

13 ΚΡΟΥΣΑΝΤΟΣ δὲ τοῦ Πέτρου τὴν θύραν τοῦ πυλῶνος, προσῆλθε παιδίσκη ὑπακοῦσαι, ὀνόματι Ῥόδη·

14 καὶ ἐπιγνοῦσα τὴν φωνὴν τοῦ Πέτρου, ἀπὸ τῆς χαρᾶς οὐκ ἤνοιξε τὸν πυλῶνα, εἰσδραμοῦσα δὲ ἀπήγγειλεν ἑστᾶναι τὸν Πέτρον πρὸ τοῦ πυλῶνος.

15 Οἱ δὲ πρὸς αὐτὴν εἶπον, Μαίνῃ. Ἡ δὲ διϊσχυρίζετο οὕτως ἔχειν. Οἱ δὲ ἔλεγον, Ὁ ἄγγελος αὐτοῦ ἐστίν.

16 Ὁ δὲ Πέτρος ἐπέμενε κρούων· ἀνοίξαντες δὲ εἶδον αὐτὸν, καὶ ἐξέστησαν.

17 Κατασείσας δὲ αὐτοῖς τῇ χειρὶ σιγᾷν, διηγήσατο αὐτοῖς πῶς ὁ Κύριος αὐτὸν ἐξήγαγεν ἐκ τῆς φυλακῆς. εἶπε δὲ, Ἀπαγγείλατε Ἰακώβῳ καὶ τοῖς ἀδελφοῖς ταῦτα. Καὶ ἐξελθὼν ἐπορεύθη εἰς ἕτερον τόπον.

18 Γενομένης δὲ ἡμέρας, ἦν τάραχος οὐκ ὀλίγος ἐν τοῖς στρατιώταις, τί ἄρα ὁ Πέτρος ἐγένετο.

19 Ἡρώδης δὲ ἐπιζητήσας αὐτὸν καὶ μὴ εὑρὼν, ἀνακρίνας τοὺς φύλακας, ἐκέλευσεν ἀπαχθῆναι· καὶ κατελθὼν ἀπὸ τῆς Ἰουδαίας εἰς τὴν Καισάρειαν διέτριβεν.

20 ἮΝ δὲ ὁ Ἡρώδης θυμομαχῶν Τυρίοις καὶ Σιδωνίοις· ὁμοθυμαδὸν δὲ παρῆσαν πρὸς αὐ-

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11. *γενόμενος.* *Conf.* note, Luke, xv., 17.—*ἐξείλετο* (*ἐξαιρέω*).

12. *συνιδών*, "on considering, or reflecting," &c. — *Ἰωάννου* — *Μάρκου.* See Introduction to St. Mark's Gospel.

13. *τὴν θύραν.* The porch door or outer gate, as opposed to the inner door, which led immediately to the court around which the apartments were built.—*ὑπακοῦσαι*: the term applied to the person stationed at the door of a house, whose duty it was to attend to those knocking, inquire the name, &c.—*Ῥόδη*, *i. e.*, "Rose." It was very common to give names taken from flowers and trees; as Susanna, a *lily*; Hadelo, a *myrtle*; Tamar, a *palm-tree*, &c.

14. *εἰσδραμοῦσα* (*εἰστρέχω*), "running in."—*ἑστᾶναι* (*ἵστημι*).

15. *μαίνῃ*, "you are distracted."—*διϊσχυρίζετο*, "positively asserted."—*ἄγγελος*, "it is his angel," *i. e.*, his tutelary angel or attendant. See note, Matt., xviii., 10.

17. *κατασείσας*, "beckoning," waving the hand downward, a mode of enjoining silence.—*Ἰακώβῳ.* See Mark, xv., 40. James was evidently a person of first importance in the Church in Jerusalem. See ch. xv., 13; xxi., 18.—*ἕτερον τόπον*, where, it is impossible to say: some suppose Cæsarea or Antioch; others, as the papists, Rome. Consult Townsend's note on this point, *N. T.*, p. 282*.

19. *ἀπαχθῆναι* (*ἀπάγω*): he commanded them to be led away to immediate execution. After this he went to Cæsarea to celebrate a solemnity in honor of his patron, Claudius Cæsar.—*Καισάρειαν.* See note, ch. viii., 40.—*εὕρων* (*εὑρίσκω*).

20. *θυμομαχῶν*: properly, "fighting fiercely against;" but sometimes, as here, *enraged, hostilely disposed toward*, &c. — *πείσαντες*, "having prevailed upon Blastus to aid them in the business." See note, Matt., xxviii., 14. —*κοιτῶνος.* Blastus was the *cubicularius* (see ch. viii., 27) of Herod, and possessed naturally much influence.

τὸν, καὶ πείσαντες Βλάστον τὸν ἐπὶ τοῦ κοιτῶνος τοῦ βασιλέως, ᾐτοῦντο εἰρήνην, διὰ τὸ τρέφεσθαι αὐτῶν τὴν χώραν ἀπὸ τῆς βασιλικῆς.

21 Τακτῇ δὲ ἡμέρᾳ ὁ Ἡρώδης ἐνδυσάμενος ἐσθῆτα βασιλικὴν, και καθίσας ἐπὶ τοῦ βήματος, ἐδημηγόρει πρὸς αὐτούς.

22 Ὁ δὲ δῆμος ἐπεφώνει, Θεοῦ φωνὴ καὶ οὐκ ἀνθρώπου.

23 Παραχρῆμα δὲ ἐπάταξεν αὐτὸν ἄγγελος Κυρίου, ἀνθ' ὧν οὐκ ἔδωκε τὴν δόξαν τῷ Θεῷ· καὶ γενόμενος σκωληκόβρωτος, ἐξέψυξεν.

24 Ὁ ΔΕ λόγος τοῦ Θεοῦ ηὔξανε καὶ ἐπληθύνετο.

25 Βαρνάβας δὲ καὶ Σαῦλος ὑπέστρεψαν ἐξ Ἱερουσαλὴμ, πληρώσαντες τὴν διακονίαν, συμπαραλαβόντες καὶ Ἰωάννην τὸν ἐπικληθέντα Μάρκον.

## ΚΕΦ. ιγʹ. 13.

1 ἮΣΑΝ δέ τινες ἐν Ἀντιοχείᾳ κατὰ τὴν οὖσαν ἐκκλησίαν προφῆται καὶ διδάσκαλοι, ὅ τε Βαρνάβας καὶ Συμεὼν ὁ καλούμενος Νίγερ, καὶ Λούκιος ὁ Κυρηναῖος, Μαναήν τε Ἡρώδου τοῦ τετράρχου σύντροφος, καὶ Σαῦλος.

2 Λειτουργούντων δὲ αὐτῶν τῷ Κυρίῳ καὶ νηστευόντων, εἶπε τὸ Πνεῦμα τὸ ἅγιον, Ἀφορίσατε δή μοι τόν τε Βαρνάβαν καὶ τὸν Σαῦλον εἰς τὸ ἔργον ὃ προσκέκλημαι αὐτούς.

3 Τότε νηστεύσαντες καὶ προσευξάμενοι, καὶ ἐπιθέντες τὰς χεῖρας αὐτοῖς, ἀπέλυσαν.

4 Οὗτοι μὲν οὖν ἐκπεμφθέντες

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The word *κοιτών* is not used by the best writers. It occurs nowhere else in the New Testament.—*τρέφεσθαι*: being a commercial people, they obtained corn from abroad.

21. Josephus confirms this account of Herod's shocking death (*Antiq.*, xix., 8, 2). It was on the second day that he appeared in the theatre in his splendid dress of silver, which shone against the sun with dazzling brilliancy, and led his flatterers to cry out that he was a god, which title he, though a professed worshiper and believer in the one true Jehovah, impiously permitted them to ascribe to him. For this aggravated offense, the hand of God fell heavily upon him, and after five days of inexpressible torments he died.—*βήματος*, a *raised seat* in the theatre, whence he delivered his oration. In St. Matthew, xxvii., 19, *βῆμα* means the *tribunal* of the procurator.

23. *ἀνθ' ὧν.* See note, Luke, i., 20. —*σκωληκόβρωτος*, "worm-eaten," perhaps the same with the *φθειρίασις*, *morbus pedicularis*, a most loathsome disease.—*ἐξέψυξεν* (*ἐκψύχω*).

25. They returned again to Antioch.—*διακονίαν* *i. e.*, the carrying of the contributions for the relief of the brethren in Judea. See chap. xi., 30.—*ἐπικληθέντα* (*ἐπικαλέω*).

Chap. XIII., ver. 1. St. Luke now devotes his pen to the record of St. Paul's travels and labors.—*προφῆται.* See note, ch. xi., 27. St. Paul and Barnabas had been engaged in Antioch for a whole year. See ch. xi., 26.—*Νίγερ*, Latin *Niger:* he is not elsewhere mentioned. Lucius, *not* the same with St. Luke the Evangelist.—*σύντροφος*, "brought up with," as was the custom in those days in royal and noble families. Respecting Herod, consult note, Matt., xiv., 1.

2. *λειτουργούντων.* See note, Luke, i., 23.—*ἀφορίσατε.* The Holy Ghost now directed the great apostle to the Gentiles, and Barnabas to be solemnly designated for a mission among the idolatrous heathen. For their return and report of what they had done, see ch. xiv., 26, 27.

3. *νηστεύσαντες*, fasting was very widely practiced in the ancient church. See note, Matt., vi., 16.

4. *Σελεύκειαν*, a city fifteen miles west of Antioch, on the sea-coast, near the mouth of the Orontes.

ὑπὸ τοῦ Πνεύματος τοῦ ἁγίου, κατῆλθον εἰς τὴν Σελεύκειαν, ἐκεῖθέν τε ἀπέπλευσαν εἰς τὴν Κύπρον.

5 Καὶ γενόμενοι ἐν Σαλαμῖνι, κατήγγελλον τὸν λόγον τοῦ Θεοῦ ἐν ταῖς συναγωγαῖς τῶν Ἰουδαίων· εἶχον δὲ καὶ Ἰωάννην ὑπηρέτην.

6 Διελθόντες δὲ τὴν νῆσον ἄχρι Πάφου, εὗρόν τινα μάγον ψευδοπροφήτην Ἰουδαῖον, ᾧ ὄνομα Βαριησοῦς,

7 ὃς ἦν σὺν τῷ ἀνθυπάτῳ Σεργίῳ Παύλῳ, ἀνδρὶ συνετῷ. οὗτος προσκαλεσάμενος Βαρνάβαν καὶ Σαῦλον, ἐπεζήτησεν ἀκοῦσαι τὸν λόγον τοῦ Θεοῦ.

8 Ἀνθίστατο δὲ αὐτοῖς Ἐλύμας, ὁ μάγος· οὕτω γὰρ μεθερμηνεύεται τὸ ὄνομα αὐτοῦ· ζητῶν διαστρέψαι τὸν ἀνθύπατον ἀπὸ τῆς πίστεως.

9 Σαῦλος δὲ, ὁ καὶ Παῦλος, πλησθεὶς Πνεύματος ἁγίου, καὶ ἀτενίσας εἰς αὐτὸν,

10 εἶπεν, Ὦ πλήρης παντὸς δόλου καὶ πάσης ῥᾳδιουργίας, υἱὲ διαβόλου, ἐχθρὲ πάσης δικαιοσύνης, οὐ παύσῃ διαστρέφων τὰς ὁδοὺς Κυρίου τὰς εὐθείας;

11 καὶ νῦν ἰδοὺ, χεὶρ τοῦ Κυρίου ἐπὶ σὲ, καὶ ἔσῃ τυφλὸς μὴ βλέπων τὸν ἥλιον ἄχρι καιροῦ. Παραχρῆμα δὲ ἐπέπεσεν ἐπ' αὐτὸν ἀχλὺς καὶ σκότος, καὶ περιάγων ἐζήτει χειραγωγούς.

12 Τότε ἰδὼν ὁ ἀνθύπατος τὸ γεγονὸς, ἐπίστευσεν, ἐκπλησσόμενος ἐπὶ τῇ διδαχῇ τοῦ Κυρίου.

13 ἈΝΑΧΘΕΝΤΕΣ δὲ ἀπὸ τῆς Πάφου οἱ περὶ τὸν Παῦλον, ἦλθον εἰς Πέργην τῆς Παμφυλίας. Ἰωάννης δὲ ἀποχωρήσας ἀπ' αὐτῶν ὑπέστρεψεν εἰς Ἱεροσόλυμα.

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5. *Σαλαμῖνι*, one of the chief cities of Cyprus on the southeastern coast. —*Ἰωάννην*. *Cf.* ch. xii., 12.—*ὑπηρέτην*, "attendant, assistant," &c.

6. *Πάφου*, at the western extremity, and the seat of the Roman proconsul. Cyprus is one hundred and forty miles in length.—*μάγον*. See note, *supra*, ch. viii., 9.—*Βαριησοῦς*, a patronymic, "the son of Jesus or Joshua." See note, Mark, x., 46.

7. *ἀνθυπάτῳ*, "proconsul:" this title is strictly accurate, for those who presided over the provinces by the appointment of the senate (Cyprus being at this time of this number) were *styled* "proconsuls," though they had never filled the chair. This point is effectually settled by Bishop Marsh's reference to a coin struck in the reign of Claudius while Proclus (the successor of Sergius Paulus) was the proconsul of Cyprus. He is here styled *ἀνθύπατος*.—*συνετῷ*, a wise and clever man: he was well versed in philosophy, and of excellent ability.

8. *Ἐλύμας*, from an Arabic word which signifies *wise*, but here taken in a *bad* sense, *ὁ μάγος*, "the sorcerer." —*διαστρέψαι—ἀπὸ*. *Cf.* Ex., v., 4.

9. *ὁ καὶ Παῦλος*: supply *καλούμενος*. The name Paul is, after this, used to the entire exclusion of the other. The reason of its adoption is not well agreed upon. It seems probable that, as he was now expressly devoted to preaching Christ to the Gentiles, he adopted the Roman form of his name as most familiar to the Greeks and Romans, and as more suitable to a Roman citizen. Others have thought that he took the name Paul from Sergius Paulus, the proconsul, his illustrious convert.

10. *ῥᾳδιουργίας*: the word properly means what is done carelessly or at random, and hence any *wickedness* or *deceit*.—*παύσῃ* (*παύω*).

11. *μὴ βλέπων*. These words seem to add force to the preceding ones.

12. *ἐκπλησσόμενος*, "being amazed or struck with astonishment" at the miraculous attestation to the truth of the Gospel.—*γέγονος* (*γίνομαι*).

13. *Πέργην*: Perga, the metropolis of Pamphylia, situate on the River

14 Αὐτοὶ δὲ διελθόντες ἀπὸ τῆς Πέργης, παρεγένοντο εἰς Ἀντιόχειαν τῆς Πισιδίας, καὶ εἰσελθόντες εἰς τὴν συναγωγὴν τῇ ἡμέρᾳ τῶν σαββάτων, ἐκάθισαν.

15 Μετὰ δὲ τὴν ἀνάγνωσιν τοῦ νόμου καὶ τῶν προφητῶν, ἀπέστειλαν οἱ ἀρχισυνάγωγοι πρὸς αὐτοὺς, λέγοντες, Ἄνδρες ἀδελφοὶ, εἰ ἔστι λόγος ἐν ὑμῖν παρακλήσεως πρὸς τὸν λαὸν, λέγετε.

16 Ἀναστὰς δὲ Παῦλος, καὶ κατασείσας τῇ χειρὶ, εἶπεν, Ἄνδρες Ἰσραηλῖται, καὶ οἱ φοβούμενοι τὸν Θεὸν, ἀκούσατε.

17 Ὁ Θεὸς τοῦ λαοῦ τούτου Ἰσραὴλ ἐξελέξατο τοὺς πατέρας ἡμῶν· καὶ τὸν λαὸν ὕψωσεν ἐν τῇ παροικίᾳ ἐν γῇ Αἰγύπτῳ, καὶ μετὰ βραχίονος ὑψηλοῦ ἐξήγαγεν αὐτοὺς ἐξ αὐτῆς·

18 καὶ ὡς τεσσαρακονταετῆ χρόνον ἐτροποφόρησεν αὐτοὺς ἐν τῇ ἐρήμῳ·

19 καὶ καθελὼν ἔθνη ἑπτὰ ἐν γῇ Χαναὰν, κατεκληροδότησεν αὐτοῖς τὴν γῆν αὐτῶν.

20 Καὶ μετὰ ταῦτα, ὡς ἔτεσι τετρακοσίοις καὶ πεντήκοντα, ἔδωκε κριτὰς ἕως Σαμουὴλ τοῦ προφήτου·

21 κἀκεῖθεν ᾐτήσαντο βασιλέα, καὶ ἔδωκεν αὐτοῖς ὁ Θεὸς τὸν Σαοὺλ υἱὸν Κὶς, ἄνδρα ἐκ φυλῆς Βενιαμὶν, ἔτη τεσσαράκοντα·

22 καὶ μεταστήσας αὐτὸν, ἤγειρεν αὐτοῖς τὸν Δαβὶδ εἰς βα-

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Cestus, about seven miles from its mouth. There was here a celebrated temple of Diana.

14. *Ἀντιόχειαν.* Antioch of Pisidia, so called to distinguish it from the more celebrated Antioch in Syria.—*ἐκάθισαν.* See note, Matt., v., 1. They probably took their place among the doctors and professed teachers of the law. Consult Townsend's note, *New Test.*, p. 293*.

15. *ἀνάγνωσιν.* Consult note, Matt., iv., 23; Acts, vi., 1. A lesson out of the law and of the prophets was read in course during the year.—*ἀρχισυνάγωγοι.* The elders who presided in the synagogue, preserved order, selected or invited persons to speak, &c.—*εἰ ἔστι,* "if either of you have any word of exhortation to address to the people, speak it."

16. *κατασείσας.* See note, ch. xii, 17. The address of St. Paul seems intended to show, from the temporal mercies bestowed upon the Jews, that God had others of far greater value in store for them in Jesus, the true Messiah. The *οἱ φοβούμενοι* were the *proselytes of the gate.*

17. *ὕψωσεν,* "exalted, raised up" out of calamity and misery under Pharaoh.—*ἐξήγαγεν* (*ἐξάγω*).

18. *ἐτροποφόρησεν,* "endured their behavior or manners." Many prefer the reading *ἐτροφοφόρησεν,* "nurtured, supported," &c. See Deut., i., 31. Either yields a good sense.

19. *ἔθνη ἑπτὰ.* The Canaanites, Hittites, Amorites, Perizzites, Girgashites, Hivites, and Jebusites. For *κατεκληροδότησεν,* most MSS. read *κατεκληρονόμησεν.*

20. *ὡς ἔτεσι.* The chronology is here uncertain. St. Paul agrees with Josephus, but not with the Hebrew as we now have it. The passage may be rendered, "and after these things, (which lasted) about four hundred and fifty years, he gave them judges, until Samuel the prophet," *i. e.*, from the time that God chose the fathers (which some fix to the birth of Isaac) to the time the land was divided to them by lot was nearly four hundred and fifty years; and then God appointed judges in Israel. From the division of the judges to Samuel (according to the Hebrew) was only three hundred and thirty-nine years, though Josephus's computation allows four hundred and fifty.—*ἔδωκε* (*δίδωμι*).

21. *ἔτη τεσσαράκοντα.* Josephus asserts the same (*Antiq.*, vi., 14, 9), and the probability of it is shown by Biscoe in his *Lectures*, p. 558.

22. *μεταστήσας,* either *ἐκ τοῦ ζῆν,* or

σιλέα, ᾧ καὶ εἶπε μαρτυρήσας, Εὗρον Δαβὶδ τὸν τοῦ Ἰεσσαὶ, ἄνδρα κατὰ τὴν καρδίαν μου, ὃς ποιήσει πάντα τὰ θελήματά μου.

23 Τούτου ὁ Θεὸς ἀπὸ τοῦ σπέρματος κατ' ἐπαγγελίαν ἤγειρε τῷ Ἰσραὴλ σωτῆρα Ἰησοῦν,

24 προκηρύξαντος Ἰωάννου πρὸ προσώπου τῆς εἰσόδου αὐτοῦ βάπτισμα μετανοίας παντὶ τῷ λαῷ Ἰσραήλ.

25 Ὡς δὲ ἐπλήρου ὁ Ἰωάννης τὸν δρόμον, ἔλεγε, Τίνα με ὑπονοεῖτε εἶναι; οὐκ εἰμὶ ἐγὼ, ἀλλ' ἰδοὺ, ἔρχεται μετ' ἐμὲ, οὗ οὐκ εἰμὶ ἄξιος τὸ ὑπόδημα τῶν ποδῶν λῦσαι.

26 Ἄνδρες ἀδελφοὶ, υἱοὶ γένους Ἀβραὰμ, καὶ οἱ ἐν ὑμῖν φοβούμενοι τὸν Θεὸν, ὑμῖν ὁ λόγος τῆς σωτηρίας ταύτης ἀπεστάλη.

27 Οἱ γὰρ κατοικοῦντες ἐν Ἱερουσαλὴμ καὶ οἱ ἄρχοντες αὐτῶν, τοῦτον ἀγνοήσαντες, καὶ τὰς φωνὰς τῶν προφητῶν τὰς κατὰ πᾶν σάββατον ἀναγινωσκομένας, κρίναντες ἐπλήρωσαν·

28 καὶ μηδεμίαν αἰτίαν θανάτου εὑρόντες, ᾐτήσαντο Πιλάτον ἀναιρεθῆναι αὐτόν.

29 Ὡς δὲ ἐτέλεσαν ἅπαντα τὰ περὶ αὐτοῦ γεγραμμένα, καθελόντες ἀπὸ τοῦ ξύλου, ἔθηκαν εἰς μνημεῖον.

30 Ὁ δὲ Θεὸς ἤγειρεν αὐτὸν ἐκ νεκρῶν,

31 ὃς ὤφθη ἐπὶ ἡμέρας πλείους τοῖς συναναβᾶσιν αὐτῷ ἀπὸ τῆς Γαλιλαίας εἰς Ἱερουσαλὴμ, οἵτινές εἰσι μάρτυρες αὐτοῦ πρὸς τὸν λαόν.

32 Καὶ ἡμεῖς ὑμᾶς εὐαγγελιζόμεθα τὴν πρὸς τοὺς πατέρας ἐπαγγελίαν γενομένην, ὅτι ταύτην ὁ Θεὸς ἐκπεπλήρωκε τοῖς τέκνοις αὐτῶν ἡμῖν, ἀναστήσας Ἰησοῦν·

33 Ὡς καὶ ἐν τῷ ψαλμῷ τῷ δευτέρῳ γέγραπται, Υἱός μου εἶ σὺ, ἐγὼ σήμερον γεγέννηκά σε.

34 Ὅτι δὲ ἀνέστησεν αὐτὸν ἐκ νεκρῶν, μηκέτι μέλλοντα ὑποστρέφειν εἰς διαφθορὰν, οὕτως εἴρηκεν, Ὅτι δώσω ὑμῖν τὰ ὅσια Δαβὶδ τὰ πιστά.

35 Διὸ καὶ ἐν ἑτέρῳ λέγει, Οὐ

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*ἐκ τῆς βασιλείας*. Several passages are united in the quotation. See 1 Sam., xiii., 14; Ps. lxxxix., 20.

24, 25. *Conf.* Matt., iii., 2, 11; Jno., i., 20, 27; Acts, ii., 30.—*εἰσόδου*, "entrance upon his office."—*προσώπου* appears to be redundant.

25. *ὡς ἐπλήρου* (*πληρόω*), "as John was fulfilling his course," when he was near the close of his ministry.

26. Note the earnestness and winning manner of the apostle.

27. In construing, take *ἀγνοήσαντες*, as belonging to both *τοῦτον* and (by adaptation of meaning) to *τὰς φωνὰς τῶν προφ.*, in the sense, "not knowing him to be the Messiah, and not understanding the words of the prophecy."—*κρίναντες*, for *κατακρίναντες*: supply *αὐτὸν*; render, "by condemning."

29. *καθελόντες* (*καθαιρέω*), popular mode of expression. The Jews caused the *death* of our Saviour, and so, in effect, they *brought him to his grave*, though not literally done with their own hands.—*ἔθηκαν* (*τίθημι*).

32. *ἀναστήσας*, "having raised up Jesus" from the dead. Some prefer the sense as at ch. ii., 30.

33. Quoted from Ps. ii., 7. By raising our Lord from the dead, God declared him to be the Messiah and his only-begotten Son.

34. *ὅτι δὲ*, "and because."—*διαφθορὰν*, "corruption," *i. e.*, death and the grave, for the Saviour never saw corruption at all. The quotation is from Is., lv., 4.—*ὅσια*, "mercies or benefits." God hath kept his promise made by the prophet, in raising up Jesus from the dead.

35. *Conf.* note, ch. ii., 25–29. As

*δώσεις τὸν ὅσιόν σου ἰδεῖν διαφθοράν.*

36 *Δαβὶδ μὲν γὰρ ἰδίᾳ γενεᾷ ὑπηρετήσας τῇ τοῦ* Θεοῦ *βουλῇ ἐκοιμήθη, καὶ προσετέθη πρὸς τοὺς πατέρας αὐτοῦ, καὶ εἶδε διαφθοράν·*

37 *ὃν δὲ ὁ* Θεὸς *ἤγειρεν, οὐκ εἶδε διαφθοράν.*

38 Γνωστὸν *οὖν ἔστω ὑμῖν, ἄνδρες ἀδελφοί, ὅτι διὰ τούτου ὑμῖν ἄφεσις ἁμαρτιῶν καταγγέλλεται·*

39 *καὶ ἀπὸ πάντων, ὧν οὐκ ἠδυνήθητε ἐν τῷ νόμῳ* Μωσέως *δικαιωθῆναι, ἐν τούτῳ πᾶς ὁ πιστεύων δικαιοῦται.*

40 Βλέπετε *οὖν μὴ ἐπέλθῃ ἐφ' ὑμᾶς τὸ εἰρημένον ἐν τοῖς προφήταις,*

41 Ἴδετε, *οἱ καταφρονηταί, καὶ θαυμάσατε καὶ ἀφανίσθητε· ὅτι ἔργον ἐγὼ ἐργάζομαι ἐν ταῖς ἡμέραις ὑμῶν, ἔργον ᾧ οὐ μὴ πιστεύσητε, ἐάν τις ἐκδιηγῆται ὑμῖν.*

42 ΕΞΙΟΝΤΩΝ *δὲ ἐκ τῆς συναγωγῆς τῶν* Ἰουδαίων, *παρεκάλουν τὰ ἔθνη εἰς τὸ μεταξὺ σάββατον λαληθῆναι αὐτοῖς τὰ ῥήματα ταῦτα.*

43 Λυθείσης *δὲ τῆς συναγωγῆς, ἠκολούθησαν πολλοὶ τῶν* Ἰουδαίων *καὶ τῶν σεβομένων προσηλύτων τῷ* Παύλῳ *καὶ τῷ* Βαρνάβᾳ· *οἵτινες προσλαλοῦντες αὐτοῖς, ἔπειθον αὐτοὺς ἐπιμένειν τῇ χάριτι τοῦ* Θεοῦ.

44 ΤΩ͂ *δὲ ἐρχομένῳ σαββάτῳ σχεδὸν πᾶσα ἡ πόλις συνήχθη ἀκοῦσαι τὸν λόγον τοῦ* Θεοῦ.

45 Ἰδόντες *δὲ οἱ* Ἰουδαῖοι *τοὺς ὄχλους, ἐπλήσθησαν ζήλου, καὶ ἀντέλεγον τοῖς ὑπὸ τοῦ* Παύλου *λεγομένοις, ἀντιλέγοντες καὶ βλασφημοῦντες.*

46 Παῤῥησιασάμενοι *δὲ ὁ* Παῦλος *καὶ ὁ* Βαρνάβας *εἶπον,* Ὑμῖν *ἦν ἀναγκαῖον πρῶτον λαληθῆναι τὸν λόγον τοῦ* Θεοῦ· *ἐπειδὴ δὲ ἀπωθεῖσθε αὐτόν, καὶ οὐκ ἀξίους κρίνετε ἑαυτοὺς τῆς αἰωνίου ζωῆς, ἰδού, στρεφόμεθα εἰς τὰ ἔθνη.*

47 Οὕτω *γὰρ ἐντέταλται ἡμῖν ὁ* Κύριος, Τέθεικά *σε εἰς φῶς ἐθνῶν, τοῦ εἶναί σε εἰς σω-*

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the words could not apply to David, they must apply to the Lord Jesus, the Messiah.—*δώσεις* (*δίδωμι*).

38, 39. Remission of sins through faith in the atonement of Christ is the peculiar characteristic of the Gospel. This was the blessed *encouragement;* the *warning* to the impenitent immediately followed.

41. Quoted from Habak., i., 5.—*ἀφανίσθητε, evanescite,* "disappear, or turn pale with terror." The effect of despising these warnings was terribly exemplified in the destruction of Jerusalem and the wide-spread ruin of the chosen people.

42. As the congregation was dispersing, the Gentile hearers who chanced to be present, and probably some others, requested earnestly that the apostle would repeat his discourse on the next Sabbath day.—*μεταξὺ*, for *μετὰ τοῦτο.* In the later writers it has often the sense of *post, postea.* In many MSS. *τὰ ἔθνη* is omitted.

45. *ἀντιλέγοντες,* "both contradicting and reviling," *i. e.*, adding abuse to opposition.—*ἐπλήσθησαν* (*πλέω*).

46. *ἀναγκαῖον.* Such was the ordinance of God.—*ἀπωθεῖσθε.* A strong expression, "since you thus unthankfully and rudely thrust it away from you."—*κρίνετε,* "judge and, in effect, condemn yourselves as not worthy," &c.—*στρεφόμεθα*: meaning that, as they rejected his preaching, he would not longer waste his time in speaking to them, but bestow it upon the Gentiles. St. Paul uniformly addressed the Jews wherever he went.

47. Quoted from Is., xlix., 6; xlii., 6. See Luke, ii., 32

τηρίαν ἕως ἐσχάτου τῆς γῆς.

48 Ἀκούοντα δὲ τὰ ἔθνη ἔχαιρον, καὶ ἐδόξαζον τὸν λόγον τοῦ Κυρίου, καὶ ἐπίστευσαν, ὅσοι ἦσαν τεταγμένοι εἰς ζωὴν αἰώνιον.

49 Διεφέρετο δὲ ὁ λόγος τοῦ Κυρίου δι' ὅλης τῆς χώρας.

50 Οἱ δὲ Ἰουδαῖοι παρώτρυναν τὰς σεβομένας γυναῖκας καὶ τὰς εὐσχήμονας καὶ τοὺς πρώτους τῆς πόλεως, καὶ ἐπήγειραν διωγμὸν ἐπὶ τὸν Παῦλον καὶ τὸν Βαρνάβαν, καὶ ἐξέβαλον αὐτοὺς ἀπὸ τῶν ὁρίων αὐτῶν.

51 Οἱ δὲ ἐκτιναξάμενοι τὸν κονιορτὸν τῶν ποδῶν αὐτῶν ἐπ' αὐτοὺς ἦλθον εἰς Ἰκόνιον.

52 Οἱ δὲ μαθηταὶ ἐπληροῦντο χαρᾶς καὶ Πνεύματος ἁγίου.

## ΚΕΦ. ιδ'. 14.

1 ἘΓΕΝΕΤΟ δὲ ἐν Ἰκονίῳ, κατὰ τὸ αὐτὸ εἰσελθεῖν αὐτοὺς εἰς τὴν συναγωγὴν τῶν Ἰουδαίων, καὶ λαλῆσαι οὕτως ὥστε πιστεῦσαι Ἰουδαίων τε καὶ Ἑλλήνων πολὺ πλῆθος.

2 Οἱ δὲ ἀπειθοῦντες Ἰουδαῖοι ἐπήγειραν καὶ ἐκάκωσαν τὰς ψυχὰς τῶν ἐθνῶν κατὰ τῶν ἀδελφῶν.

3 Ἱκανὸν μὲν οὖν χρόνον διέτριψαν παῤῥησιαζόμενοι ἐπὶ τῷ Κυρίῳ τῷ μαρτυροῦντι τῷ λόγῳ τῆς χάριτος αὐτοῦ, καὶ διδόντι σημεῖα καὶ τέρατα γίνεσθαι διὰ τῶν χειρῶν αὐτῶν.

4 Ἐσχίσθη δὲ τὸ πλῆθος τῆς πόλεως· καὶ οἱ μὲν ἦσαν σὺν τοῖς Ἰουδαίοις, οἱ δὲ σὺν τοῖς ἀποστόλοις.

5 Ὡς δὲ ἐγένετο ὁρμὴ τῶν ἐθνῶν τε καὶ Ἰουδαίων σὺν τοῖς ἄρχουσιν αὐτῶν, ὑβρίσαι καὶ λιθοβολῆσαι αὐτοὺς,

6 συνιδόντες κατέφυγον εἰς

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48. *ἐπίστευσαν — τεταγμένοι*, "as many as were disposed or fitted (the grace of God enabling them to make the choice) for eternal life, believed." Some understand the term *τεταγμένοι* as a *military* metaphor, meaning "those who enrolled themselves." The contrast is with verse 46. The Jews voluntarily rejected the Gospel; the Gentiles as voluntarily accepted it: the one refused to believe; the other gladly embraced the offered salvation. The commentators may here be consulted to advantage

50. *εὐσχήμονας*. See ch. xvii., 12; Mark, xv., 43. Persons of rank and condition are probably meant; perhaps they were recent proselytes, and so not unnaturally full of zeal.

51. *ἐκτιναξάμενοι*, as the Saviour directed. See Matt., x., 14.—*Ἰκόνιον*: the chief city of Lycaonia, in Asia Minor. It is situate about one hundred and twenty miles inland from the Mediterranean, on the Lake Trogilis. It lay rather to the southeast of Antioch, in Pisidia.

Chap. XIV., ver. 1. *κατὰ τὸ αὐτὸ*, equivalent, according to Hesychius, to *ὁμοῦ*, *simul*. See 1 Sam., xi., 11; 2 Sam., ii., 16; 1 Kings, iii., 18, *Septuagint*. Some understand *ἔθος*.

2. *ἀπειθοῦντες*, for *μὴ πιστεύοντες*. The unbelieving, and, consequently, disobedient.—*ἐκάκωσαν*, properly, *to maltreat* (ch. xii., 1); but sometimes it means *to disaffect*, *to irritate*. *Conf.* Josephus, *Antiq.*, xvi., 7, 3. This verse seems to be parenthetical.

3. *μὲν οὖν*: *resumptive* of what was stated verse 1. Render, "therefore," or "accordingly."—*παῤῥησιαζόμενοι*, "being bold and resolute in the Lord." God bore testimony in their favor by enabling them to work miracles in support of the truth.

5. *ὁρμή*, "a design" was formed, or "an attempt" made.—*λιθοβολῆσαι*. See note, Jno., viii., 5.

6. *συνιδόντες*. See ch. xii., 6.—*Λύστραν*. A city of Lycaonia, about thirty miles south of Iconium.—*Δέρβην*. A city of the same province, near Lystra.—*κατέφυγον* (*καταφεύγω*).

τὰς πόλεις τῆς Λυκαονίας, Λύστραν καὶ Δέρβην καὶ τὴν περίχωρον,

7 κἀκεῖ ἦσαν εὐαγγελιζόμενοι.

8 ΚΑΙ τις ἀνὴρ ἐν Λύστροις ἀδύνατος τοῖς ποσὶν ἐκάθητο, χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ ὑπάρχων, ὃς οὐδέποτε περιεπατήκει.

9 Οὗτος ἤκουε τοῦ Παύλου λαλοῦντος· ὃς ἀτενίσας αὐτῷ, καὶ ἰδὼν ὅτι πίστιν ἔχει τοῦ σωθῆναι,

10 εἶπε μεγάλῃ τῇ φωνῇ, Ἀνάστηθι ἐπὶ τοὺς πόδας σου ὀρθός. Καὶ ἥλλετο καὶ περιεπάτει.

11 Οἱ δὲ ὄχλοι ἰδόντες ὃ ἐποίησεν ὁ Παῦλος, ἐπῆραν τὴν φωνὴν αὐτῶν Λυκαονιστὶ, λέγοντες, Οἱ θεοὶ ὁμοιωθέντες ἀνθρώποις κατέβησαν πρὸς ἡμᾶς·

12 ἐκάλουν τε τὸν μὲν Βαρνάβαν, Δία, τὸν δὲ Παῦλον, Ἑρμῆν, ἐπειδὴ αὐτὸς ἦν ὁ ἡγούμενος τοῦ λόγου.

13 Ὁ δὲ ἱερεὺς τοῦ Διὸς τοῦ ὄντος πρὸ τῆς πόλεως αὐτῶν, ταύρους καὶ στέμματα ἐπὶ τοὺς πυλῶνας ἐνέγκας, σὺν τοῖς ὄχλοις ἤθελε θύειν.

14 Ἀκούσαντες δὲ οἱ ἀπόστολοι Βαρνάβας καὶ Παῦλος, διαῤῥήξαντες τὰ ἱμάτια αὐτῶν εἰσεπήδησαν εἰς τὸν ὄχλον, κράζοντες

15 καὶ λέγοντες, Ἄνδρες, τί ταῦτα ποιεῖτε; καὶ ἡμεῖς ὁμοιοπαθεῖς ἐσμεν ὑμῖν ἄνθρωποι, εὐαγγελιζόμενοι ὑμᾶς ἀπὸ τούτων τῶν ματαίων ἐπιστρέφειν ἐπὶ τὸν Θεὸν τὸν ζῶντα, ὃς ἐποίησε τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς·

16 ὃς ἐν ταῖς παρῳχημέναις γενεαῖς εἴασε πάντα τὰ ἔθνη πορεύεσθαι ταῖς ὁδοῖς αὐτῶν·

17 καί τοι γε οὐκ ἀμάρτυρον ἑαυτὸν ἀφῆκεν ἀγαθοποιῶν, οὐρανόθεν ἡμῖν ὑετοὺς διδοὺς καὶ καιροὺς καρποφόρους, ἐμπιπλῶν

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8. *ἀδύνατος*, "helpless, without any power in his feet."—*ἐκάθητο*, "sat." *Conf.* Matt., iv., 16.—*χωλὸς*, "a cripple," from his birth.

9. *σωθῆναι* (*σώζω*). See note, ch. iv., 9, 12.—*πίστιν*. *Cf.* Matt., viii., 10.

10. *Cf.* Is., xxxv., 6.—*ἥλλετο* (*ἅλλομαι*). See note, ch. iii., 8.

11. The dialect of Lycaonia was substantially *Greek*, but much changed by the intermixture of Eastern words and phrases.

12. *Δία*, "Jupiter," who had a temple here (verse 13): probably the city was sacred to him. Mercury was the usual attendant of Jupiter on such occasions, according to the heathen mythology. In Lycaonia they were fabled formerly to have visited Lycaon. —*ὁ ἡγούμενος*, "the leading speaker." So Mercury is styled by Jamblichus *Θεὸς ὁ τῶν λόγων ἡγεμών*.

13. *ἱερεὺς*, for *ἀρχιερεὺς*.—*Διὸς*. Jupiter is here put for *the temple* of Jupiter.—*ταύρους καὶ στέμματα*, a *hendiadys* for *ταύρους ἐστεμμένους*, "oxen crowned with garlands."—*πυλῶνας*. Either the *gates of the temple* of Jupiter or the *porch of the house* where the apostles were. Oxen were commonly sacrificed to Jupiter and Mercury. See Xenoph., *Cyrop.*, viii., 3, 6; Virg., *Æn.*, iii., 21; ix., 627; &c.

14. *διαῤῥήξαντες* (*διαῤῥήγνυμι*). See note, Matt., xxvi., 65.

15. *ὁμοιοπαθεῖς*. So far from being *gods*, we are only *men*, subject to all the weaknesses, wants, and trials of other men.

16. *πάντα τὰ ἔθνη*, *i. e.*, the Gentiles.—*εἴασε* (*ἐάω*), "permitted," in the sense of *gave over*, *abandoned*.

17. *ἀμάρτυρον*, "unwitnessed." Compare Cicero (*De Natur. Deor.*, i., 2): "Nam et fruges et reliqua, quæ terra pariat, et tempestates ac temporum varietates, cœlique mutationes, quibus omnia, quæ terra gignat, maturata pubescant, a diis immortalibus tribui generi humano putant."—*ὑετοὺς*, *i. e.*, the former and the latter rain, of which St. James speaks (Jam.,

τροφῆς καὶ εὐφροσύνης τὰς καρδίας ἡμῶν.

18 Καὶ ταῦτα λέγοντες, μόλις κατέπαυσαν τοὺς ὄχλους τοῦ μὴ θύειν αὐτοῖς.

19 'ΕΠΗΛΘΟΝ δὲ ἀπὸ 'Αντιοχείας καὶ 'Ικονίου 'Ιουδαῖοι, καὶ πείσαντες τοὺς ὄχλους, καὶ λιθάσαντες τὸν Παῦλον ἔσυρον ἔξω τῆς πόλεως, νομίσαντες αὐτὸν τεθνάναι.

20 Κυκλωσάντων δὲ αὐτὸν τῶν μαθητῶν, ἀναστὰς εἰσῆλθεν εἰς τὴν πόλιν· καὶ τῇ ἐπαύριον ἐξῆλθε συν τῷ Βαρνάβᾳ εἰς Δέρβην.

21 Εὐαγγελισάμενοί τε τὴν πόλιν ἐκείνην, καὶ μαθητεύσαντες ἱκανοὺς, ὑπέστρεψαν εἰς τὴν Λύστραν καὶ 'Ικόνιον καὶ 'Αντιόχειαν·

22 ἐπιστηρίζοντες τὰς ψυχὰς τῶν μαθητῶν, παρακαλοῦντες ἐμμένειν τῇ πίστει, καὶ ὅτι διὰ πολλῶν θλίψεων δεῖ ἡμᾶς εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ.

23 Χειροτονήσαντες δὲ αὐτοῖς πρεσβυτέρους κατ' ἐκκλησίαν, προσευξάμενοι μετὰ νηστειῶν, παρέθεντο αὐτοὺς τῷ Κυρίῳ εἰς ὃν πεπιστεύκεισαν.

24 Καὶ διελθόντες τὴν Πισιδίαν, ἦλθον εἰς Παμφυλίαν·

25 καὶ λαλήσαντες ἐν Πέργῃ τὸν λόγον, κατέβησαν εἰς 'Αττάλειαν·

26 κἀκεῖθεν ἀπέπλευσαν εἰς 'Αντιόχειαν, ὅθεν ἦσαν παραδεδομένοι τῇ χάριτι τοῦ Θεοῦ εἰς τὸ ἔργον ὃ ἐπλήρωσαν.

27 Παραγενόμενοι δὲ καὶ συναγαγόντες τὴν ἐκκλησίαν, ἀνήγγειλαν ὅσα ἐποίησεν ὁ Θεὸς μετ' αὐτῶν, καὶ ὅτι ἤνοιξε τοῖς ἔθνεσι θύραν πίστεως.

28 Διέτριβον δὲ ἐκεῖ χρόνον οὐκ ὀλίγον σὺν τοῖς μαθηταῖς.

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v., 7). Rain was so valuable and highly prized in those regions, that even the pagans spoke of it as "given by God." The conclusion to be drawn was evident; they were to worship this one only true God.

19. *λιθάσαντες*. St. Paul speaks of this, 2 Cor., xi., 25.—*ἔσυρον*: the dead bodies of malefactors, or others killed in this way, were treated with brutal insults, dragged out of the city by the heels, or with a hook, &c. *Conf.* with this circumstance 2 Cor., xi., 23, *ἐν θανάτοις πολλάκις*. *Cf.* 2 Tim., iii., 11.

20. This sudden and entire recovery of health and strength was certainly miraculous.

22. *παρακαλοῦντες*, "by exhorting them." Before *ὅτι*, supply *λέγοντες*. A similar construction occurs ch. xvii., 3. *Conf.* ch. i., 4. Christians need not and must not expect to be exempt from tribulation while in the present state of probation for the kingdom of glory.

23. *χειροτονήσαντες*, "having appointed, constituted," &c. Doddridge and others add, "having constituted with the concurrent suffrages of the people." But see Bloomfield, who controverts this rendering, as destitute of authority.—*κατ' ἐκκλησίαν*, "in every church," *i. e.*, in every place where they had made converts.—*νηστειῶν*. See note, ch. xiii., 3.

25. *'Αττάλειαν*, a city on the seacoast of Pamphylia, built by Attalus. It lay southwest of Perga, and was afterward the residence of the Roman prefect of the province.

26. *'Αντιόχειαν*, *i. e.*, Antioch in Syria.—*ὅθεν ἦσαν παραδεδομένοι*: there is here a blending of two expressions, *i. e.*, "whence they had been commended," and "whence they had gone commended." We may render, "whence they had set out, commended," &c.—*ἐπλήρωσαν*, "had fulfilled or accomplished." See ch. xiii., 2.

27. *μετ' αὐτῶν*: by their means as well as to them.—*θύραν πίστεως*, *i. e.* had given the opportunity for their receiving the Gospel. See 1 Cor., xvi., 9. Cicero, *Epist. Fam.*, xiii., 10, 9, says, "amicitiæ fores aperiuntur."—*ἤνοιξε* (*ἀνοίγω*).

## ΚΕΦ. ιε΄. 15.

1 ΚΑΙ *τινες κατελθόντες ἀπὸ τῆς* Ἰουδαίας, *ἐδίδασκον τοὺς ἀδελφοὺς*, Ὅτι *ἐὰν μὴ περιτέμνησθε τῷ ἔθει* Μωϋσέως, *οὐ δύνασθε σωθῆναι.*

2 Γενομένης *οὖν στάσεως καὶ συζητήσεως οὐκ ὀλίγης τῷ* Παύλῳ *καὶ τῷ* Βαρνάβᾳ *πρὸς αὐτοὺς, ἔταξαν ἀναβαίνειν* Παῦλον *καὶ* Βαρνάβαν *καί τινας ἄλλους ἐξ αὐτῶν πρὸς τοὺς ἀποστόλους καὶ πρεσβυτέρους εἰς* Ἱερουσαλὴμ, *περὶ τοῦ ζητήματος τούτου.*

3 Οἱ *μὲν οὖν προπεμφθέντες ὑπὸ τῆς ἐκκλησίας διήρχοντο τὴν* Φοινίκην *καὶ* Σαμάρειαν, *ἐκδιηγούμενοι τὴν ἐπιστροφὴν τῶν ἐθνῶν· καὶ ἐποίουν χαρὰν μεγάλην πᾶσι τοῖς ἀδελφοῖς.*

4 Παραγενόμενοι *δὲ εἰς* Ἱερουσαλὴμ, *ἀπεδέχθησαν ὑπὸ τῆς ἐκκλησίας καὶ τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων, ἀνήγγειλάν τε ὅσα ὁ* Θεὸς *ἐποίησε μετ' αὐτῶν.*

5 Ἐξανέστησαν *δέ τινες τῶν ἀπὸ τῆς αἱρέσεως τῶν* Φαρισαίων *πεπιστευκότες, λέγοντες,* Ὅτι *δεῖ περιτέμνειν αὐτοὺς, παραγγέλλειν τε τηρεῖν τὸν νόμον* Μωϋσέως.

6 ΣΥΝΗΧΘΗΣΑΝ *δὲ οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι ἰδεῖν περὶ τοῦ λόγου τούτου.*

7 Πολλῆς *δὲ συζητήσεως γενομένης, ἀναστὰς* Πέτρος *εἶπε πρὸς αὐτοὺς,* Ἄνδρες *ἀδελφοὶ, ὑμεῖς ἐπίστασθε ὅτι ἀφ' ἡμερῶν ἀρχαίων ὁ* Θεὸς *ἐν ἡμῖν ἐξελέξατο διὰ τοῦ στόματός μου ἀκοῦσαι τὰ ἔθνη τὸν λόγον τοῦ εὐαγγελίου, καὶ πιστεῦσαι.*

8 Καὶ *ὁ καρδιογνώστης* Θεὸς *ἐμαρτύρησεν αὐτοῖς, δοὺς αὐτοῖς*

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Chap. XV., ver 1. *τινες*: certain converts, perhaps those who had been Pharisees and were zealous for the law. Before *ὅτι*, supply *λέγοντες*: "circumcision" here refers to the whole Mosaic ritual, which they deemed obligatory on *all*, Gentile as well as Jewish, Christians.

2. *στάσεως*, "disputation or dissension."—*συζητήσεως* seems to qualify the former word; the discussion was mutually earnest and important.—*τινας ἄλλους.* Titus was one of them. (Gal., ii., 1.) St. Paul speaks of having had a special revelation concerning this journey. (Gal., ii., 2.) St. John was at Jerusalem at this time. (Gal., ii., 9.)—*ἔταξαν* (*τάσσω*).

3. *προπεμφθέντες*, "being set forward on their way," a mark of honor and affection. See ch. xx., 28; xxi., 5; Rom., xv., 24, &c.—*Φοινίκην.* See note, ch. xi., 19.—*ἐπιστροφὴν*, "conversion."—*ἐποίουν* (*ποιέω*), "occasioned great joy."

4. *ἀπεδέχθησαν*, "were received" with respect and distinction.—*μετ' αὐτῶν.* See ch. xiv., 27.

5. *ἐξανέστησαν*, "rose up" eagerly or suddenly, indicating excitement.

6. Respecting the *date* of this council there is some difference of opinion. Bishop Pearson, Lardner, Hales, and others say A.D. 49, fourteen years after St. Paul's conversion (Gal., ii., 1.) Jerome, Usher, &c., reckoning the fourteen years from St. Paul's visit to Jerusalem three years after his conversion, date the council A.D. 52. The note of Townsend, p. 300*, is worth consulting.—*τοῦ λόγου τούτου*: there were two questions to be determined upon: *first*, whether the Gentiles should be circumcised; *second*, whether they should observe the customs of the Mosaic law. The former was answered decidedly in the negative; the latter partly in the affirmative. See ch. xxi., 21.—*ἰδεῖν περὶ*, *i. e.*, "to consider about."

7. *ἡμερῶν ἀρχαίων.* It was now about fourteen years since the conversion of Cornelius (ch. x., 1).—*ἐν ἡμῖν*, "among us." Others take it as Hebraistic for *ἡμᾶς*, *i. e.*, Peter himself.—*ἐξελέξατο* (*ἐκλέγω*).

τὸ Πνεῦμα τὸ ἅγιον καθὼς καὶ ἡμῖν·

9 καὶ οὐδὲν διέκρινε μεταξὺ ἡμῶν τε καὶ αὐτῶν, τῇ πίστει καθαρίσας τὰς καρδίας αὐτῶν.

10 Νῦν οὖν τί πειράζετε τὸν Θεὸν, ἐπιθεῖναι ζυγὸν ἐπὶ τὸν τράχηλον τῶν μαθητῶν, ὃν οὔτε οἱ πατέρες ἡμῶν οὔτε ἡμεῖς ἰσχύσαμεν βαστάσαι;

11 Ἀλλὰ διὰ τῆς χάριτος Κυρίου Ἰησοῦ Χριστοῦ πιστεύομεν σωθῆναι, καθ' ὃν τρόπον κἀκεῖνοι.

12 Ἐσίγησε δὲ πᾶν τὸ πλῆθος, καὶ ἤκουον Βαρνάβα καὶ Παύλου ἐξηγουμένων ὅσα ἐποίησεν ὁ Θεὸς σημεῖα καὶ τέρατα ἐν τοῖς ἔθνεσι δι' αὐτῶν.

13 Μετὰ δὲ τὸ σιγῆσαι αὐτοὺς, ἀπεκρίθη Ἰάκωβος λέγων, Ἄνδρες ἀδελφοὶ, ἀκούσατέ μου.

14 Συμεὼν ἐξηγήσατο, καθὼς πρῶτον ὁ Θεὸς ἐπεσκέψατο λαβεῖν ἐξ ἐθνῶν λαὸν ἐπὶ τῷ ὀνόματι αὐτοῦ·

15 καὶ τούτῳ συμφωνοῦσιν οἱ λόγοι τῶν προφητῶν, καθὼς γέγραπται,

16 Μετὰ ταῦτα ἀναστρέψω καὶ ἀνοικοδομήσω τὴν σκηνὴν Δαβὶδ τὴν πεπτωκυῖαν· καὶ τὰ κατεσκαμμένα αὐτῆς ἀνοικοδομήσω, καὶ ἀνορθώσω αὐτήν·

17 ὅπως ἂν ἐκζητήσωσιν οἱ κατάλοιποι τῶν ἀνθρώπων τὸν Κύριον, καὶ πάντα τὰ ἔθνη, ἐφ' οὓς ἐπικέκληται τὸ ὄνομά μου ἐπ' αὐτούς· λέγει Κύριος ὁ ποιῶν ταῦτα πάντα.

18 Γνωστὰ ἀπ' αἰῶνός ἐστι τῷ Θεῷ πάντα τὰ ἔργα αὐτοῦ.

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9. *οὐδὲν διέκρινε*, "made no distinction."—*τῇ πίστει*, "by faith," as opposed to the works of the law. Their hearts were purified by the Holy Ghost, without the legal purifications on which the Judaizers among the believers insisted.

10. *πειράζετε τὸν Θεὸν*, "try the patience of God" by perversely resisting his will. At *ἐπιθεῖναι*, supply *ὥστε*.—*ζυγὸν*, "yoke," *i. e.*, the yoke of the law, the *ζυγῷ δουλείας* (Gal., v., 1). The burdens of the law were peculiarly severe and oppressive, and the Jews were continually violating the commands of Him who imposed them.

11. The sense is not quite clear: it seems to be this, "now we believe that, through the grace of our Lord Jesus Christ, we (all, like himself) shall be saved: in the same manner, they too (the Gentile converts) are alone to be saved." St. Peter being so decided in his view of this question, it can hardly be believed that he was guilty of the conduct so severely and justly censured by St. Paul (Gal., ii., 11) at any time subsequent to this. Dr. Hales maintains that it was some four or five years previous.

12. *πλῆθος*, *i. e.*, the assembled congregation, which was probably very large.—*ἐσίγησε* (*σιγάω*).

13. *ἀπεκρίθη*, addressed the assembly.—*Ἰάκωβος*. See note, ch. xii., 17.

14. *Συμεὼν*, *i. e.*, *Σίμων*, as elsewhere, *i. e.*, "Peter." The same form is used 2 Pet., i., 1.—*καθὼς*, for *ὡς*, "how."—*ἐπεσκέψατο*, *scil. τὰ ἔθνη.*—*ἐπὶ τῷ ὀνόματι αὐτοῦ*, "for his name," that is, to be his peculiar people, the people of God.

16, 17. Quoted from Amos, ix., 11, 12. The quotation agrees nearly with the Septuag., but varies somewhat from the Hebrew. The prophecy clearly points to the glories which the house of David should obtain in the person of the Messiah, David's Son and David's Lord.—*σκηνὴν*, properly, a *booth* or *hut*, but sometimes a permanent *house*, and figuratively a family; and when applied to a *royal* family, it denotes its *reign* or *kingdom*.—*πεπτωκυῖαν* (*πίπτω*) — *κατεσκαμμένα* (*κατασκάπτω*), a term denoting *utter destruction* of houses and cities.—*ἐκζητήσωσιν*, "may earnestly seek."

18. *γνωστὰ*: this was God's purpose from the beginning, to found a

19 Διὸ ἐγὼ κρίνω μὴ παρενοχλεῖν τοῖς ἀπὸ τῶν ἐθνῶν ἐπιστρέφουσιν ἐπὶ τὸν Θεόν·

20 Ἀλλὰ ἐπιστεῖλαι αὐτοῖς τοῦ ἀπέχεσθαι ἀπὸ τῶν ἀλισγημάτων τῶν εἰδώλων καὶ τῆς πορνείας καὶ τοῦ πνικτοῦ καὶ τοῦ αἵματος.

21 Μωσῆς γὰρ ἐκ γενεῶν ἀρχαίων κατὰ πόλιν τοὺς κηρύσσοντας αὐτὸν ἔχει ἐν ταῖς συναγωγαῖς κατὰ πᾶν σάββατον ἀναγινωσκόμενος.

22 ΤΟΤΕ ἔδοξε τοῖς ἀποστόλοις καὶ τοῖς πρεσβυτέροις σὺν ὅλῃ τῇ ἐκκλησίᾳ, ἐκλεξαμένους ἄνδρας ἐξ αὐτῶν πέμψαι εἰς Ἀντιόχειαν σὺν τῷ Παύλῳ καὶ Βαρνάβᾳ, Ἰούδαν τὸν ἐπικαλούμενον Βαρσαβᾶν, καὶ Σίλαν, ἄνδρας ἡγουμένους ἐν τοῖς ἀδελφοῖς,

23 γράψαντες διὰ χειρὸς αὐτῶν τάδε· Οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι καὶ οἱ ἀδελφοὶ, τοῖς κατὰ τὴν Ἀντιόχειαν καὶ Συρίαν καὶ Κιλικίαν ἀδελφοῖς τοῖς ἐξ ἐθνῶν, χαίρειν.

24 Ἐπειδὴ ἠκούσαμεν ὅτι τινὲς ἐξ ἡμῶν ἐξελθόντες ἐτάραξαν ὑμᾶς λόγοις, ἀνασκευάζοντες τὰς ψυχὰς ὑμῶν, λέγοντες περιτέμνεσθαι καὶ τηρεῖν τὸν νόμον, οἷς οὐ διεστειλάμεθα,

25 ἔδοξεν ἡμῖν γενομένοις ὁμο-

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spiritual kingdom which should embrace all, Jews and Gentiles.

19. *ἐγὼ κρίνω*, "I determine or give sentence." This seems plainly an authoritative declaration respecting the matter in hand. It is equally plain that St. Peter exercised no supremacy, and was not the sole judge of controversies, as the Romanists pretend.—*μὴ παρενοχλεῖν*, "to give them no molestation."

20. *ἐπιστεῖλαι*, "send directions by letter." Before *τοῦ ἀπέχεσθαι*, supply *ἕνεκα*.—*ἀλισγημάτων*, "pollutions" of whatever kind, whether physical, legal, or moral; here, *legal defilement*. See verse 29. The word is derived from *ἀλισγέω*, to *pollute*, and occurs nowhere else in the New Testament. See Dan., i., 8; Mal., i., 7, 12.—*πορνείας*: the sense is disputed: it most probably means "fornication," and is here introduced among positive precepts, because the Gentiles did not look upon it as a sin. Others give the sense of *spiritual fornication*, *i. e.*, "idolatry:" others, again, suppose marriage with an idolater is forbidden, as in Levit., xviii., 6, *et seqq.* At *πνικτοῦ*, supply *κρέατος*, meaning the flesh of animals killed by *strangling* (*πνίγω*), which was (says Bloomfield) very prevalent among the Greeks, Romans, and Orientals. They used to inclose the carcase of the animal so killed that the blood should remain in it) in an oven, or deep stewing vessel, and thus cook it in its own vapor or steam.—*αἵματος*, "blood," which was preserved when the animal was butchered. Being mixed with flour and unguents, it formed various sorts of dishes.

21. The reasons assigned are plain. These things are so abhorrent to the Jews, being forbidden by the Mosaic law, that on every account it was best to require the Gentile Christians to abstain from them. Unless this were done, the Jewish Christians could have no intercourse with the Gentile converts.—*ἀναγινωσκόμενος*. See note, Luke, iv., 16. *Cf.* Matt., iv., 23.

22. *Ἰούδαν*, supposed to be the brother of Joseph (Acts, i., 23).—*Σίλαν*, called elsewhere Sylvanus. See 2 Cor., i., 19, &c.—*ἡγουμένους*, "leading or chief men." The *participle*, by Hellenistic idiom, is used as an *adject.* or *substant.* See Luke, xxii., 26.

23. *γράψαντες*, by figure termed *anacoluthon* (*a*, and *ἀκολουθέω*, *i. e.*, *not following* correct grammatical construction), for *γράψασι*, agreeing with *ἀποστόλοις*.—*χαίρειν*, *subaud.* *λέγουσι*, or the like. It is the usual mode of epistolary salutation.

24. *ἀνασκευάζοντες*, "unsettling your minds." The word properly applies to the packing up and removing furniture, as in Xenoph., *Anab.*, vi., 2, 5.—*οἷς οὐ διεστειλάμεθα*, "to whom

θυμαδὸν, ἐκλεξαμένους ἄνδρας πέμψαι πρὸς ὑμᾶς, σὺν τοῖς ἀγαπητοῖς ἡμῶν Βαρνάβᾳ καὶ Παύλῳ,

26 ἀνθρώποις παραδεδωκόσι τὰς ψυχὰς αὐτῶν ὑπὲρ τοῦ ὀνόματος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

27 Ἀπεστάλκαμεν οὖν Ἰούδαν καὶ Σίλαν, καὶ αὐτοὺς διὰ λόγου ἀπαγγέλλοντας τὰ αὐτά.

28 Ἔδοξε γὰρ τῷ ἁγίῳ Πνεύματι καὶ ἡμῖν, μηδὲν πλέον ἐπιτίθεσθαι ὑμῖν βάρος, πλὴν τῶν ἐπάναγκες τούτων,

29 ἀπέχεσθαι εἰδωλοθύτων καὶ αἵματος καὶ πνικτοῦ καὶ πορνείας· ἐξ ὧν διατηροῦντες ἑαυτοὺς, εὖ πράξετε. ἔῤῥωσθε.

30 ΟΙ μὲν οὖν ἀπολυθέντες ἦλθον εἰς Ἀντιόχειαν· καὶ συναγαγόντες τὸ πλῆθος, ἐπέδωκαν τὴν ἐπιστολήν.

31 Ἀναγνόντες δὲ ἐχάρησαν ἐπὶ τῇ παρακλήσει.

32 Ἰούδας δὲ καὶ Σίλας, καὶ αὐτοὶ προφῆται ὄντες, διὰ λόγου πολλοῦ παρεκάλεσαν τοὺς ἀδελφοὺς καὶ ἐπεστήριξαν.

33 Ποιήσαντες δὲ χρόνον, ἀπελύθησαν μετ' εἰρήνης ἀπὸ τῶν ἀδελφῶν πρὸς τοὺς ἀποστόλους.

34 Ἔδοξε δὲ τῷ Σίλᾳ ἐπιμεῖναι αὐτοῦ.

35 Παῦλος δὲ καὶ Βαρνάβας διέτριβον ἐν Ἀντιοχείᾳ, διδάσκοντες καὶ εὐαγγελιζόμενοι, μετὰ καὶ ἑτέρων πολλῶν, τὸν λόγον τοῦ Κυρίου.

36 ΜΕΤΑ δέ τινας ἡμέρας εἶπε Παῦλος πρὸς Βαρνάβαν, Ἐπιστρέψαντες δὴ ἐπισκεψώμεθα τοὺς ἀδελφοὺς ἡμῶν κατὰ πᾶσαν πόλιν, ἐν αἷς κατηγγείλαμεν τὸν λόγον τοῦ Κυρίου, πῶς ἔχουσι.

37 Βαρνάβας δὲ ἐβουλεύσατο συμπαραλαβεῖν τὸν Ἰωάννην τὸν καλούμενον Μάρκον·

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we gave no direction or authority to act thus." οὐδὲν is understood.

26. παραδεδωκόσι, "jeoparded or hazarded." See ch. xiii., 50; xiv., 19.

27. ἀπαγγέλλοντας, *pres.* for *fut.*, "who are to tell you." See Jno., xx., 17.—ἀπεστάλκαμεν (ἀποστέλλω).

28. τῶν ἐπάναγκες τούτων, "these *necessary* things," *i. e.*, necessary for the reasons above given. See verse 21.—ἐπάναγκες (ἐπὶ ἀνάγκη) is used in the best writers. With the article, ὄντων being understood, it has the force of an *adjective*.

29. εἰδωλοθύτων. *Conf.* verse 20. The order of the words here seems clearer than in verse 20. It is the same in ch. xxi., 25.—εὖ πράξετε, "you will do well," that is, it will be well with you; it will promote your happiness here and tend to your eternal welfare.—ἔῤῥωσθε, "fare ye well," derived from ῥώννυμι, to *strengthen;* used only in *imperat. pass.* in the New Testament, as a formula at the end of epistles, like the Latin *vale.* See ch. xxiii., 30.

31. παρακλήσει, "for the consolation" which it afforded.

32. προφῆται. See note, Matt., i., 22; vii., 15. *Comp.* Townsend's learned note on "The Spiritual Gifts, Titles, and Offices in the Church of Antioch," *New Test.*, p. 305*.

33. ποιήσαντες—χρόνον, Hellenistic, "having stayed some time." So *facere* in Latin, "quamvis paucissimas una fecerimus dies." (Seneca, *Epist.*, 67.)—ἀπελύθησαν (ἀπολύω).

34. Marked doubtful by critics.

36. ἐπισκεψώμεθα τοὺς ἀδελφοὺς, &c. This may be a common Græcism for ἐπισκ. πῶς ἔχουσιν οἱ ἀδελφοί: or at πῶς ἔχουσι we may supply σκεψόμενοι, from ἐπισκεψ.—ἐν αἷς. The relative is referred to πᾶσαν πόλιν, in a collective sense. With πῶς ἔχουσι, supply ἑαυτούς.

37. ἐβουλεύσατο, "advised," in the sense of "determined."—Μάρκον, the nephew of Barnabas (Col., iv., 10). For some cause (not explained) he had left Barnabas and Paul (ch. xiii., 13) in Pamphylia.

38 Παῦλος δὲ ἠξίου, τὸν ἀποστάντα ἀπ' αὐτῶν ἀπὸ Παμφυλίας, καὶ μὴ συνελθόντα αὐτοῖς εἰς τὸ ἔργον, μὴ συμπαραλαβεῖν τοῦτον.

39 Ἐγένετο οὖν παροξυσμὸς, ὥστε ἀποχωρισθῆναι αὐτοὺς ἀπ' ἀλλήλων, τόν τε Βαρνάβαν παραλαβόντα τὸν Μάρκον ἐκπλεῦσαι εἰς Κύπρον·

40 Παῦλος δὲ ἐπιλεξάμενος Σίλαν ἐξῆλθε παραδοθεὶς τῇ χάριτι τοῦ Θεοῦ ὑπὸ τῶν ἀδελφῶν.

41 Διήρχετο δὲ τὴν Συρίαν καὶ Κιλικίαν, ἐπιστηρίζων τὰς ἐκκλησίας.

## ΚΕΦ. ιϛ´. 16.

1 Κατήντησε δὲ εἰς Δέρβην καὶ Λύστραν· καὶ ἰδοὺ, μαθητής τις ἦν ἐκεῖ, ὀνόματι Τιμόθεος, υἱὸς γυναικός τινος Ἰουδαίας πιστῆς, πατρὸς δὲ Ἕλληνος·

2 ὃς ἐμαρτυρεῖτο ὑπὸ τῶν ἐν Λύστροις καὶ Ἰκονίῳ ἀδελφῶν.

3 Τοῦτον ἠθέλησεν ὁ Παῦλος σὺν αὐτῷ ἐξελθεῖν, καὶ λαβὼν περιέτεμεν αὐτὸν, διὰ τοὺς Ἰουδαίους τοὺς ὄντας ἐν τοῖς τόποις ἐκείνοις· ᾔδεισαν γὰρ ἅπαντες τὸν πατέρα αὐτοῦ, ὅτι Ἕλλην ὑπῆρχεν.

4 Ὡς δὲ διεπορεύοντο τὰς πόλεις, παρεδίδουν αὐτοῖς φυλάσσειν τὰ δόγματα τὰ κεκριμένα ὑπὸ τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων τῶν ἐν Ἱερουσαλήμ.

5 Αἱ μὲν οὖν ἐκκλησίαι ἐστερεοῦντο τῇ πίστει, καὶ ἐπερίσσευον τῷ ἀριθμῷ καθ' ἡμέραν.

6 ΔΙΕΛΘΟΝΤΕΣ δὲ τὴν Φρυγίαν καὶ τὴν Γαλατικὴν χώραν, κωλυθέντες ὑπὸ τοῦ ἁγίου Πνεύματος λαλῆσαι τὸν λόγον ἐν τῇ Ἀσίᾳ,

7 ἐλθόντες κατὰ τὴν Μυσίαν ἐπείραζον κατὰ τὴν Βιθυνίαν πορεύεσθαι· καὶ οὐκ εἴασεν αὐτοὺς τὸ Πνεῦμα.

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38. *ἠξίου*, "thought it not fit or proper to take," &c.—*ἠξίου* (*ἀξιόω*).

39. *παροξυσμὸς*, "sharp contention" (hence English *paroxysm*), or angry dispute.—*Κύπρον*. This was Barnabas's native country (ch. iv., 36). The parties were afterward entirely reconciled, and Mark assisted St. Paul in his ministry. (See 1 Cor., ix., 6; Gal., ii., 9; Col., iv., 10; 2 Tim., iv., 11.) The perfect candor of the historian here, as elsewhere, deserves to be noted.

Chap. XVI., ver. 1. *κατήντησε*, literally, "came down to," *i. e.*, arrived.—*Τιμόθεος*. Dr. Burton thinks that Timothy was converted at the time of St. Paul's first visit to Derbe and Lystra. (See ch. xiv., 6.) His mother, Eunice, and grandmother, Lois, are highly praised by the Apostle (2 Tim., i., 5); and Timothy himself—rare honor!—had known the Holy Scriptures from a child (2 Tim., iii., 15).

2. *ἐμαρτυρεῖτο*, "was highly spoken of, had an honorable character," &c.

3. *περιέτεμεν* (*περιτέμνω*), "circumcised." This was quite expedient, since Timothy's mother was a Jewess, and since in this way Timothy would be rendered acceptable to the Jews; but it was simply *expedient*, not *obligatory*, for the same Apostle wholly refused to do thus to Titus, whose parents were both Gentiles, since that would have been an acknowledgment that circumcision was necessary to the Gentile converts. (See Gal., ii., 3.)—*ᾔδεισαν γὰρ, κ. τ. λ.* Of this construction, see Matthiæ, *Greek Gram.*, § 295, 3.—*λαβὼν* (*λαμβάνω*).

6. *Γαλατικὴν χώραν*. Here they were warmly received and peculiarly successful. (*Comp.* Gal., iv., 14, 15.)—*κωλυθέντες*, "being forbidden."—*Ἀσίᾳ*. See note, ch. ii., 9.

7. *Μυσίαν*. Mysia, the most western province of Asia Minor, on the coast of the Ægean Sea.—*ἐπείραζον*, "they attempted, or tried," to turn to the north and go by land through the rest of Asia Minor, and so into Europe;

8 Παρελθόντες δὲ τὴν Μυσίαν, κατέβησαν εἰς Τρωάδα.

9 καὶ ὅραμα διὰ τῆς νυκτὸς ὤφθη τῷ Παύλῳ· ἀνήρ τις ἦν Μακεδὼν ἑστὼς, παρακαλῶν αὐτὸν καὶ λέγων, Διαβὰς εἰς Μακεδονίαν, βοήθησον ἡμῖν.

10 Ὡς δὲ τὸ ὅραμα εἶδεν, εὐθέως ἐζητήσαμεν ἐξελθεῖν εἰς τὴν Μακεδονίαν, συμβιβάζοντες ὅτι προσκέκληται ἡμᾶς ὁ Κύριος εὐαγγελίσασθαι αὐτούς.

11 Ἀναχθέντες οὖν ἀπὸ τῆς Τρωάδος, εὐθυδρομήσαμεν εἰς Σαμοθρᾴκην, τῇ τε ἐπιούσῃ εἰς Νεάπολιν,

12 ἐκεῖθέν τε εἰς Φιλίππους, ἥτις ἐστὶ πρώτη τῆς μερίδος τῆς Μακεδονίας πόλις κολωνία. ἦμεν δὲ ἐν ταύτῃ τῇ πόλει διατρίβοντες ἡμέρας τινὰς,

13 τῇ τε ἡμέρᾳ τῶν σαββάτων ἐξήλθομεν τῆς πόλεως παρὰ ποταμὸν, οὗ ἐνομίζετο προσευχὴ εἶναι, καὶ καθίσαντες ἐλαλοῦμεν ταῖς συνελθούσαις γυναιξί.

14 Καί τις γυνὴ ὀνόματι Λυδία, πορφυρόπωλις πόλεως Θυατείρων, σεβομένη τὸν Θεὸν, ἤκουεν· ἧς ὁ Κύριος διήνοιξε τὴν καρδίαν προσέχειν τοῖς λαλουμένοις ὑπὸ τοῦ Παύλου.

15 Ὡς δὲ ἐβαπτίσθη, καὶ ὁ οἶκος αὐτῆς, παρεκάλεσε λέγουσα, Εἰ κεκρίκατέ με πιστὴν τῷ Κυρίῳ εἶναι, εἰσελθόντες εἰς τὸν οἶκόν μου, μείνατε· καὶ παρεβιάσατο ἡμᾶς.

16 Ἐγένετο δὲ πορευομένων ἡμῶν εἰς προσευχὴν, παιδίσκην τινὰ ἔχουσαν πνεῦμα Πύθωνος ἀπαντῆσαι ἡμῖν, ἥτις ἐργασίαν

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but the Holy Ghost had otherwise determined.

8. Τρωάδα: a city of Phrygia Minor, in Mysia, situate on the coast, somewhat south of the site of ancient Troy.—κατέβησαν (καταβαίνω).

10. ἐζητήσαμεν. St. Luke here for the first time speaks of himself as accompanying St. Paul and Timothy.—συμβιβάζοντες, "clearly inferring."

11. ἀναχθέντες, "having set sail."—Σαμοθρᾴκην, "Samothrace," an island in the Ægean, near the Hellespont. It is about twenty miles in circumference.—Νεάπολιν: a city and port of Macedonia, on the Sinus Strymonicus, a few miles southeast of Philippi, on the confines of Thrace.

12. Φιλίππους. Philippi, a city of proconsular Macedonia, northeast of Amphipolis, the capital or metropolitan city of this district. It was founded by Philip of Macedon, and was celebrated in later times for the decisive battle between Augustus and Antony on the one side, and Brutus and Cassius on the other.—πρώτη. Various renderings have been given: some suppose it to refer to the four-fold division of Macedonia, Philippi being the *principal* city of Macedonia Prima; others say that it is the *first* place at which a person arrives on leaving Neapolis: on the whole, the best version seems to be, "Philippi, a chief city of this district of Macedonia."—Κολωνία, Latin *Colonia*, so called because Augustus colonized here many of Antony's partisans.

13. παρὰ ποταμὸν, "by the riverside," *i. e.*, a small stream running into the Strymon.—ἐνόμιζετο, "was accustomed." The rendering depends upon the sense given to προσευχὴ (see note, Luke, vi., 12), which is either "prayer," or "an oratory, or place set apart for prayer and worship." The English version is probably correct.—καθίσαντες. See note, Matt., v., 1.

14. πορφυρόπωλις. A seller of purple vests, for the dyeing of which the Lydians (in whose country Thyatira was) were famous.—σεβομένη, *i. e.*, a proselyte of the gate, or a devout Gentile worshiper of the one true God.—διήνοιξε (διανοίγω).

15. παρεβιάσατο. In reference to pressing importunity which would take no denial.

16. παιδίσκην, "a maid-servant, or slave."—πνεῦμα Πύθωνος. A python

πολλὴν παρεῖχε τοῖς κυρίοις αὐτῆς, μαντευομένη.

17 Αὕτη κατακολουθήσασα τῷ Παύλῳ καὶ ἡμῖν, ἔκραζε λέγουσα, Οὗτοι οἱ ἄνθρωποι δοῦλοι τοῦ Θεοῦ τοῦ ὑψίστου εἰσὶν, οἵτινες καταγγέλλουσιν ἡμῖν ὁδὸν σωτηρίας.

18 Τοῦτο δὲ ἐποίει ἐπὶ πολλὰς ἡμέρας. διαπονηθεὶς δὲ ὁ Παῦλος, καὶ ἐπιστρέψας, τῷ πνεύματι εἶπε, Παραγγέλλω σοι, ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ, ἐξελθεῖν ἀπ' αὐτῆς. Καὶ ἐξῆλθεν αὐτῇ τῇ ὥρᾳ.

19 Ἰδόντες δὲ οἱ κύριοι αὐτῆς, ὅτι ἐξῆλθεν ἡ ἐλπὶς τῆς ἐργασίας αὐτῶν, ἐπιλαβόμενοι τὸν Παῦλον καὶ τὸν Σίλαν, εἵλκυσαν εἰς τὴν ἀγορὰν ἐπὶ τοὺς ἄρχοντας·

20 καὶ προσαγαγόντες αὐτοὺς τοῖς στρατηγοῖς, εἶπον, Οὗτοι οἱ ἄνθρωποι ἐκταράσσουσιν ἡμῶν τὴν πόλιν, Ἰουδαῖοι ὑπάρχοντες·

21 καὶ καταγγέλλουσιν ἔθη, ἃ οὐκ ἔξεστιν ἡμῖν παραδέχεσθαι οὐδὲ ποιεῖν, Ῥωμαίοις οὖσι.

22 Καὶ συνεπέστη ὁ ὄχλος κατ' αὐτῶν, καὶ οἱ στρατηγοὶ, περιῤῥήξαντες αὐτῶν τὰ ἱμάτια, ἐκέλευον ῥαβδίζειν·

23 πολλάς τε ἐπιθέντες αὐτοῖς πληγὰς, ἔβαλον εἰς φυλακὴν, παραγγείλαντες τῷ δεσμοφύλακι, ἀσφαλῶς τηρεῖν αὐτούς·

24 ὃς παραγγελίαν τοιαύτην εἰληφὼς, ἔβαλεν αὐτοὺς εἰς τὴν ἐσωτέραν φυλακὴν, καὶ τοὺς πόδας αὐτῶν ἠσφαλίσατο εἰς τὸ ξύλον.

25 Κατὰ δὲ τὸ μεσονύκτιον Παῦλος καὶ Σίλας προσευχόμενοι ὕμνουν τὸν Θεόν· ἐπηκροῶντο δὲ αὐτῶν οἱ δέσμιοι.

26 Ἄφνω δὲ σεισμὸς ἐγένετο μέγας, ὥστε σαλευθῆναι τὰ θεμέλια τοῦ δεσμωτηρίου· ἀνεῴχθησάν τε παραχρῆμα αἱ θύραι πᾶσαι, καὶ πάντων τὰ δεσμὰ ἀνέθη.

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ic spirit; *i. e.*, as Apollo (*Πύθων* being an appellation of his) was the god of divination, so a pythonic spirit was equivalent to a spirit of divination. There seems no reason to doubt that this girl was really possessed by a demon.—*παρεῖχε* (*παρέχω*).

19. *ἐξῆλθεν*. A *paronomasia*, perhaps, with the preceding *ἐξῆλθεν*.—*ἐπιλαβόμενοι*, "having laid hold of," *i. e.*, apprehended.—*ἄρχοντας*: magistrates, *i. e.*, the duumviri, or governors of the colony, called afterward, in a complimentary style, *στρατηγοί*, which is properly the Greek term for prætors. (Grotius.)

20. *ἐκταράσσουσιν*, "are greatly disturbing." The complaint was twofold, that the apostles were disturbers of the peace, and introducers of new religious observances and doctrines, both of which were cognizable by the magistrates. The Romans allowed no new gods to be introduced without authoritative permission.

22. *συνεπέστη*, "rose up together." A popular clamor was also excited, under the influence of which the magistrates acted most unjustly and hastily.—*περιῤῥήξαντες*, "tearing off," in a violent manner, as was customary before scourging. Of course, the magistrates are said to have done what they ordered to be done.

24. *ἐσωτέραν φυλακὴν*, "inner prison," *i. e.*, the part more strongly built, where the prisoners were secured hand and foot.—*ξύλον*. A wooden block or frame, bound with iron, in which the feet, and sometimes the hands and neck, were fastened. There is an account of one having five holes, in which the hands, feet, and neck were confined.—*εἰληφὼς* (*λαμβάνω*).

25. *ὕμνουν* (*ὑμνόω*), "sung a hymn" in praise of God, in whom they firmly trusted, and whose comforts they confidently looked for and experienced.

26. *ἀνεῴχθησαν* (*ἀνοίγω*). The opening of doors of themselves was always

27 Ἔξυπνος δὲ γενόμενος ὁ δεσμοφύλαξ, καὶ ἰδὼν ἀνεῳγμένας τὰς θύρας τῆς φυλακῆς, σπασάμενος μάχαιραν, ἔμελλεν ἑαυτὸν ἀναιρεῖν, νομίζων ἐκπεφευγέναι τοὺς δεσμίους.

28 Ἐφώνησε δὲ φωνῇ μεγάλῃ ὁ Παῦλος, λέγων, Μηδὲν πράξῃς σεαυτῷ κακόν· ἅπαντες γάρ ἐσμεν ἐνθάδε.

29 Αἰτήσας δὲ φῶτα εἰσεπήδησε, καὶ ἔντρομος γενόμενος προσέπεσε τῷ Παύλῳ καὶ τῷ Σίλᾳ·

30 καὶ προαγαγὼν αὐτοὺς ἔξω, ἔφη, Κύριοι, τί με δεῖ ποιεῖν ἵνα σωθῶ;

31 Οἱ δὲ εἶπον, Πίστευσον ἐπὶ τὸν Κύριον Ἰησοῦν Χριστὸν, καὶ σωθήσῃ σὺ καὶ ὁ οἶκός σου.

32 Καὶ ἐλάλησαν αὐτῷ τὸν λόγον τοῦ Κυρίου, καὶ πᾶσι τοῖς ἐν τῇ οἰκίᾳ αὐτοῦ.

33 Καὶ παραλαβὼν αὐτοὺς ἐν ἐκείνῃ τῇ ὥρᾳ τῆς νυκτὸς ἔλουσεν ἀπὸ τῶν πληγῶν, καὶ ἐβαπτίσθη αὐτὸς καὶ οἱ αὐτοῦ πάντες παραχρῆμα·

34 ἀναγαγών τε αὐτοὺς εἰς τὸν οἶκον αὐτοῦ, παρέθηκε τράπεζαν καὶ ἠγαλλιάσατο, πανοικὶ πεπιστευκὼς τῷ Θεῷ.

35 ἩΜΕΡΑΣ δὲ γενομένης ἀπέστειλαν οἱ στρατηγοὶ τοὺς ῥαβδούχους, λέγοντες, Ἀπόλυσον τοὺς ἀνθρώπους ἐκείνους.

36 Ἀπήγγειλε δὲ ὁ δεσμοφύλαξ τοὺς λόγους τούτους πρὸς τὸν Παῦλον, Ὅτι ἀπεστάλκασιν οἱ στρατηγοὶ, ἵνα ἀπολυθῆτε· νῦν οὖν ἐξελθόντες, πορεύεσθε ἐν εἰρήνῃ.

37 Ὁ δὲ Παῦλος ἔφη πρὸς αὐτούς, Δείραντες ἡμᾶς δημοσίᾳ, ἀκατακρίτους, ἀνθρώπους Ῥωμαίους ὑπάρχοντας, ἔβαλον εἰς φυλακὴν, καὶ νῦν λάθρα ἡμᾶς ἐκβάλλουσιν; οὐ γάρ· ἀλλὰ ἐλθόντες αὐτοὶ ἡμᾶς ἐξαγαγέτωσαν.

38 Ἀνήγγειλαν δὲ τοῖς στρατηγοῖς οἱ ῥαβδοῦχοι τὰ ῥήματα ταῦτα· καὶ ἐφοβήθησαν ἀκούσαντες ὅτι Ῥωμαῖοί εἰσι,

39 καὶ ἐλθόντες παρεκάλεσαν αὐτοὺς, καὶ ἐξαγαγόντες ἠρώτων ἐξελθεῖν τῆς πόλεως.

40 Ἐξελθόντες δὲ ἐκ τῆς φυ-

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regarded as proving the presence of God or an angel. See ch. xii., 10.—ἀνέθη, *1st aor. pass.* of ἀνίημι.

28. μηδὲν πράξῃς σεαυτῷ κακόν, a *euphemism*, for be not so rash as to kill thyself.—πράξῃς (πράσσω).

29. φῶτα, "torches," a rare sense of φῶς.—προσέπεσε (προσπίπτω).

30. προαγαγὼν—ἔξω, "bringing them out," *i. e.*, out of the inner jail.—τί με δεῖ—σωθῶ; "what must I do to attain eternal salvation," which you preach the way of, and are undoubtedly sent to proclaim? He may also have had reference to his great danger in a temporal point of view, from this unusual circumstance. St. Paul's answer evidently shows the main intent of the question put by the jailer.

33. ἔλουσεν ἀπὸ τῶν πληγῶν. A blending of two forms of expression, ἔλουσεν αὐτοὺς and ἀπέλουσεν αἷμα τῶν πληγῶν. On λούω, *cf.* John, xiii., 10.

35. ῥαβδούχους, "the lictors."

37. Bloomfield calls attention to the terse and pointed language of the apostle, as every way worthy of Demosthenes. The immunities of Roman citizens were sacredly respected: "facinus est vinciri civem Romanum; scelus verberari." (Cicero, *in Verr.*, 66.)—ἀκατακρίτους, "not convicted" of any crime. Respecting the claim of St. Paul to Roman citizenship, see note, ch. xxii., 28.—οὐ γάρ, "no, indeed," an elliptical formula, having ποιεῖν ἔδει, or the like, understood. It is very expressive of honest and well-grounded indignation.

39. παρεκάλεσαν αὐτοὺς, "comforted," (in the sense of) "appeased them."—ἠρώτων (ἐρωτάω).

*λακῆς εἰσῆλθον εἰς τὴν Λυδίαν· καὶ ἰδόντες τοὺς ἀδελφοὺς, παρεκάλεσαν αὐτοὺς, καὶ ἐξῆλθον.*

ΚΕΦ. *ιζ΄*. 17.

1 ΔΙΟΔΕΥΣΑΝΤΕΣ *δὲ τὴν Ἀμφίπολιν καὶ Ἀπολλωνίαν, ἦλθον εἰς Θεσσαλονίκην, ὅπου ἦν ἡ συναγωγὴ τῶν Ἰουδαίων.*

2 *Κατὰ δὲ τὸ εἰωθὸς τῷ Παύλῳ εἰσῆλθε πρὸς αὐτοὺς, καὶ ἐπὶ σάββατα τρία διελέγετο αὐτοῖς ἀπὸ τῶν γραφῶν,*

3 *διανοίγων καὶ παρατιθέμενος, ὅτι τὸν Χριστὸν ἔδει παθεῖν καὶ ἀναστῆναι ἐκ νεκρῶν, καὶ ὅτι οὗτός ἐστιν ὁ Χριστὸς Ἰησοῦς, ὃν ἐγὼ καταγγέλλω ὑμῖν.*

4 *Καί τινες ἐξ αὐτῶν ἐπείσθησαν, καὶ προσεκληρώθησαν τῷ Παύλῳ καὶ τῷ Σίλᾳ, τῶν τε σεβομένων Ἑλλήνων πολὺ πλῆθος, γυναικῶν τε τῶν πρώτων οὐκ ὀλίγαι.*

5 *Ζηλώσαντες δὲ οἱ ἀπειθοῦντες Ἰουδαῖοι, καὶ προσλαβόμενοι τῶν ἀγοραίων τινὰς ἄνδρας πονηροὺς, καὶ ὀχλοποιήσαντες, ἐθορύβουν τὴν πόλιν· ἐπιστάντες τε τῇ οἰκίᾳ Ἰάσονος, ἐζήτουν αὐτοὺς ἀγαγεῖν εἰς τὸν δῆμον·*

6 *μὴ εὑρόντες δὲ αὐτοὺς, ἔσυρον τὸν Ἰάσονα καί τινας ἀδελφοὺς ἐπὶ τοὺς πολιτάρχας, βοῶντες, Ὅτι οἱ τὴν οἰκουμένην ἀναστατώσαντες, οὗτοι καὶ ἐνθάδε πάρεισιν,*

7 *οὓς ὑποδέδεκται Ἰάσων· κα*

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40. *εἰς τὴν Λυδίαν.* The reading, perhaps, is *πρὸς τὴν.* Examples of the former mode of expression have been furnished by critics.—*ἐξῆλθον.* From the change of person, it is thought that St. Luke now remained at Philippi.—*ἐξῆλθον* (*ἐξέρχομαι*).

Chap. XVII., ver. 1. *Ἀμφίπολιν.* Amphipolis and Apollonia were cities of some considerable size and importance in Macedonia. They lay southwest of Philippi.—*Θεσσαλονίκην.* Thessalonica, a large and important city, at the northeastern extremity of the Sinus Thermaicus, and the residence of the Roman governor. St. Paul remained here something longer than three weeks, sustaining himself by his own labor. The Jews having rejected him, he devoted his efforts to the Gentiles, and was very successful. See 1 Thess., i., 5; ii., 9; 2 Thess., iii., 8. The *ἡ* before *συναγωγὴ* is omitted in many MSS., and certainly seems unnecessary here.

2. *διελέγετο*, "discoursed," &c.—*γραφῶν.* See note, John, v., 39.

3. *διανοίγων*: supply *αὐτὰς*, *i. e.*, *τὰς γραφὰς*, "opening out and bringing to light the truth."—*παρατιθέμενος*, "*putting* one passage *by the side of* another, so as to show the reference of the whole to the Saviour."—*ὃν ἐγὼ* On the construction of this clause see ch. xv., 22; i., 4.

4. *προσεκληρώθησαν.* This verb ha[s] a reciprocal sense, "joined them selves to," "were added to the num ber of the followers of."—*σεβομένων* *i. e.*, most probably proselytes of th[e] gate.—*πρώτων.* See ch. xiii., 50.

5. *ζηλώσαντες*, "*full* of zeal." Not[e] the force of the verb in *όω*.—*προσλα βόμενοι*, "gathering together, joinin[g] to themselves."—*ἀγοραίων*, *circumfo ranei*, idlers, hangers-on about th[e] market-place (*ἀγορά*). They wer[e] probably Gentiles. (1 Thess., ii., 14. —*πονηροὺς*, "mean or low fellows," such as one might expect to fin[d] among such a collection.—*ἐπιστάντες* "having assaulted."—*δῆμον*, "th[e] people." Bloomfield renders "th[e] popular assembly," equivalent to *ἐκ κλησία*.—*ἐζήτουν* (*ζητέω*).

6. *Ἰάσονα.* Jason was afterwar[d] at Corinth with St. Paul. (Rom. xvi., 21.)—*πολιτάρχας*, "the city mag istrates." On the use of *ὅτι*, as here see note, Matt., vii., 23.—*ἀναστατώ σαντες.* This verb occurs only in th[e] Septuag. and later writers. It is fo[r] *ἀνάστατον ποιεῖν.*

7. *ὑποδέδεκται*, "has received" an[d] entertained as guests.—*ἀπέναντι*, "i[n]

οὗτοι πάντες ἀπέναντι τῶν δογμάτων Καίσαρος πράττουσι, βασιλέα λέγοντες ἕτερον εἶναι, Ἰησοῦν.

8 Ἐτάραξαν δὲ τὸν ὄχλον καὶ τοὺς πολιτάρχας ἀκούοντας ταῦτα·

9 καὶ λαβόντες τὸ ἱκανὸν παρὰ τοῦ Ἰάσονος καὶ τῶν λοιπῶν, ἀπέλυσαν αὐτούς.

10 Οἱ δὲ ἀδελφοὶ εὐθέως διὰ τῆς νυκτὸς ἐξέπεμψαν τόν τε Παῦλον καὶ τὸν Σίλαν εἰς Βέροιαν· οἵτινες παραγενόμενοι, εἰς τὴν συναγωγὴν τῶν Ἰουδαίων ἀπῄεσαν.

11 Οὗτοι δὲ ἦσαν εὐγενέστεροι τῶν ἐν Θεσσαλονίκῃ, οἵτινες ἐδέξαντο τὸν λόγον μετὰ πάσης προθυμίας, τὸ καθ' ἡμέραν ἀνακρίνοντες τὰς γραφὰς, εἰ ἔχοι ταῦτα οὕτως.

12 Πολλοὶ μὲν οὖν ἐξ αὐτῶν ἐπίστευσαν, καὶ τῶν Ἑλληνίδων γυναικῶν τῶν εὐσχημόνων καὶ ἀνδρῶν οὐκ ὀλίγοι.

13 Ὡς δὲ ἔγνωσαν οἱ ἀπὸ τῆς Θεσσαλονίκης Ἰουδαῖοι, ὅτι καὶ ἐν τῇ Βεροίᾳ κατηγγέλη ὑπὸ τοῦ Παύλου ὁ λόγος τοῦ Θεοῦ, ἦλθον κἀκεῖ σαλεύοντες τοὺς ὄχλους.

14 Εὐθέως δὲ τότε τὸν Παῦλον ἐξαπέστειλαν οἱ ἀδελφοὶ πορεύεσθαι ὡς ἐπὶ τὴν θάλασσαν· ὑπέμενον δὲ ὅ τε Σίλας καὶ ὁ Τιμόθεος ἐκεῖ.

15 Οἱ δὲ καθιστῶντες τὸν Παῦλον, ἤγαγον αὐτὸν ἕως Ἀθηνῶν· καὶ λαβόντες ἐντολὴν πρὸς τὸν Σίλαν καὶ Τιμόθεον, ἵνα ὡς τάχιστα ἔλθωσι πρὸς αὐτὸν, ἐξῄεσαν.

16 ἘΝ δὲ ταῖς Ἀθήναις ἐκδεχομένου αὐτοὺς τοῦ Παύλου, πα

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the face of," *i. e.*, in defiance of the decrees of Cæsar.—*πράττουσι*, "act."—*βασιλέα*. The Romans were exceedingly jealous of their supremacy, and allowed no one in the provinces to assume the title of *king* without express permission.

9. *λαβόντες τὸ ἱκανὸν*. A forensic expression; *satisfactionem accipere*. He gave security, and very possibly paid down some money.

10. *Βέροιαν*. Berœa, a large and populous city of Macedonia, south of Edessa, and fifty-one miles from Thessalonica. It was situate on the River Astræus, and was of great antiquity.

11. *εὐγενέστεροι*, "more noble-minded, ingenuous, candid," &c. The term properly applies to those of a superior rank or class in society.—*ἀνακρίνοντες*, "examining, searching into carefully," &c. The *ἀνα* is intensive. *κρίνω*, in its primitive sense, is to *sift* the corn from the chaff, and so, metaphorically, to sift truth from falsehood.—*ἐδέξαντο* (*δέχομαι*).

12. *εὐσχημόνων*. See note, ch. xiii., 50.—*ἐπίστευσαν* (*πιστεύω*).

13. *σαλεύοντες*, "raising (a storm among) the populace." The verb properly refers to the violent storms at sea (from *σάλος*, *the surge of the sea*).—*ἔγνωσαν* (*γινώσκω*).

14. *ὡς ἐπὶ τὴν θάλασσαν*, "as it were, to the sea," according to the English version, so that his malicious persecutors might give over pursuit, supposing him to have left that part of the country. It is doubted, however, whether *ὡς* has that meaning here. Many able critics render simply "to the sea," *ὡς ἐπὶ* being regarded as one expression. St. Paul may have gone by sea to Athens.

15. *οἱ δὲ καθιστῶντες*, "but others conducting;" *καθιστῶντες*, for *κατάγοντες*, as ch. ix., 30.

16. *Ἀθήναις*. Athens, one of the most renowned cities of the ancient world, the seat and centre of learning, arts, and sciences, the resort of philosophers, and the birth-place of many illustrious men. It was the capital of Attica, and of very great antiquity, being founded, according to the common account, B.C. 1550. Its history fills large space in the annals of Greece, and even in its ruins it may be pronounced great.—*παρωξύνετο* (*ὀξύνω*, *ὀξύς*), "was strongly moved,"

*ρωξύνετο τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ θεωροῦντι κατείδωλον οὖσαν τὴν πόλιν.*

17 *Διελέγετο μὲν οὖν ἐν τῇ συναγωγῇ τοῖς Ἰουδαίοις καὶ τοῖς σεβομένοις, καὶ ἐν τῇ ἀγορᾷ κατὰ πᾶσαν ἡμέραν πρὸς τοὺς παρατυγχάνοντας.*

18 *Τινὲς δὲ τῶν Ἐπικουρείων καὶ τῶν Στωϊκῶν φιλοσόφων συνέβαλλον αὐτῷ· καί τινες ἔλεγον, Τί ἂν θέλοι ὁ σπερμολόγος οὗτος λέγειν; Οἱ δὲ, Ξένων δαιμονίων δοκεῖ καταγγελεὺς εἶναι· ὅτι τὸν Ἰησοῦν καὶ τὴν ἀνάστασιν αὐτοῖς εὐηγγελίζετο.*

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rendered *sharp* by indignation and grief.—*ἐν αὐτῷ*, Hebraism, as in Dan., vii., 15.—*κατείδωλον* (*κατὰ*, *intens.*, and *εἴδωλον*), "full of idols," wholly given up to superstitious excesses in the worship and number of idols. These were so great in number as almost to exceed belief. Athens was said to be the altar of Greece. Pausanias (*Attic.*, *cap.* 17, 24) says it "had more images than all the rest of Greece." Xenophon observes, that it "had twice as many festivals as any other city" (*De Repub. Athen.*); and the satirist Petronius declares "that it was easier to find a god than a man there."

17. *ἀγορᾷ*, "the market-place," or forum, was a great place of resort at all times.

18. *Ἐπικουρείων*, "Epicureans," so called from Epicurus, a distinguished philosopher of Athens, born B.C. 341. They denied the creation of the world by God, and of course His providence; they held that the eternal atoms of the universe by chance assumed the forms which they now present, and that if there were any superior beings, they were wholly regardless of mankind, and lived entirely engrossed in their own happiness. These so-called philosophers especially held that pleasure was the chief good, which man was to seek and enjoy while he was able, since at his death he perished utterly. Of course, the immortality of the soul and the resurrection of the body were topics at which they would sneer and mock most heartily. We can not better define them than by the term practical *Atheists*.—*Στωϊκῶν*, "Stoics," so called from the *στοά*, or porch, where their great master, Zeno, taught (died B.C. 264). Their principal notion was that every thing, the deity as well as man, is bound by the immutable laws of fixed *fate*, and that, consequently, the nearer man approached to supreme indifference and apathy toward all the events of life, the better. With them there could be no such thing as providence; with them all virtues were alike, all vices equal; with them man was but a part of the great soul of the world, the animating principle of eternally existing matter; and with them, in fine, suicide was allowable and even praiseworthy, life and death being in their nature indifferent; licentiousness was no crime; pain was no evil; perfect insensibility to all external things was the highest state of excellence; and many such like extravagant and wicked notions. At the same time, they laid down a very severe and strict code of morals, and declared that man was perfectly competent to live as he ought to do, and to attain what they considered a state of perfection. Of the future life their notions were vague, unsettled, and of no practical influence or importance. The student will find it interesting to compare the notions of the Pharisees with those of the Stoics. (See note, Matt., iii., 7.)—*συνέβαλλον*, *scil.* *λόγους*, "conferred, *or* disputed."—*σπερμολόγος*: properly, it relates to a bird *picking up seed* for food, chattering away the mean while. Hence, a *σπερμολόγος* is a picker-up of trifles, a retailer of petty nothings, a babbling nobody. It would be difficult to find a term more expressive of contempt.—*δαιμονίων*, "divinities," not exactly *gods* in their sense, but beings holding rank between gods and men. A similar charge was made against Socrates. (See Xenoph., *Apolog. Socrat.*)—*ἀνάστασιν*. Dr. Hammond (following Chrysostom) thinks that the Athe-

19 Ἐπιλαβόμενοί τε αὐτοῦ, ἐπὶ τὸν Ἄρειον πάγον ἤγαγον, λέγοντες, Δυνάμεθα γνῶναι, τίς ἡ καινὴ αὕτη ἡ ὑπὸ σοῦ λαλουμένη διδαχή;

20 ξενίζοντα γάρ τινα εἰσφέρεις εἰς τὰς ἀκοὰς ἡμῶν· βουλόμεθα οὖν γνῶναι, τί ἂν θέλοι ταῦτα εἶναι.

21 Ἀθηναῖοι δὲ πάντες καὶ οἱ ἐπιδημοῦντες ξένοι εἰς οὐδὲν ἕτερον εὐκαίρουν, ἢ λέγειν τὶ καὶ ἀκούειν καινότερον.

22 ΣΤΑΘΕΙΣ δὲ ὁ Παῦλος ἐν μέσῳ τοῦ Ἀρείου πάγου, ἔφη, Ἄνδρες Ἀθηναῖοι, κατὰ πάντα ὡς δεισιδαιμονεστέρους ὑμᾶς θεωρῶ.

23 Διερχόμενος γὰρ καὶ ἀναθεωρῶν τὰ σεβάσματα ὑμῶν, εὗρον καὶ βωμὸν ἐν ᾧ ἐπεγέγραπτο, ἈΓΝΩΣΤΩι ΘΕΩι. ὃν οὖν ἀγ-

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nians took Ἀνάστασις for a goddess, which the apostle was setting forth; but we prefer the ordinary view, that because St. Paul preached Jesus, the Messiah and only Son of God, and resurrection unto life or condemnation through Him, therefore they took him and wished to hear more from him on these topics.

19. Ἄρειον πάγον, "Areopagus," the highest and most sacred tribunal of Athens, instituted probably by Solon (about six hundred years before Christ). It took cognizance of murders, impiety, immoral conduct, and idleness, the root of all evil, and inflicted severe punishment upon such as blasphemed the gods or slighted the celebration of the holy mysteries. Hence St. Paul was brought before them on the ground of being "a setter-forth of strange gods," though not, it would seem, for the purposes of a regular trial. The number of judges was probably about ninety, and they were distinguished alike for purity of life and gravity of deportment.

20. ξενίζοντα, "strange, surprising things."—θέλοι. This verb is sometimes used merely as an *auxiliary*, and gives to the infin. a *future sense*. See ver. 18; *et* ch. ii., 12.

21. εὐκαίρουν, *ad nihil aliud vacabant*, "spend their leisure time." The verb εὐκαιρέω properly means *to be at leisure* (Mark, vi., 31); hence, with εἰς, *to employ one's leisure for* or *in*.—καινότερον. The usual phrase, the comparative for the positive. So Demosthenes (*Philip.*, i., p. 43): ἢ βούλεσθε περιϊόντες αὐτοῦ πυνθάνεσθαι κατὰ τὴν ἀγορὰν, λέγεταί τι καινόν; See, also, *in Philip.*, *Epist.*, p. 156. The Athenians were exceedingly garrulous and fond of novelty and change.

22. τοῦ Ἀρείου πάγου, "the Areopagus." (See note, verse 19). It was so called ("the Hill of Mars") because Mars was said to have been put on his trial here for the murder of Neptune's son. It was an eminence of no great height.—δεισιδαιμονεστέρους, "very much devoted to religious things," *i. e.*, more than others, on which the Athenians prided themselves. The word is susceptible of both a good and bad sense; the former is here to be preferred. St. Paul never could have begun his address in the offensive manner which the English version leads one to suppose he did. His object was to conciliate, not harshly reprehend; hence he says, "Ye men of Athens, I perceive that you are exceedingly devoted to the worship of the deities," which remark they would receive as a high compliment to themselves and their city.

23. σεβάσματα, "the objects of your worship," as the temples, sacrifices, &c.—ἀγνώστῳ θεῷ. Lucian mentions an altar at Athens with this inscription. It is doubtful to *whom* this altar was erected. Bloomfield and others contend that Jehovah, the one true God, is meant, which is not improbable, the Athenians not wishing that any deity should be passed over in their city, and the Jews always mentioning God in a manner which might well lead them to call him ἄγνωστος. The skill of St. Paul in adapting this circumstance to his purpose is truly admirable. — ἀγνοοῦντες, "without knowing him" as He ought to be known.—εὗρον, 2*d aor.* of εὑρίσκω.

*νοοῦντες εὐσεβεῖτε, τοῦτον ἐγὼ καταγγέλλω ὑμῖν.*

24 Ὁ Θεὸς, *ὁ ποιήσας τὸν κόσμον καὶ πάντα τὰ ἐν αὐτῷ, οὗτος οὐρανοῦ καὶ γῆς* Κύριος *ὑπάρχων, οὐκ ἐν χειροποιήτοις ναοῖς κατοικεῖ,*

25 *οὐδὲ ὑπὸ χειρῶν ἀνθρώπων θεραπεύεται προσδεόμενος τινὸς, αὐτὸς διδοὺς πᾶσι ζωὴν καὶ πνοὴν καὶ τὰ πάντα·*

26 *ἐποίησέ τε ἐξ ἑνὸς αἵματος πᾶν ἔθνος ἀνθρώπων, κατοικεῖν ἐπὶ πᾶν τὸ πρόσωπον τῆς γῆς, ὁρίσας προτεταγμένους καιροὺς καὶ τὰς ὁροθεσίας τῆς κατοικίας αὐτῶν,*

27 *ζητεῖν τὸν* Κύριον, *εἰ ἄρα γε ψηλαφήσειαν αὐτὸν καὶ εὕροιεν, καίτοιγε οὐ μακρὰν ἀπὸ ἑνὸς ἑκάστου ἡμῶν ὑπάρχοντα.*

28 Ἐ*ν αὐτῷ γὰρ ζῶμεν καὶ κινούμεθα καί ἐσμεν· ὡς καί τινες τῶν καθ' ὑμᾶς ποιητῶν εἰρήκασι,* Τ*οῦ γὰρ καὶ γένος ἐσμέν.*

29 Γ*ένος οὖν ὑπάρχοντες τοῦ* Θεοῦ, *οὐκ ὀφείλομεν νομίζειν χρυσῷ ἢ ἀργύρῳ ἢ λίθῳ, χαράγματι τέχνης καὶ ἐνθυμήσεως ἀνθρώπου, τὸ θεῖον εἶναι ὅμοιον.*

30 Τ*οὺς μὲν οὖν χρόνους τῆς ἀγνοίας ὑπεριδὼν ὁ* Θεὸς, *τανῦν παραγγέλλει τοῖς ἀνθρώποις πᾶσι πανταχοῦ μετανοεῖν·*

31 *διότι ἔστησεν ἡμέραν, ἐν ᾗ μέλλει κρίνειν τὴν οἰκουμένην*

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24. He now states the true *nature* and *worship* of the Deity.

25. *οὐδὲ—θεραπεύεται*, "neither is ministered unto or served by human hands."—*ζωὴν καὶ πνοὴν*, by *hendiadys*, "the breath of life." See Gen., ii., 7.—*πάντα*, "all things" which they have and enjoy. *Cf.* chap. xiv., 17.

26. *αἵματος*, "race, stock," &c. Possibly St. Paul may have alluded here to the Athenian conceit that they were *αὐτοχθόνες* and *γηγενεῖς*. *Conf.*, as to the expression, Virgil's "*Sanguine* ab uno."—*ὁρίσας*, "having marked out the appointed or determined periods" of life for each generation.—*ὁροθεσίας*, "the boundaries of their habitation," in allusion to the distribution of mankind over the earth when the world was originally peopled, as recorded by Moses. See Genesis, xi., 8; Deut., xxxii., 8.—*προτεταγμένους* (*προτάσσω*).

27. *ζητεῖν*: Dr. Burton governs by *ἐποίησε* in verse 26. Others supply *ὥστε*, as in English version. It was manifestly the intention of God that man should cover the whole earth, and that all should worship him.—*εἰ ἄρα γε ψηλαφήσειαν*, "to try if, indeed, they could, by the glimmering light of reason, feel out and find him." A *hendiadys* for *εἰ ἄρα γε ψηλαφήσαντες εὕροιεν*, "if, by investigating, they could find out his attributes, will," &c. See Luke, xxiv., 39, where this verb means to *touch, handle*, &c.

28. *ποιητῶν*. Quoted from Aratus (B.C. 270), a native of Cilicia, the apostle's own country. Cleanthes (B.C. 280), in his noble *Hymn to Jupiter*, has *ἐκ σοῦ γὰρ γένος ἐσμέν*.—*τῶν καθ' ὑμᾶς ποιητ.* is for *τῶν ὑμετέρων ποιητῶν*.—*εἰρήκασι* (*εἴρω*).

30. *ὑπεριδὼν*, "overlooked," suffered to pass without punishment: others give the sense, "regarded with lenity," pardoned, blotting out the times of ignorance from his memory. Krebsius gives, *condonans, remittens*; others, as the Vulgate, *despiciens*; others, again, *spernens, negligens*, "neglecting," &c. The word occurs nowhere else.—*παραγγέλλει*, "charges, commands," &c.—*μετανοεῖν*, "to repent," *i. e.*, cease to do evil, and learn to do well. *Conf.* note, Matt., iii., 2.

31. The *need* of repentance is evident, since or because (*διότι*) God hath appointed the day of judgment, when strict and equal justice will be rendered to all according as they have believed in God's word and have done good or evil.—*πίστιν παρασχὼν* (*παρέχω*), "affording proof," or ground of belief. Our Saviour's resurrection is a clear and certain proof of his future

ἐν δικαιοσύνῃ, ἐν ἀνδρὶ ᾧ ὥρισε, πίστιν παρασχὼν πᾶσιν, ἀναστήσας αὐτὸν ἐκ νεκρῶν.

32 Ἀκούσαντες δὲ ἀνάστασιν νεκρῶν, οἱ μὲν ἐχλεύαζον· οἱ δὲ εἶπον, Ἀκουσόμεθά σου πάλιν περὶ τούτου.

33 Καὶ οὕτως ὁ Παῦλος ἐξῆλθεν ἐκ μέσου αὐτῶν.

34 Τινὲς δὲ ἄνδρες κολληθέντες αὐτῷ, ἐπίστευσαν· ἐν οἷς καὶ Διονύσιος ὁ Ἀρεοπαγίτης, καὶ γυνὴ ὀνόματι Δάμαρις, καὶ ἕτεροι σὺν αὐτοῖς.

## ΚΕΦ. ιη΄. 18.

1 ΜΕΤΑ δὲ ταῦτα χωρισθεὶς ὁ Παῦλος ἐκ τῶν Ἀθηνῶν ἦλθεν εἰς Κόρινθον·

2 καὶ εὑρών τινα Ἰουδαῖον ὀνόματι Ἀκύλαν, Ποντικὸν τῷ γένει, προσφάτως ἐληλυθότα ἀπὸ τῆς Ἰταλίας, καὶ Πρίσκιλλαν γυναῖκα αὐτοῦ, διὰ τὸ διατεταχέναι Κλαύδιον χωρίζεσθαι πάντας τοὺς Ἰουδαίους ἐκ τῆς Ῥώμης, προσῆλθεν αὐτοῖς·

3 καὶ διὰ τὸ ὁμότεχνον εἶναι, ἔμενε παρ' αὐτοῖς καὶ εἰργάζετο· ἦσαν γὰρ σκηνοποιοὶ τὴν τέχνην.

4 Διελέγετο δὲ ἐν τῇ συναγωγῇ κατὰ πᾶν σάββατον, ἔπειθέ τε Ἰουδαίους καὶ Ἕλληνας.

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advent to judgment. See Rom., i., 4. On *μέλλω*, see Matt., xvi., 27.

32. *ἐχλεύαζον* (*χλευή, jest, mockery*), "scoffed, derided," &c. The general and probable opinion of commentators is, that St. Paul, being thus rudely interrupted, did not finish what he intended to say.

34. *Διονύσιος*. Certain spurious works are ascribed to him. For traditions respecting Dionysius, consult Eusebius, *Eccles. Hist.*, iii., 4; iv., 23. As above noted (verse 19), the members of this great court (Areopagus) were distinguished for dignity, honorable conduct, and every virtue to which a heathen could attain.

Chap. XVIII., ver. 1. *Κόρινθον*, a very celebrated city of the Peloponnesus, for a long time the rival of Athens, and even Rome. It was destroyed by the Romans, B.C. 146; but rebuilt a hundred years after by Julius Cæsar, who planted a Roman colony in it, and made it the residence of the proconsul of Achaia. It soon regained its former prosperity, and at the date of St. Paul's visit was as remarkable for its elegance and magnificence as for the dissolute and licentious manners of its inhabitants.

2. *προσφάτως*, "recently, lately."—*ἐληλυθότα, pluperf. partic.* of *ἔρχομαι*. St. Paul was the guest of these excellent persons at Corinth; they accompanied him to Asia (verse 18), were settled for some time at Ephesus (verse 26), were there when he wrote his first Epistle to the Corinthians (1 Cor., xvi., 19), and again returned to Rome before he wrote his Epistle to the Romans (Rom., xvi., 3).—*διατεταχέναι* (*διατάσσω*), "had issued a *διάταγμα*, or decree."—*Κλαύδιον*. See note, ch. xi., 28. Suetonius (*Vit. Claud.*, 25) mentions this decree, "Judæos impulsore Chresto assidue tumultuantes Roma expulit." The *Chrestus* here spoken of was probably a corruption of the name of our Saviour, which began to be known to the Romans. The Christians were constantly confounded with the Jews.

3. *ὁμότεχνον*. The Jews and eastern nations generally made it a duty to give their children some trade or useful occupation, by which, if necessary, they could obtain support.—*σκηνοποιοί*, "tent-makers," *i. e.*, makers of portable tents, much used in traveling, and in great demand in hot climates. St. Paul supported himself by his own labor at Thessalonica (1 Thess., ii., 9; 2 Thess., iii., 8). He also received assistance from Macedonia (2 Cor., xi., 9).

4. *διελέγετο*, "discoursed, disputed," &c.—*ἔπειθε*, *suadebat*, "persuaded" them to embrace the Gospel, the *action* being put for the *endeavor*. On the Ἕλληνες, *cf.* John, xii., 20.

5 Ὡς δὲ κατῆλθον ἀπὸ τῆς Μακεδονίας ὅ τε Σίλας καὶ ὁ Τιμόθεος, συνείχετο τῷ πνεύματι ὁ Παῦλος, διαμαρτυρόμενος τοῖς Ἰουδαίοις τὸν Χριστὸν Ἰησοῦν.

6 Ἀντιτασσομένων δὲ αὐτῶν καὶ βλασφημούντων, ἐκτιναξάμενος τὰ ἱμάτια, εἶπε πρὸς αὐτούς, Τὸ αἷμα ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν· καθαρὸς ἐγώ· ἀπὸ τοῦ νῦν εἰς τὰ ἔθνη πορεύσομαι.

7 Καὶ μεταβὰς ἐκεῖθεν ἦλθεν εἰς οἰκίαν τινὸς ὀνόματι Ἰούστου, σεβομένου τὸν Θεόν, οὗ ἡ οἰκία ἦν συνομοροῦσα τῇ συναγωγῇ.

8 Κρίσπος δὲ ὁ ἀρχισυνάγωγος ἐπίστευσε τῷ Κυρίῳ σὺν ὅλῳ τῷ οἴκῳ αὐτοῦ· καὶ πολλοὶ τῶν Κορινθίων ἀκούοντες ἐπίστευον καὶ ἐβαπτίζοντο.

9 Εἶπε δὲ ὁ Κύριος δι' ὁράματος ἐν νυκτὶ τῷ Παύλῳ, Μὴ φοβοῦ, ἀλλὰ λάλει καὶ μὴ σιωπήσῃς·

10 διότι ἐγώ εἰμι μετὰ σοῦ, καὶ οὐδεὶς ἐπιθήσεταί σοι τοῦ κακῶσαί σε· διότι λαός ἐστί μοι πολὺς ἐν τῇ πόλει ταύτῃ.

11 Ἐκάθισέ τε ἐνιαυτὸν καὶ μῆνας ἕξ, διδάσκων ἐν αὐτοῖς τὸν λόγον τοῦ Θεοῦ.

12 ΓΑΛΛΙΩΝΟΣ δὲ ἀνθυπατεύοντος τῆς Ἀχαΐας, κατεπέστησαν ὁμοθυμαδὸν οἱ Ἰουδαῖοι τῷ Παύλῳ, καὶ ἤγαγον αὐτὸν ἐπὶ τὸ βῆμα,

13 λέγοντες, Ὅτι παρὰ τὸν νόμον οὗτος ἀναπείθει τοὺς ἀνθρώπους σέβεσθαι τὸν Θεόν.

14 Μέλλοντος δὲ τοῦ Παύλου ἀνοίγειν τὸ στόμα, εἶπεν ὁ Γαλλίων πρὸς τοὺς Ἰουδαίους, Εἰ μὲν οὖν ἦν ἀδίκημά τι ἢ ῥᾳδιούρ-

5. *συνείχετο*, "was earnest in spirit," was under the impulse of ardent zeal, &c. The coming of Silas and Timothy seems to have stimulated him to greater earnestness than ever. See 1 Thess., i., 7; iii., 6.

6. *ἀντιτασσομένων*, a *military* metaphor, "contradicting and opposing by words." — *ἐκτιναξάμενος*. See note, Matt., x., 14. *Conf.* note, Matthew, xxvii., 25. See, also, 2 Sam., i., 16; Ezek., xxxiii., 4. At *τὸ αἷμα*, supply *τρέψεται*. On *βλασφημ.*, *cf.* Matt., ix., 3.

7. *ἐκεῖθεν*, thence, *i. e.*, from the synagogue.—*συνομοροῦσα*, "contiguous, adjoining, conterminous," &c. The word occurs nowhere else in the New Testament.

8. *Κρίσπος*. See 1 Cor., i., 14.—*ἐβαπτίζοντο*. St. Paul himself baptized only Crispus and Gaius, and the household of Stephanas. 1 Cor., i., 14, 16.—*ἀρχισυνάγ.* *Cf.* ch. xiii., 15.

9. *λάλει καὶ μὴ σιωπήσῃς*, *i. e.*, "see or mind that you be not silent."

10. *τοῦ κακῶσαί σε*: supply *ἕνεκα*. —*λαός ἐστί μοι πολὺς*, *i. e.*, many who believed, and more who should believe and obey the Gospel. See Jno., x., 16.—*ἐπιθήσεται* (*ἐπιτίθημι*).

11. During his residence in Corinth he seems to have wrought many miracles. See 2 Cor., xii., 12. It was about this period, also, that he wrote the Epistles to the Thessalonians.—*καθίζειν* frequently means to *abide*, or *sojourn*. So Cicero uses *sedere*. (*Epist. Fam.*, xvi., 2.) *Cf.* Luke, xxiv., 49.

12. *Γαλλίωνος*. Gallio was most probably the elder brother of Seneca, the philosopher and tutor of Nero. His character is highly commended by Seneca, though in the circumstances here narrated he carried his indifference and contempt of all questions relating to religious things to a culpable and unwarrantable extent.—*ἀνθυπατεύοντος*. Gallio was "proconsul" (*ἀνθύπατος*, ch. xiii., 7) of Achaia at this time. This province, which comprehended all the rest of Greece, had been restored by Claudius to the senate, A.D. 44 (about eight years previously), and so became proconsular. — *κατεπέστησαν*, "made an assault."—*βῆμα*. See note, Matthew, xxvii., 19.—*ἤγαγον* (*ἄγω*).

14. *ἀδίκημα*, "injustice."—*ῥᾳδιούργημα*, "mischievous licentiousness." The heathen used to ridicule the Jew-

γημα πονηρὸν, ὦ Ἰουδαῖοι, κατὰ λόγον ἂν ἠνεσχόμην ὑμῶν·

15 Εἰ δὲ ζήτημά ἐστι περὶ λόγου καὶ ὀνομάτων καὶ νόμου τοῦ καθ' ὑμᾶς, ὄψεσθε αὐτοί· κριτὴς γὰρ ἐγὼ τούτων οὐ βούλομαι εἶναι.

16 Καὶ ἀπήλασεν αὐτοὺς ἀπὸ τοῦ βήματος.

17 Ἐπιλαβόμενοι δὲ πάντες οἱ Ἕλληνες Σωσθένην τὸν ἀρχισυνάγωγον ἔτυπτον ἔμπροσθεν τοῦ βήματος· καὶ οὐδὲν τούτων τῷ Γαλλίωνι ἔμελεν.

18 Ὁ ΔΕ Παῦλος ἔτι προσμείνας ἡμέρας ἱκανὰς, τοῖς ἀδελφοῖς ἀποταξάμενος, ἐξέπλει εἰς τὴν Συρίαν, καὶ σὺν αὐτῷ Πρίσκιλλα καὶ Ἀκύλας, κειράμενος τὴν κεφαλὴν ἐν Κεγχρεαῖς· εἶχε γὰρ εὐχήν.

19 Κατήντησε δὲ εἰς Ἔφεσον, κἀκείνους κατέλιπεν αὐτοῦ· αὐτὸς δὲ εἰσελθὼν εἰς τὴν συναγωγὴν, διελέχθη τοῖς Ἰουδαίοις.

20 Ἐρωτώντων δὲ αὐτῶν ἐπὶ πλείονα χρόνον μεῖναι παρ' αὐτοῖς, οὐκ ἐπένευσεν·

21 ἀλλ' ἀπετάξατο αὐτοῖς, εἰπὼν, Δεῖ με πάντως τὴν ἑορτὴν τὴν ἐρχομένην ποιῆσαι εἰς Ἱεροσόλυμα· πάλιν δὲ ἀνακάμψω πρὸς ὑμᾶς, τοῦ Θεοῦ θέλοντος. Καὶ ἀνήχθη ἀπὸ τῆς Ἐφέσου·

22 καὶ κατελθὼν εἰς Καισάρειαν, ἀναβὰς καὶ ἀσπασάμενος τὴν ἐκκλησίαν, κατέβη εἰς Ἀντιόχειαν.

23 Καὶ ποιήσας χρόνον τινὰ, ἐξῆλθε, διερχόμενος καθεξῆς τὴν Γαλατικὴν χώραν καὶ Φρυγίαν, ἐπιστηρίζων πάντας τοὺς μαθητάς.

24 ἸΟΥΔΑΙΟΣ δέ τις Ἀπολλῶς ὀνόματι, Ἀλεξανδρεὺς τῷ γένει, ἀνὴρ λόγιος, κατήντησεν

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ish rites and ceremonies on various public occasions. To this Gallio alludes: had any wrong of this kind been done, he would have inquired into it and punished it severely.—*κατὰ λόγον ἂν ἠνεσχόμην*, *rationi consentaneum esset, ut vos ferrem*, "it would be reasonable that I should bear with you."—*ἠνεσχόμην*, *Att. 2d aor. mid.* of *ἀνέχω*.

15. *ὄψεσθε αὐτοί*. See note, Matt., xxvii., 4. The Jews had been allowed, by several decrees, to govern themselves after their own laws in matters of religion. (See Josephus, *Antiq.*, xiv., 10, 2, 23; xvi., 2, 3; xix., 5, 2, 3.)

16. *ἀπήλασεν* (*ἀπελαύνω*), "drove away," with indignation, &c.

17. *ἐπιλαβόμενοι*, "having laid hold upon," probably as he was departing from the tribunal of the proconsul.—*Ἕλληνες*. Perhaps the heathen as well as Christian Greeks were engaged in this.—*ἔμπροσθεν*, *i. e.*, it would seem in the immediate vicinity of the *βῆμα*. As *ἔτυπτον* is here used, Sosthenes was probably beaten or struck with fists as he was making his exit from the assembly and crowd.—*ἔμελεν* (*μέλει*, *impers.*).

18. *Κεγχρεαῖς*. Cenchræa, a harbor of Corinth, on the Saronic Gulf, about seventy stadia from the city itself.—*εἶχε γὰρ εὐχήν*. Commentators differ in opinion as to the person here meant. Some say *St. Paul;* others *Aquila*. Chrysostom, Grotius, Bloomfield, &c., adopt the latter; Augustine, Whitby, Lardner, Doddridge, &c., the former. The head was shaved at the end of the vow. See ch. xxi., 24.

19. *κατήντησε*, "arrived at."

20. *ἐπένευσεν* (*ἐπινεύω*), "consented." He could not well delay.

21. *ἑορτὴν ποιῆσαι*, a Hellenistic phrase, meaning "to spend the feast." Dr. Burton suggests that it was probably Pentecost; others suppose the Passover to be referred to.

22. *ἀνήχθη* and *κατελθὼν* imply that he went by sea.—*ἀναβὰς*, "having gone up" to Jerusalem to the feast.

23. *ποιήσας χρόνον τινά*. See note, ch. xv., 33.—*ἐξῆλθε* (*ἐξέρχομαι*).

24. *λόγιος*, *a man of letters:* in later writers it means an *eloquent* man.

εἰς Ἔφεσον, δυνατὸς ὢν ἐν ταῖς γραφαῖς.

25 Οὗτος ἦν κατηχημένος τὴν ὁδὸν τοῦ Κυρίου, καὶ ζέων τῷ πνεύματι ἐλάλει καὶ ἐδίδασκεν ἀκριβῶς τὰ περὶ τοῦ Κυρίου, ἐπιστάμενος μόνον τὸ βάπτισμα Ἰωάννου·

26 οὗτός τε ἤρξατο παῤῥησιάζεσθαι ἐν τῇ συναγωγῇ. ἀκούσαντες δὲ αὐτοῦ Ἀκύλας καὶ Πρίσκιλλα, προσελάβοντο αὐτὸν, καὶ ἀκριβέστερον αὐτῷ ἐξέθεντο τὴν τοῦ Θεοῦ ὁδόν.

27 Βουλομένου δὲ αὐτοῦ διελθεῖν εἰς τὴν Ἀχαΐαν, προτρεψάμενοι οἱ ἀδελφοὶ ἔγραψαν τοῖς μαθηταῖς ἀποδέξασθαι αὐτόν· ὃς παραγενόμενος συνεβάλετο πολὺ τοῖς πεπιστευκόσι διὰ τῆς χάριτος·

28 εὐτόνως γὰρ τοῖς Ἰουδαίοις διακατηλέγχετο δημοσίᾳ, ἐπιδεικνὺς διὰ τῶν γραφῶν, εἶναι τὸν Χριστὸν Ἰησοῦν.

## ΚΕΦ. ιθʹ. 19.

1 ἘΓΕΝΕΤΟ δὲ ἐν τῷ τὸν Ἀπολλὼ εἶναι ἐν Κορίνθῳ, Παῦλον διελθόντα τὰ ἀνωτερικὰ μέρη ἐλθεῖν εἰς Ἔφεσον· καὶ εὑρών τινας μαθητὰς,

2 εἶπε πρὸς αὐτοὺς, Εἰ Πνεῦμα ἅγιον ἐλάβετε πιστεύσαντες; Οἱ δὲ εἶπον πρὸς αὐτὸν, Ἀλλ' οὐδὲ εἰ Πνεῦμα ἅγιόν ἐστιν ἠκούσαμεν.

3 Εἶπέ τε πρὸς αὐτοὺς, Εἰς τί οὖν ἐβαπτίσθητε; Οἱ δὲ εἶπον, Εἰς τὸ Ἰωάννου βάπτισμα.

4 Εἶπε δὲ Παῦλος, Ἰωάννης μὲν ἐβάπτισε βάπτισμα μετανοίας, τῷ λαῷ λέγων, εἰς τὸν ἐρχόμενον μετ' αὐτὸν ἵνα πιστεύσωσι, τουτέστιν εἰς τὸν Χριστὸν Ἰησοῦν.

5 Ἀκούσαντες δὲ ἐβαπτίσθησαν εἰς τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ.

6 Καὶ ἐπιθέντος αὐτοῖς τοῦ

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25. *κατηχημένος*. See note, Luke, i., 4. Apollos had learned from John the Baptist that he was the precursor of the Messiah, and had been baptized by John unto the baptism of repentance, but he does not seem to have known that Jesus was the Messiah.—*βάπτισμα*, *i. e.*, doctrine, &c.

26. *ἀκριβέστερον*, "more accurately or perfectly." They showed him that the Messiah was already come. *Cf.* ch. xix., 4.—*προσελάβοντο* (*προσλαμβάνω*).

27. *προτρεψάμενοι*, "having exhorted him" to carry out his resolve.—*συνεβάλετο* (*συμβάλλω*), "contributed" to the advantage of, "helped," &c.—*διὰ τῆς χάριτος*: supply *τοῦ Θεοῦ*. The words are to be construed with *πεπιστευκόσι*: others say, with *συνεβάλετο*.

28. *εὐτόνως*—*διακατηλέγχετο*, "he strenuously argued against and confuted."—*ἐπιδεικνὺς* (*ἐπιδείκνυμι*).

Chap. XIX., ver. 1. *ἀνωτερικὰ μέρη*, "the upper regions," *i. e.*, Phrygia and Galatia (ch. xviii., 23). The inland parts, as opposed to the sea-coast, are here meant.—*εὑρὼν* (*εὑρίσκω*).

2. St. Paul inquires whether they had received any miraculous gifts and graces of the Holy Spirit. At *ἐστιν*, supply *διδόμενον* or *λαμβανόμενον*. They reply that they had not so much as even heard of the outpouring of the Spirit. Probably they had been converted by Aquila, who had not the power to impart miraculous gifts. See Rom., i., 11; also John, vii., 39.

3. At *εἰς τί*, supply *βάπτισμα*. *Εἰς* with the *accus.* is put for *ἐν*, "by," with a dative. See Matt., v., 35.

4. *βάπτισμα μετανοίας*, *i. e.*, a baptism which bound those who received it to repentance, reformation, and purity of life. See ch. xiii., 24.

5. Some critics, understanding *δέ* in this verse to refer to *μέν* in verse 4, consider this verse to be a continuation of St. Paul's speech. This view is but little approved.

6. *γλώσσαις*. *Cf.* ch. ii., 4; 1 Cor., xiv., 15; and Bloomfield, *in loc.*

Παύλου τὰς χεῖρας, ἦλθε τὸ Πνεῦμα τὸ ἅγιον ἐπ' αὐτοὺς, ἐλάλουν τε γλώσσαις καὶ προεφήτευον.

7 Ἦσαν δὲ οἱ πάντες ἄνδρες ὡσεὶ δεκαδύο.

8 Εἰσελθὼν δὲ εἰς τὴν συναγωγὴν ἐπαῤῥησιάζετο, ἐπὶ μῆνας τρεῖς διαλεγόμενος καὶ πείθων τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ.

9 Ὡς δέ τινες ἐσκληρύνοντο καὶ ἠπείθουν, κακολογοῦντες τὴν ὁδὸν ἐνώπιον τοῦ πλήθους, ἀποστὰς ἀπ' αὐτῶν ἀφώρισε τοὺς μαθητὰς, καθ' ἡμέραν διαλεγόμενος ἐν τῇ σχολῇ Τυράννου τινός.

10 Τοῦτο δὲ ἐγένετο ἐπὶ ἔτη δύο, ὥστε πάντας τοὺς κατοικοῦντας τὴν Ἀσίαν ἀκοῦσαι τὸν λόγον τοῦ Κυρίου Ἰησοῦ, Ἰουδαίους τε καὶ Ἕλληνας.

11 Δυνάμεις τε οὐ τὰς τυχούσας ἐποίει ὁ Θεὸς διὰ τῶν χειρῶν Παύλου,

12 ὥστε καὶ ἐπὶ τοὺς ἀσθενοῦντας ἐπιφέρεσθαι ἀπὸ τοῦ χρωτὸς αὐτοῦ σουδάρια ἢ σιμικίνθια, καὶ ἀπαλλάσσεσθαι ἀπ' αὐτῶν τὰς νόσους, τά τε πνεύματα τὰ πονηρὰ ἐξέρχεσθαι ἀπ' αὐτῶν.

13 Ἐπεχείρησαν δέ τινες ἀπὸ τῶν περιερχομένων Ἰουδαίων ἐξορκιστῶν ὀνομάζειν ἐπὶ τοὺς ἔχοντας τὰ πνεύματα τὰ πονηρὰ τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ, λέγοντες, Ὁρκίζομεν ὑμᾶς τὸν Ἰησοῦν, ὃν ὁ Παῦλος κηρύσσει.

14 Ἦσαν δέ τινες υἱοὶ Σκευᾶ Ἰουδαίου ἀρχιερέως ἑπτὰ οἱ τοῦτο ποιοῦντες.

15 Ἀποκριθὲν δὲ τὸ πνεῦμα τὸ πονηρὸν εἶπε, Τὸν Ἰησοῦν γινώσκω, καὶ τὸν Παῦλον ἐπίσταμαι· ὑμεῖς δὲ τίνες ἐστέ;

16 Καὶ ἐφαλλόμενος ἐπ' αὐτοὺς ὁ ἄνθρωπος, ἐν ᾧ ἦν τὸ πνεῦμα τὸ πονηρὸν, καὶ κατακυριεύσας αὐτῶν, ἴσχυσε κατ' αὐτῶν, ὥστε γυμνοὺς καὶ τετραυματισμένους ἐκφυγεῖν ἐκ τοῦ οἴκου ἐκείνου.

17 Τοῦτο δὲ ἐγένετο γνωστὸν πᾶσιν Ἰουδαίοις τε καὶ Ἕλλησι

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8. *συναγωγὴν.* See Matt., iv., 23.

9. *ἐσκληρύνοντο καὶ ἠπείθουν*, a sort of *hendiadys*, "obstinately refused to yield credence." See Ecclus., xxx., 12: *μήποτε σκληρυνθεὶς ἀπειθήσῃ σοι.* Respecting *τὴν ὁδόν*, see note, ch. ix., 2.—*διαλεγόμενος*, "discoursing, disputing," &c.—*Τυράννου*, a not uncommon name among the Greeks, like *King* with us.

10. *ἔτη δύο.* *Conf.* ch. xx., 31, where it is *τριετίαν.* Whitby supposes that the three years are to be reckoned from his first coming to Ephesus, ch. xviii., 19. Possibly during the nine months over the time here mentioned (see verse 8) he took a voyage to Crete, touching at Corinth in his way.—*Ἀσίαν*, *i. e.*, proconsular Asia. See note, ch. ii., 9.

11. *οὐ τὰς τυχούσας*, "extraordinary." The expression is purely classical.

12. *χρωτὸς*, prop. the *skin*, here taken for the *body* in general.—*σουδάρια.* See note, Luke, xix., 20; Jno., xi., 44.—*σιμικίνθια*, Latin *semicinctium*, an *apron* worn by artisans. Others suppose *drawers* to be the meaning.

13. *περιερχομένων.* These were like the Latin *circulatores*, a kind of traveling quacks or mountebanks, who pretended to cure violent disorders and cast out devils, by using incantations, charms, &c. — *ἐξορκιστῶν.* *Comp.* note, Matt., xii., 27. Respecting these exorcists, consult Josephus, *Antiq.*, viii., 2, 5.

14. *ἀρχιερέως.* He had been probably the head of one of the twenty-four courses. See note, Matt., ii., 4; Luke, i., 5.—*ἑπτὰ*, construe with *τινες.*

16. *ἐφαλλόμενος*, "springing upon," by a metaphor taken from wild animals.—*ἴσχυσε κατ'* is for *κατίσχυσε.*—*γυμνοὺς.* See note, Matt., xxv., 36.

*τοῖς κατοικοῦσι τὴν Ἔφεσον, καὶ ἐπέπεσε φόβος ἐπὶ πάντας αὐτοὺς, καὶ ἐμεγαλύνετο τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ.*

18 *Πολλοί τε τῶν πεπιστευκότων ἤρχοντο ἐξομολογούμενοι καὶ ἀναγγέλλοντες τὰς πράξεις αὐτῶν.*

19 *Ἱκανοὶ δὲ τῶν τὰ περίεργα πραξάντων, συνενέγκαντες τὰς βίβλους κατέκαιον ἐνώπιον πάντων· καὶ συνεψήφισαν τὰς τιμὰς αὐτῶν, καὶ εὗρον ἀργυρίου μυριάδας πέντε.*

20 *Οὕτω κατὰ κράτος ὁ λόγος τοῦ Κυρίου ηὔξανε καὶ ἴσχυεν.*

21 *ὩΣ δὲ ἐπληρώθη ταῦτα, ἔθετο ὁ Παῦλος ἐν τῷ πνεύματι, διελθὼν, τὴν Μακεδονίαν καὶ Ἀχαΐαν, πορεύεσθαι εἰς Ἱερουσαλὴμ, εἰπὼν, Ὅτι μετὰ τὸ γενέσθαί με ἐκεῖ, δεῖ με καὶ Ῥώμην ἰδεῖν.*

22 *Ἀποστείλας δὲ εἰς τὴν Μακεδονίαν δύο τῶν διακονούντων αὐτῷ, Τιμόθεον καὶ Ἔραστον, αὐτὸς ἐπέσχε χρόνον εἰς τὴν Ἀσίαν.*

23 *Ἐγένετο δὲ κατὰ τὸν καιρὸν ἐκεῖνον τάραχος οὐκ ὀλίγος περὶ τῆς ὁδοῦ.*

24 *Δημήτριος γάρ τις ὀνόματι, ἀργυροκόπος, ποιῶν ναοὺς ἀργυροῦς Ἀρτέμιδος, παρείχετο τοῖς τεχνίταις ἐργασίαν οὐκ ὀλίγην·*

25 *οὓς συναθροίσας, καὶ τοὺς περὶ τὰ τοιαῦτα ἐργάτας, εἶπεν, Ἄνδρες, ἐπίστασθε ὅτι ἐκ ταύτης τῆς ἐργασίας ἡ εὐπορία ἡμῶν ἐστι·*

26 *καὶ θεωρεῖτε καὶ ἀκούετε ὅτι οὐ μόνον Ἐφέσου, ἀλλὰ σχεδὸν πάσης τῆς Ἀσίας ὁ Παῦλος οὗτος πείσας μετέστησεν ἱκανὸν ὄχλον, λέγων ὅτι οὐκ εἰσὶ θεοὶ οἱ διὰ χειρῶν γινόμενοι.*

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18. From the terms used, it is plain that they made a full and free confession of their magical practices (*πράξεις*) and past iniquitous lives.

19. *περίεργα*, *curiosas artes*, *i. e.*, "magical arts," to which Ephesus was addicted more than any other city, so that the words used in sorcery and enchantments of demons were styled *Ἐφέσια γράμματα*.—*ἀργυρίου*. If by this be understood the *shekel*, the sum will be about $2,800,000; but if the *denarius*, the amount will be about $800,000.

20. *κατὰ κράτος*, for *ἰσχυρῶς*, extremely, powerfully, &c.

21. *ἔθετο—ἐν τῷ πνεύματι*, *statuit apud se*, "purposed or resolved in his mind." Some refer *πνεύματι* to the Holy Spirit.—*Μακεδονίαν καὶ Ἀχαΐαν*, *i. e.*, the two proconsular provinces. Achaia included all of Greece properly so called. See ch. xx., 1, 2.—*Ῥώμην*. See note, ch. xxviii., 16.

22. *ἐπέσχε* (*ἐπέχω*) *χρόνον*, that is, *ἐπέσχε ἑαυτὸν κατὰ πολὺν χρόνον*. Compare with this verse 1 Cor., xvi., 4, *et seqq.*—*Ἔραστον*. Erastus was a Corinthian (Rom., xvi., 23), and chamberlain of the city.

23. *τῆς ὁδοῦ*. See note, ch. ix., 2.

24. *ἀργυροκόπος* (*ἄργυρος*, *κόπτω*), "a silver-beater, silversmith," &c.—*ναοὺς*, properly, *shrines* inclosing statues. Hence it came to signify a *small portable shrine*. They seem to have been small silver models of the temple of Diana at Ephesus, or, at least, of the *chapel* which contained the famous statue of the goddess.—*ἐργασίαν*, "gain" (ch. xvi., 16), from *ἐργάζεσθαι*. By the *τεχνίταις* are meant the *artificers*, or *chief* workmen; and by *ἐργάτας* (verse 25), the *laborers*, or *inferior artisans* employed on the rougher work.

26. *πείσας*, "having persuaded great numbers of people, not only of Ephesus, but almost all Asia, has turned them away" from the established religion, &c.—*λέγων ὅτι*, &c. From this it seems clear that the heathen in general regarded the images of the gods as the gods themselves. Where so gross superstition did not prevail, they thought that, nevertheless, the

27 Οὐ μόνον δὲ τοῦτο κινδυνεύει ἡμῖν τὸ μέρος εἰς ἀπελεγμὸν ἐλθεῖν, ἀλλὰ καὶ τὸ τῆς μεγάλης θεᾶς Ἀρτέμιδος ἱερὸν εἰς οὐδὲν λογισθῆναι, μέλλειν δὲ καὶ καθαιρεῖσθαι τὴν μεγαλειότητα αὐτῆς, ἣν ὅλη ἡ Ἀσία καὶ ἡ οἰκουμένη σέβεται.

28 Ἀκούσαντες δὲ καὶ γενόμενοι πλήρεις θυμοῦ, ἔκραζον λέγοντες, Μεγάλη ἡ Ἄρτεμις Ἐφεσίων.

29 Καὶ ἐπλήσθη ἡ πόλις ὅλη συγχύσεως· ὥρμησάν τε ὁμοθυμαδὸν εἰς τὸ θέατρον, συναρπάσαντες Γάϊον καὶ Ἀρίσταρχον Μακεδόνας, συνεκδήμους τοῦ Παύλου.

30 Τοῦ δὲ Παύλου βουλομένου εἰσελθεῖν εἰς τὸν δῆμον, οὐκ εἴων αὐτὸν οἱ μαθηταί.

31 Τινὲς δὲ καὶ τῶν Ἀσιαρχῶν ὄντες αὐτῷ φίλοι, πέμψαντες πρὸς αὐτὸν, παρεκάλουν μὴ δοῦναι ἑαυτὸν εἰς τὸ θέατρον.

32 Ἄλλοι μὲν οὖν ἄλλό τι ἔκραζον· ἦν γὰρ ἡ ἐκκλησία συγκεχυμένη, καὶ οἱ πλείους οὐκ ᾔδεισαν τίνος ἕνεκεν συνεληλύθεισαν.

33 Ἐκ δὲ τοῦ ὄχλου προεβίβασαν Ἀλέξανδρον, προβαλόντων αὐτὸν τῶν Ἰουδαίων· ὁ δὲ Ἀλέξανδρος κατασείσας τὴν χεῖρα, ἤθελεν ἀπολογεῖσθαι τῷ δήμῳ.

34 Ἐπιγνόντων δὲ ὅτι Ἰουδαῖός ἐστι, φωνὴ ἐγένετο μία ἐκ πάντων, ὡς ἐπὶ ὥρας δύο κραζόντων, Μεγάλη ἡ Ἄρτεμις Ἐφεσίων.

35 Καταστείλας δὲ ὁ γραμματεὺς τὸν ὄχλον, φησὶν, Ἄνδρες Ἐφέσιοι, τίς γάρ ἐστιν ἄνθρωπος, ὃς οὐ γινώσκει τὴν Ἐφεσίων πόλιν νεωκόρον οὖσαν τῆς μεγά-

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gods were in some way connected with the images, so that the one being removed, the other (*i. e.*, the gods) did not remain. And such is exactly the state of things now in heathen lands: the deluded idolaters make no distinction between the image and the god they wish to worship, so that they worship the image as though it were literally a god.—*μετέστησ*. (*μεθίστημι*).

27. *μέρος*, "part," *i. e*, branch of labor, *trade, occupation*, &c.—*ἡμῖν*, for *ἡμῶν*.—*ἀπελεγμὸν* (*ἀπελέγχεσθαι*, to *be refuted, rejected*), "disgrace."

28. *Μεγάλη*. This title was frequently given to heathen divinities.

29. *θέατρον*. The theatre was a place of public resort for business as well as pleasure.—*συνεκδήμους*, persons who had left their own country in company with St. Paul.

30. *εἴων*, *imperf.* of *ἐάω*.

31. *Ἀσιαρχῶν*. There were thirteen Asiarchs of the thirteen confederate cities of Asia Minor. Their principal occupation was to preside over the games at Ephesus, attend to matters connected with religious worship, &c.—*μὴ δοῦναι ἑαυτὸν*, "not to trust himself in the theatre."

33. At *προεβίβασαν*, supply *τινες* or *ἄνθρωποι*, "they thrust forward."—*προβαλόντων —Ἰουδαίων*, "the Jews urging him on," recommending or proposing him as an advocate in their behalf, since, as they were known to be haters of idolatry, they were exceedingly anxious not to be confounded with the Christians in this matter.

35. *καταστείλας* (*καταστέλλω*), "having pacified, quieted," &c.—*γραμματεὺς*, *i. e.*, chancellor, public scribe, or secretary, an officer whose duty it was to read and preserve the *γράμματα*, or writings connected with public business, as public treaties, decrees, &c.—*νεωκόρον* (*νεώς* and *κορέω*), a *sweeper of the temple*; then, one who furnishes or adorns the temple; and, in general, as applied to cities, it denoted a *devotee* or *votary* of some particular deity.—*Διοπετοῦς* (*Διός*, *gen.* of *Ζεύς*, and *πέτω*, *i. e.*, *πίπτω*), *scil.* *ἀγάλματος*. It was a statue of Diana, said to be of *ebony* or black stone. Pliny (*Nat. Hist.*, xvi., 79) mentions it.

λης θεᾶς Ἀρτέμιδος καὶ τοῦ Διοπετοῦς;

36 Ἀναντιῤῥήτων οὖν ὄντων τούτων, δέον ἐστὶν ὑμᾶς κατεσταλμένους ὑπάρχειν, καὶ μηδὲν προπετὲς πράττειν.

37 Ἠγάγετε γὰρ τοὺς ἄνδρας τούτους, οὔτε ἱεροσύλους οὔτε βλασφημοῦντας τὴν θεὰν ὑμῶν.

38 Εἰ μὲν οὖν Δημήτριος καὶ οἱ σὺν αὐτῷ τεχνῖται πρός τινα λόγον ἔχουσιν, ἀγόραιοι ἄγονται, καὶ ἀνθύπατοι εἰσίν· ἐγκαλείτωσαν ἀλλήλοις.

39 Εἰ δέ τι περὶ ἑτέρων ἐπιζητεῖτε, ἐν τῇ ἐννόμῳ ἐκκλησίᾳ ἐπιλυθήσεται.

40 Καὶ γὰρ κινδυνεύομεν ἐγκαλεῖσθαι στάσεως περὶ τῆς σήμερον, μηδενὸς αἰτίου ὑπάρχοντος περὶ οὗ δυνησόμεθα ἀποδοῦναι λόγον τῆς συστροφῆς ταύτης.

41 Καὶ ταῦτα εἰπὼν, ἀπέλυσε τὴν ἐκκλησίαν.

ΚΕΦ. κ΄. 20.

1 ΜΕΤΑ δὲ τὸ παύσασθαι τὸν θόρυβον, προσκαλεσάμενος ὁ Παῦλος τοὺς μαθητὰς, καὶ ἀσπασάμενος, ἐξῆλθε πορευθῆναι εἰς τὴν Μακεδονίαν.

2 Διελθὼν δὲ τὰ μέρη ἐκεῖνα, καὶ παρακαλέσας αὐτοὺς λόγῳ πολλῷ, ἦλθεν εἰς τὴν Ἑλλάδα·

3 ποιήσας τε μῆνας τρεῖς, γενομένης αὐτῷ ἐπιβουλῆς ὑπὸ τῶν Ἰουδαίων, μέλλοντι ἀνάγεσθαι εἰς τὴν Συρίαν, ἐγένετο γνώμη τοῦ ὑποστρέφειν διὰ Μακεδονίας.

4 Συνείπετο δὲ αὐτῷ ἄχρι τῆς Ἀσίας Σώπατρος Βεροιαῖος· Θεσσαλονικέων δὲ Ἀρίσταρχος καὶ Σεκοῦνδος, καὶ Γάϊος Δερβαῖος καὶ Τιμόθεος· Ἀσιανοὶ δὲ Τυχικὸς καὶ Τρόφιμος·

5 οὗτοι προελθόντες ἔμενον ἡμᾶς ἐν Τρωάδι·

6 ἡμεῖς δὲ ἐξεπλεύσαμεν μετὰ τὰς ἡμέρας τῶν ἀζύμων ἀπὸ Φιλίππων, καὶ ἤλθομεν πρὸς αὐτοὺς εἰς τὴν Τρωάδα ἄχρις ἡμερῶν πέντε, οὗ διετρίψαμεν ἡμέρας ἑπτά.

7 Ἐν δὲ τῇ μιᾷ τῶν σαββάτων, συνηγμένων τῶν μαθητῶν τοῦ κλάσαι ἄρτον, ὁ Παῦλος διε-

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36. *κατεσταλμένους*, "quiet," orderly, &c. (See verse 35.)

38. *λόγον*, for *μομφήν*. — *ἀγόραιοι*: supply *ἡμέραι*, days for trying causes, *court days*.—*ἀνθύπατοι*. See note, ch. xiii., 7. The plural seems to be used in singular sense, meaning, probably, that such matters belonged to the proconsul to decide.

39. *ἐκκλησίᾳ*, "the lawful assembly," as contrasted with the present irregular and confused assemblage.

40. There was a Roman law—"qui cœtum et concursum fecerit, capite puniatur."—*συστροφῆς*. See ch. xxiii., 12.—*ἀποδοῦναι* (*ἀποδίδωμι*).

Chap. XX., ver. 2. *Ἑλλάδα*. Hellas or Greece, as opposed to Macedonia. See note, ch. xix., 21.

3. *ποιήσας*. See note, Acts, xv., 33.—*ποιήσας* is a *nominative absolute*; here used for the dative, *ποιήσαντι*.—*μῆνας τρεῖς*. He wintered at Corinth. At *ἐγένετο γνώμη* repeat *αὐτῷ*, from the preceding: "it was his intention or purpose."

4. *Σώπατρος*. Probably the same person as Sosipater, Rom., xvi., 21. Trophimus was an Ephesian. See ch. xxi., 29.—*συνείπετο* (*συνέπομαι*).

5. *ἡμᾶς*. St. Luke now resumes the first person, which he has not used since ch. xvi., 17. He probably remained at Philippi, and rejoined St. Paul at that place.

6. *ἀζύμων*. See note, Matt., xxvi., 17.—*Τρωάδα*. See note, ch. xvi., 8. —*ἄχρις ἡμερῶν πέντε*, "in five days," *on* the fifth day, &c.

7. *κλάσαι ἄρτον*, "to break bread," *i. e.*, to celebrate the Lord's Supper, which the ancient Church regularly did every Lord's day.

λέγετο αὐτοῖς, μέλλων ἐξιέναι τῇ ἐπαύριον, παρέτεινέ τε τὸν λόγον μέχρι μεσονυκτίου·

8 ἦσαν δὲ λαμπάδες ἱκαναὶ ἐν τῷ ὑπερῴῳ οὗ ἦσαν συνηγμένοι.

9 Καθήμενος δέ τις νεανίας ὀνόματι Εὔτυχος ἐπὶ τῆς θυρίδος, καταφερόμενος ὕπνῳ βαθεῖ, διαλεγομένου τοῦ Παύλου ἐπὶ πλεῖον, κατενεχθεὶς ἀπὸ τοῦ ὕπνου, ἔπεσεν ἀπὸ τοῦ τριστέγου κάτω, καὶ ἤρθη νεκρός.

10 Καταβὰς δὲ ὁ Παῦλος ἐπέπεσεν αὐτῷ, καὶ συμπεριλαβὼν εἶπε, Μὴ θορυβεῖσθε· ἡ γὰρ ψυχὴ αὐτοῦ ἐν αὐτῷ ἐστιν.

11 Ἀναβὰς δὲ καὶ κλάσας ἄρτον καὶ γευσάμενος, ἐφ' ἱκανόν τε ὁμιλήσας ἄχρις αὐγῆς, οὕτως ἐξῆλθεν.

12 Ἤγαγον δὲ τὸν παῖδα ζῶντα, καὶ παρεκλήθησαν οὐ μετρίως.

13 Ἡμεῖς δὲ προελθόντες ἐπὶ τὸ πλοῖον, ἀνήχθημεν εἰς τὴν Ἄσσον, ἐκεῖθεν μέλλοντες ἀναλαμβάνειν τὸν Παῦλον· οὕτω γὰρ ἦν διατεταγμένος, μέλλων αὐτὸς πεζεύειν.

14 Ὡς δὲ συνέβαλεν ἡμῖν εἰς τὴν Ἄσσον, ἀναλαβόντες αὐτὸν ἤλθομεν εἰς Μιτυλήνην·

15 κἀκεῖθεν ἀποπλεύσαντες, τῇ ἐπιούσῃ κατηντήσαμεν ἀντικρὺ Χίου. τῇ δὲ ἑτέρᾳ παρεβάλομεν εἰς Σάμον· καὶ μείναντες ἐν Τρωγυλλίῳ, τῇ ἐχομένῃ ἤλθομεν εἰς Μίλητον.

16 Ἔκρινε γὰρ ὁ Παῦλος παραπλεῦσαι τὴν Ἔφεσον, ὅπως μὴ γένηται αὐτῷ χρονοτριβῆσαι ἐν τῇ Ἀσίᾳ· ἔσπευδε γὰρ, εἰ δυνατὸν ἦν αὐτῷ, τὴν ἡμέραν τῆς Πεντηκοστῆς γενέσθαι εἰς Ἱεροσόλυμα.

17 ἈΠΟ δὲ τῆς Μιλήτου πέμ-

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9. *θυρίδος*, "the window," which seems to have had a kind of lattice or casement, which opened and shut for the purpose of ventilating the room. — *καταφερόμενος* — *κατενεχθεὶς*. The former implies the progress of his drowsiness, the latter his being completely overcome by it.—*τριστέγου*, "the third story," as *tristega tecta* in Latin, meaning "the third floor."—*ἔπεσεν* (*πίπτω*).—*ἤρθη* (*αἴρω*).

10. *συμπεριλαβὼν*, "embracing him." See, respecting Elijah and Elisha, 1 Kings, xvii., 21; 2 Kings, iv., 34. *Conf.*, also, Matt., ix., 24.

11. *κλάσας ἄρτον*. See verse 7. Probably it was an ordinary meal.

12. *ζῶντα*, "alive and well."

13. *τὸ πλοῖον*, "the ship," alluded to in verse 6, in which they made their coasting voyage from Philippi to Patara, in Lycia (ch. xxi., 1).—*Ἄσσον*. A city of Mysia, in Asia Minor, situate on the Ægean Sea, and about nine miles below Troas.—*ἦν διατεταγμένος*, *passive* for *middle*. See Matthiæ, *Gr. Grammar*, § 493.—*πεζεύειν*. *Comp.* Matt., xiv., 13.

14. *Μιτυλήνην*. Mitylene, the capital of the Island of Lesbos, on the southeastern side of the island. It was famous for the birth of Sappho, Alcæus, Pittacus, &c., and was about seven miles from the main land.

15. *Χίου*. Chios lies south of Lesbos, and is celebrated for its fertility, its wine, figs, &c.—*παρεβάλομεν*, "we touched at."—*Σάμον*. Samos is situate off the coast about nine miles, opposite Trogyllium, and not far from Ephesus. Pythagoras was born here. Its wine is quite as celebrated as that of Chios.—*Τρωγυλλίῳ*. This was a town and promontory on the coast of Asia Minor, opposite Samos, and at the foot of Mount Mycale.—*Μίλητον*. Miletus, a city and sea-port of Caria, about thirty-six miles south of Ephesus, and capital of both Caria and Ionia. It was situate not far from the mouth of the River Mæander, and was a large, flourishing, and important city. Thales, one of the seven wise men, was born here.

16. *Πεντηκοστῆς*. See note, chap. ii., 1.—*Ἱεροσόλυμα*. See Matt., ii., 3.

*ψας εἰς Ἔφεσον, μετεκαλέσατο τοὺς πρεσβυτέρους τῆς ἐκκλησίας.*

18 *Ὡς δὲ παρεγένοντο πρὸς αὐτὸν, εἶπεν αὐτοῖς, Ὑμεῖς ἐπίστασθε, ἀπὸ πρώτης ἡμέρας ἀφ' ἧς ἐπέβην εἰς τὴν Ἀσίαν, πῶς μεθ' ὑμῶν τὸν πάντα χρόνον ἐγενόμην,*

19 *δουλεύων τῷ Κυρίῳ μετὰ πάσης ταπεινοφροσύνης καὶ πολλῶν δακρύων καὶ πειρασμῶν, τῶν συμβάντων μοι ἐν ταῖς ἐπιβουλαῖς τῶν Ἰουδαίων·*

20 *Ὡς οὐδὲν ὑπεστειλάμην τῶν συμφερόντων, τοῦ μὴ ἀναγγεῖλαι ὑμῖν καὶ διδάξαι ὑμᾶς δημοσίᾳ καὶ κατ' οἴκους,*

21 *διαμαρτυρόμενος Ἰουδαίοις τε καὶ Ἕλλησι τὴν εἰς τὸν Θεὸν μετάνοιαν, καὶ πίστιν τὴν εἰς τὸν Κύριον ἡμῶν Ἰησοῦν Χριστόν.*

22 *Καὶ νῦν ἰδοὺ, ἐγὼ δεδεμένος τῷ πνεύματι πορεύομαι εἰς Ἱερουσαλὴμ, τὰ ἐν αὐτῇ συναντήσοντά μοι μὴ εἰδὼς,*

23 *πλὴν ὅτι τὸ Πνεῦμα τὸ ἅγιον κατὰ πόλιν διαμαρτύρεται λέγον, Ὅτι δεσμά με καὶ θλίψεις μένουσιν.*

24 *Ἀλλ' οὐδενὸς λόγον ποιοῦμαι, οὐδὲ ἔχω τὴν ψυχήν μου τιμίαν ἐμαυτῷ, ὡς τελειῶσαι τὸν δρόμον μου μετὰ χαρᾶς, καὶ τὴν διακονίαν ἣν ἔλαβον παρὰ τοῦ Κυρίου Ἰησοῦ, διαμαρτύρασθαι τὸ εὐαγγέλιον τῆς χάριτος τοῦ Θεοῦ.*

25 *Καὶ νῦν ἰδοὺ, ἐγὼ οἶδα, ὅτι οὐκέτι ὄψεσθε τὸ πρόσωπόν μου ὑμεῖς πάντες, ἐν οἷς διῆλθον κηρύσσων τὴν βασιλείαν τοῦ Θεοῦ.*

26 *Διὸ μαρτύρομαι ὑμῖν ἐν τῇ σήμερον ἡμέρᾳ, ὅτι καθαρὸς ἐγὼ ἀπὸ τοῦ αἵματος πάντων·*

27 *οὐ γὰρ ὑπεστειλάμην τοῦ μὴ ἀναγγεῖλαι ὑμῖν πᾶσαν τὴν βουλὴν τοῦ Θεοῦ.*

28 *Προσέχετε οὖν ἑαυτοῖς καὶ παντὶ τῷ ποιμνίῳ, ἐν ᾧ ὑμᾶς τὸ Πνεῦμα τὸ ἅγιον ἔθετο ἐπισκόπους, ποιμαίνειν τὴν ἐκκλησίαν*

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17. *πρεσβυτέρους.* See note, chap. xi., 30. They are called *ἐπίσκοποι* (verse 28), which term in the New Testament is synonymous with *πρεσβύτεροι.* Shortly after the apostolic age, when Episcopacy is acknowledged on all hands to have become established (*i. e.*, within less than half a century after St. John's death), *πρεσβύτεροι* meant the clergy of the second order, and *ἐπίσκοποι* was restricted to the bishops, or highest order.—*ἐκκλησιας.* See Matt., xvi., 18.

19. With *πολλῶν δακρύων* repeat *μετὰ*, in the sense of *amid* or *among.*—*ἐπιβουλαῖς*, "plots, ambushes," &c.

20. *ὑπεστειλάμ.* The verb, in the middle, means "to withdraw one's self through fear," and, in a deponent sense, "to withdraw, keep back any thing."—*τοῦ μὴ ἀναγγεῖλαι*, "not (neglecting) to preach unto you."—*δημοσίᾳ*, publicly, in the public assemblies.—*κατ' οἴκους.* See ch. ii., 46.

22. *δεδεμένος.* *Conf.* note, chap xviii., 5, "bound," in the sense of "resolved" in mind. Others refer the words to the Holy Spirit.

23. *πλὴν ὅτι*: supply *ἓν* and *τοῦτο.* "But this one thing I know, that," &c.

24. *οὐδενὸς λόγον ποιοῦμαι*, "but I make no account of any of these things."—*τελειῶσαι* (*τελειόω*).

25. *ἰδοὺ*, "behold, mind," &c.—*οὐκέτι ὄψεσθε—πάντες.* This seems plainly to imply that he should never meet them again in this world: possibly he is giving his strong persuasion that such would be the case, since it is highly probable that he *did* visit Ephesus again.

27. *ὑπεστειλάμην* (*ὑποστέλλω*). See *supra*, verse 20.

28. The readings vary much in the latter part of the verse. (See Bloomfield, *in loc.*)—*τοῦ Θεοῦ*, *i. e.*, our Lord Jesus Christ. Bloomfield adopts into the text *τοῦ Κυρίου καὶ Θεοῦ*, as, on the whole, the best supported.—*περιεποιήσατο.* In the *middle*, this verb means

τοῦ Θεοῦ, ἣν περιεποιήσατο διὰ τοῦ ἰδίου αἵματος.

29 Ἐγὼ γὰρ οἶδα τοῦτο, ὅτι εἰσελεύσονται μετὰ τὴν ἄφιξίν μου λύκοι βαρεῖς εἰς ὑμᾶς, μὴ φειδόμενοι τοῦ ποιμνίου·

30 καὶ ἐξ ὑμῶν αὐτῶν ἀναστήσονται ἄνδρες λαλοῦντες διεστραμμένα, τοῦ ἀποσπᾷν τοὺς μαθητὰς ὀπίσω αὐτῶν.

31 Διὸ γρηγορεῖτε, μνημονεύοντες ὅτι τριετίαν νύκτα καὶ ἡμέραν οὐκ ἐπαυσάμην μετὰ δακρύων νουθετῶν ἕνα ἕκαστον.

32 Καὶ τανῦν παρατίθεμαι ὑμᾶς, ἀδελφοὶ, τῷ Θεῷ καὶ τῷ λόγῳ τῆς χάριτος αὐτοῦ, τῷ δυναμένῳ ἐποικοδομῆσαι καὶ δοῦναι ὑμῖν κληρονομίαν ἐν τοῖς ἡγιασμένοις πᾶσιν.

33 Ἀργυρίου ἢ χρυσίου ἢ ἱματισμοῦ οὐδενὸς ἐπεθύμησα·

34 αὐτοὶ δὲ γινώσκετε ὅτι ταῖς χρείαις μου καὶ τοῖς οὖσι μετ' ἐμοῦ ὑπηρέτησαν αἱ χεῖρες αὗται.

35 Πάντα ὑπέδειξα ὑμῖν, ὅτι οὕτω κοπιῶντας δεῖ ἀντιλαμβάνεσθαι τῶν ἀσθενούντων, μνημονεύειν τε τῶν λόγων τοῦ Κυρίου Ἰησοῦ, ὅτι αὐτὸς εἶπε, Μακάριόν ἐστι διδόναι μᾶλλον ἢ λαμβάνειν.

36 Καὶ ταῦτα εἰπὼν, θεὶς τὰ γόνατα αὐτοῦ, σὺν πᾶσιν αὐτοῖς προσηύξατο.

37 Ἱκανὸς δὲ ἐγένετο κλαυθμὸς πάντων· καὶ ἐπιπεσόντες ἐπὶ τὸν τράχηλον τοῦ Παύλου, κατεφίλουν αὐτόν·

38 ὀδυνώμενοι μάλιστα ἐπὶ τῷ λόγῳ ᾧ εἰρήκει, ὅτι οὐκέτι μέλλουσι τὸ πρόσωπον αὐτοῦ θεωρεῖν. προέπεμπον δὲ αὐτὸν εἰς τὸ πλοῖον.

## ΚΕΦ. κα'. 21.

1 ὩΣ δὲ ἐγένετο ἀναχθῆναι ἡμᾶς ἀποσπασθέντας ἀπ' αὐτῶν, εὐθυδρομήσαντες ἤλθομεν εἰς τὴν Κῶν, τῇ δὲ ἑξῆς εἰς τὴν Ῥόδον, κἀκεῖθεν εἰς Πάταρα.

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"to make one's own by purchase." *Conf.* 1 Pet., ii., 9. The term was often used of acquiring a right to any one's services by preserving or sparing his life in war.—*ποιμαίν.* See Jno., xxi., 16. — *αἵματος, i. e.*, the blood of Christ, who was God as well as Man.

29. *ἄφιξίν μου*, "my departure." Usually the word means *arrival.*—*λύκοι, i. e.*, false teachers (Matt., vii., 15).—*εἰσελεύσονται* (*εἰσέρχομαι*).

30. *ἄνδρες.* Such as Alexander, Hymeneus, Philetus (see 1 Tim., i., 20; 2 Tim., ii., 18), &c.—*διεστραμμένα* (*διαστρέφω*), erroneous, perverted, turned out of the right way, &c. —*μαθητὰς.* After St. Paul's death, many Christians were seduced into Gnostic errors. See 2 Thess., ii., 3; 1 Tim., iv., 1; also Acts, viii., 9.

31. *τριετίαν.* See note, ch. xix., 10.

32. *τῷ λόγῳ, i. e.*, the Gospel.—*ἐποικοδομῆσαι*, "to build you up," just as buildings are raised, *course by course.*—*δοῦναι* (*δίδωμι*).

34. Compare 1 Cor., iv., 12, which Epistle was written from Ephesus.

35. *ὑπέδειξα, i. e.*, *ὑπόδειγμα ἔδωκα*, as in Jno., xiii., 15. With *πάντα* understand *κατὰ.*—*αὐτὸς εἶπε, Μακάριον*, &c. This is one of the many sayings of our Lord which are not recorded in the Gospels (see Jno., xxi., 25). The early fathers mention others, respecting which, see Fabricius, *Cod. Apocryphus Nov. Test.*, i., 131.

37. This custom still continues in the East.—*κατεφίλουν* (*καταφιλέω*).

38. *προέπεμπον.* See note, chap. xv., 3.

Chap. XXI., ver. 1. *Κῶν* (*Κῶς, ἡ, gen.* *Κῶ*, &c.). Cos or Co, a small and fertile island off the coast of Caria. It is celebrated as the birthplace of Hippocrates and the famous painter Apelles. The *Coæ vestes*, so severely censured by Juvenal, were made here.—*Ῥόδον.* Rhodes, an island of the Mediterranean, about eight

2 Καὶ εὑρόντες πλοῖον διαπερῶν εἰς Φοινίκην, ἐπιβάντες ἀνήχθημεν.

3 Ἀναφανέντες δὲ τὴν Κύπρον, καὶ καταλιπόντες αὐτὴν εὐώνυμον, ἐπλέομεν εἰς Συρίαν, καὶ κατήχθημεν εἰς Τύρον· ἐκεῖσε γὰρ ἦν τὸ πλοῖον ἀποφορτιζόμενον τὸν γόμον.

4 Καὶ ἀνευρόντες τοὺς μαθητὰς, ἐπεμείναμεν αὐτοῦ ἡμέρας ἑπτά· οἵτινες τῷ Παύλῳ ἔλεγον διὰ τοῦ Πνεύματος, μὴ ἀναβαίνειν εἰς Ἱερουσαλήμ.

5 Ὅτε δὲ ἐγένετο ἡμᾶς ἐξαρτίσαι τὰς ἡμέρας, ἐξελθόντες ἐπορευόμεθα, προπεμπόντων ἡμᾶς πάντων σὺν γυναιξὶ καὶ τέκνοις ἕως ἔξω τῆς πόλεως, καὶ θέντες τὰ γόνατα ἐπὶ τὸν αἰγιαλὸν προσηυξάμεθα.

6 Καὶ ἀσπασάμενοι ἀλλήλους, ἐπέβημεν εἰς τὸ πλοῖον, ἐκεῖνοι δὲ ὑπέστρεψαν εἰς τὰ ἴδια.

7 Ἡμεῖς δὲ τὸν πλοῦν διανύσαντες ἀπὸ Τύρου κατηντήσαμεν εἰς Πτολεμαΐδα, καὶ ἀσπασάμενοι τοὺς ἀδελφοὺς ἐμείναμεν ἡμέραν μίαν παρ' αὐτοῖς.

8 Τῇ δὲ ἐπαύριον ἐξελθόντες οἱ περὶ τὸν Παῦλον ἦλθον εἰς Καισάρειαν· καὶ εἰσελθόντες εἰς τὸν οἶκον Φιλίππου τοῦ εὐαγγελιστοῦ, τοῦ ὄντος ἐκ τῶν ἑπτὰ, ἐμείναμεν παρ' αὐτῷ.

9 Τούτῳ δὲ ἦσαν θυγατέρες παρθένοι τέσσαρες προφητεύουσαι.

10 Ἐπιμενόντων δὲ ἡμῶν ἡμέρας πλείους, κατῆλθέ τις ἀπὸ τῆς Ἰουδαίας προφήτης ὀνόματι Ἄγαβος·

11 καὶ ἐλθὼν πρὸς ἡμᾶς, καὶ ἄρας τὴν ζώνην τοῦ Παύλου, δή-

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miles south of the coast of Caria in Asia Minor. It was quite famous in the later history of Greece. The Colossus is too well known to need description.—*Πάταρα.* A sea-port of Lycia, where was a celebrated oracle of Apollo; it was next in repute to that of Delphi.

2. *διαπερῶν, neuter accus. singular,* agreeing with *πλοῖον.*—*Φοινίκην.* See note, ch. xi., 19.

3. *ἀναφανέντες,* "coming in sight of," "being shown Cyprus," *i. e.*, having it pointed out to us in the distance. In the active, the verb *ἀναφαίνω* governs the accusative of the thing and dative of the person; here, in the passive, the dative becomes the subject, and the accusative is retained. *Conf.* Theophanes, *ἀναφανέντων δὲ αὐτῶν τὴν γῆν, εἶδον αὐτοὺς οἱ στρατηγοί.* At *εὐώνυμον,* supply *κατὰ.*—*Τύρον.* See note, Matthew, xi., 21.—*ἦν ἀποφορτιζόμενον,* for *ἀπεφορτίζετο,* "was unloading," *i. e.*, was to unload.

4. *ἔλεγον—μὴ ἀναβαίνειν,* that is, if he valued his safety, they warned him not to go up, &c.

7. *διανύσαντες,* "having finished," (from *διὰ* and *ἀνύω*).—*Πτολεμαΐδα.* Ptolemais, a celebrated city on the sea-coast, thirty miles south of Tyre. It was anciently called Accho (Judg., i., 31), and fell to the lot of the tribe of Asher. Ptolemy the First having enlarged and beautified it, it was thence called Ptolemais. In the time of the crusades it was famous, under the name of *St. Jean d'Acre*, as the scene of many of the battles between the Christians and the Saracens. The Turks now call it Acra or Akka.

8. *Καισάρειαν.* See note, ch. viii., 40.—*εὐαγγελιστοῦ*: Evangelist (Eph., iv., 11; 2 Tim., iv., 5), that is, it would seem, one engaged in preaching the Gospel, whether in a settled charge or not, most probably the latter. (*Conf.* ch. viii., 5, 40; xix., 22; 2 Tim., iv., 5.)—*ἐκ τῶν ἑπτὰ, i. e.*, one of the seven deacons; see ch. vi., 5.

9. *προφητεύουσαι.* See note, chap. ii., 17; Matt., i., 22; vii., 15.

10. *Ἄγαβος.* See ch. xi., 28.

11. *ἄρας τὴν ζώνην*: a significant action, like those of the old prophets. See Jeremiah, xiii., 1; xxvii., 2; xxxviii., 10, 11; 1 Kings, xxii., 11; Ezek., iv., 1–13, &c. Many MSS. read *δήσας ἑαυτοῦ τὰς χεῖρας,* &c.

*σας τε αὐτοῦ τὰς χεῖρας καὶ τοὺς πόδας εἶπε,* Τάδε *λέγει τὸ* Πνεῦμα *τὸ ἅγιον,* Τὸν *ἄνδρα, οὗ ἐστιν ἡ ζώνη αὕτη, οὕτω δήσουσιν ἐν* Ἱερουσαλὴμ *οἱ* Ἰουδαῖοι, *καὶ παραδώσουσιν εἰς χεῖρας ἐθνῶν.*

12 Ὡς *δὲ ἠκούσαμεν ταῦτα, παρεκαλοῦμεν ἡμεῖς τε καὶ οἱ ἐντόπιοι, τοῦ μὴ ἀναβαίνειν αὐτὸν εἰς* Ἱερουσαλήμ.

13 Ἀπεκρίθη *δὲ ὁ* Παῦλος, Τί *ποιεῖτε κλαίοντες καὶ συνθρύπτοντές μου τὴν καρδίαν; ἐγὼ γὰρ οὐ μόνον δεθῆναι, ἀλλὰ καὶ ἀποθανεῖν εἰς* Ἱερουσαλὴμ *ἑτοίμως ἔχω ὑπὲρ τοῦ ὀνόματος τοῦ* Κυρίου Ἰησοῦ.

14 Μὴ *πειθομένου δὲ αὐτοῦ, ἡσυχάσαμεν εἰπόντες,* Τὸ *θέλημα τοῦ* Κυρίου *γενέσθω.*

15 ΜΕΤΑ *δὲ τὰς ἡμέρας ταύτας ἀποσκευασάμενοι ἀνεβαίνομεν εἰς* Ἱερουσαλήμ.

16 Συνῆλθον *δὲ καὶ τῶν μαθητῶν ἀπὸ* Καισαρείας *σὺν ἡμῖν, ἄγοντες παρ' ᾧ ξενισθῶμεν,* Μνάσωνί *τινι* Κυπρίῳ, *ἀρχαίῳ μαθητῇ.*

17 ΓΕΝΟΜΕΝΩΝ *δὲ ἡμῶν εἰς* Ἱεροσόλυμα, *ἀσμένως ἐδέξαντο ἡμᾶς οἱ ἀδελφοί.*

18 Τῇ *δὲ ἐπιούσῃ εἰσῄει ὁ* Παῦλος *σὺν ἡμῖν πρὸς* Ἰάκωβον, *πάντες τε παρεγένοντο οἱ πρεσβύτεροι.*

19 Καὶ *ἀσπασάμενος αὐτοὺς, ἐξηγεῖτο καθ' ἓν ἕκαστον ὧν ἐποίησεν ὁ* Θεὸς *ἐν τοῖς ἔθνεσι διὰ τῆς διακονίας αὐτοῦ.*

20 Οἱ *δὲ ἀκούσαντες ἐδόξαζον τὸν* Κύριον· *εἶπόν τε αὐτῷ,* Θεωρεῖς, *ἀδελφὲ, πόσαι μυριάδες εἰσὶν* Ἰουδαίων *τῶν πεπιστευκότων· καὶ πάντες ζηλωταὶ τοῦ νόμου ὑπάρχουσι.*

21 Κατηχήθησαν *δὲ περὶ σοῦ, ὅτι ἀποστασίαν διδάσκεις ἀπὸ* Μωσέως *τοὺς κατὰ τὰ ἔθνη πάντας* Ἰουδαίους, *λέγων μὴ περιτέμνειν αὐτοὺς τὰ τέκνα, μηδὲ τοῖς ἔθεσι περιπατεῖν.*

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12. *οἱ ἐντόπιοι*, for *οἱ ἐγχώριοι*. The inhabitants, *i. e.*, the Christians of that city.—*ἀναβαίνειν.* *Cf.* Matt., xx., 17.

13. *τί ποιεῖτε.* A popular form of expression for *τί βούλεσθε.* A similar idiom is found in our own language.—*συνθρύπτοντες.* The *σύν* has an *intensive* force, as in *συντρίβειν, συγκλᾶν*, &c.: it denotes the utter destruction of a thing by its being *crushed together*, and thus broken up. *Comp.* Horace, "quid me querelis exanimas tuis?"

15. *ἀποσκευασάμενοι.* Many MSS. read *ἐπισκευασάμενοι.* Bloomfield defends the reading of the text, and says, "as *ἀποσκευή*, both in the Septuagint and classical writers, often denotes *baggage* (see Schleusner's *Lex. V. T.*), *ἀποσκευάζεσθαι* may very well mean *to pack up one's baggage.*" Robinson (*Lex. N. T.*, *in voc.*) renders *ἀποσκευασάμενοι*, "divesting ourselves of baggage," *i. e.*, perhaps leaving part of it behind; or, *scil. πάντα*, "putting aside or disregarding all impediments."

16. *Μνάσωνι*, either (as in English version) "bringing with them one Mnason, a Cyprian, with whom we might lodge;" or (supplying *ἡμᾶς πρός τινα*) "bringing us to one Mna son, with whom," &c. At *τῶν μαθητῶν*, supply *τινες.*

18. *Ἰάκωβον.* *Conf.* note, ch. xii., 17. The other apostles were probably absent from Jerusalem.

20. *μυριάδες*, properly, "ten thousands:" an indefinitely large number seems here intended.—*ζηλωταὶ*, "zealots of the law," very ardent for the Gentiles' observance of the law of Moses. See ch. xv., 1, 5.

21. *κατηχήθησαν.* See note, Luke, i., 4.—*ἀποστασίαν*, "apostasy." They were prejudiced against St. Paul, because they thought that he denied the divine origin and authority of the law of Moses.—*ἔθεσι*, such as abstaining from blood, things strangled, &c.—*περιπατεῖν.* See note, Mark, vii., 5 *Conf.* *στοιχεῖς*, verse 24.

22 Τί οὖν ἐστι; πάντως δεῖ πλῆθος συνελθεῖν· ἀκούσονται γὰρ ὅτι ἐλήλυθας.
23 Τοῦτο οὖν ποίησον, ὅ σοι λέγομεν· εἰσὶν ἡμῖν ἄνδρες τέσσαρες εὐχὴν ἔχοντες ἐφ' ἑαυτῶν· 24 τούτους παραλαβὼν ἁγνίσθητι σὺν αὐτοῖς, καὶ δαπάνησον ἐπ' αὐτοῖς, ἵνα ξυρήσωνται τὴν κεφαλὴν, καὶ γνῶσι πάντες ὅτι ὧν κατήχηνται περὶ σοῦ οὐδέν ἐστιν, ἀλλὰ στοιχεῖς καὶ αὐτὸς τὸν νόμον φυλάσσων.
25 Περὶ δὲ τῶν πεπιστευκότων ἐθνῶν ἡμεῖς ἐπεστείλαμεν, κρίναντες μηδὲν τοιοῦτον τηρεῖν αὐτοὺς, εἰ μὴ φυλάσσεσθαι αὐτοὺς τό τε εἰδωλόθυτον καὶ τὸ αἷμα καὶ πνικτὸν καὶ πορνείαν.
26 Τότε ὁ Παῦλος παραλαβὼν τοὺς ἄνδρας, τῇ ἐχομένῃ ἡμέρᾳ σὺν αὐτοῖς ἁγνισθεὶς εἰσῄει εἰς τὸ ἱερὸν, διαγγέλλων τὴν ἐκπλήρωσιν τῶν ἡμερῶν τοῦ ἁγνισμοῦ, ἕως οὗ προσηνέχθη ὑπὲρ ἑνὸς ἑκάστου αὐτῶν ἡ προσφορά.
27 Ὡς δὲ ἔμελλον αἱ ἑπτὰ ἡμέραι συντελεῖσθαι, οἱ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι θεασάμενοι αὐτὸν ἐν τῷ ἱερῷ, συνέχεον πάντα τὸν ὄχλον, καὶ ἐπέβαλον τὰς χεῖρας ἐπ' αὐτὸν,
28 κράζοντες, Ἄνδρες Ἰσραηλῖται, βοηθεῖτε. οὗτός ἐστιν ὁ

22. *τί οὖν ἐστι*: supply *πρακτέον*. "What, then, is to be done?" under such circumstances; a *popular* formula, similar to our *what then?* Compare *quid ergo est?* and *quid igitur est?* in Cicero and Livy.—*ἐλήλυθας*, *perf.* of *ἔρχομαι*.

23. *ποίησον*, the language of *advice*, it would seem; hardly of *command*.—*εὐχὴν*, "vow," probably the vow of the Nazarite.

24. *ἁγνίσθητι*: this is the word used for the separation of a Nazarite in Numb. vi. The meaning is, observe the same abstinence and purity as those under the vow.—*δαπάνησον*, *i. e.*, discharge the expenses of the offerings which must be made before they can be released from their vow. Sometimes it happened that they were unable to provide the offerings, in which case beneficent Jews often did it for them. Thus Agrippa, on coming to Jerusalem, offered sacrifices of thanksgiving, and ordered many Nazarites to be shaved on their heads, or to complete their vow, at his expense. See Josephus, *Antiq.*, xix., 6, 1; *Bell. Jud.*, ii., 15, 1.—*ξυρήσωνται*. See note, ch. xviii., 18. As the head could not be shaved during the continuance of the vow, these persons had been waiting till they could provide the offering. Acts of this kind which St. Paul did were highly esteemed. Maimonides mentions the saying, *mihi incumbit, ut radatur Nazirœus per me.*—*ὅτι ὧν κατήχηνται*, "that there is nothing in those things which they have heard of thee."

25. See note, ch. xv., 20, 21. The Gentiles were not *bound to keep* these customs; but they were to *guard against certain causes of offense.*

26. *διαγγέλλων*, "announcing or declaring" to the priests in the temple the time when the days of purification would be ended and the offering made. They had not been able to do this for the reason mentioned above (verse 24).—*προσφορά*, *i. e.*, a sacrifice, the *θυσία προσφερομένη*. See Eph., v., 2.

27. The time chosen was optional; here it was *seven days.*—*ἔμελλον*, "were about to be ended;" perhaps, as Dr. Burton suggests, on the sixth day from the commencement of the vow. The Asiatic Jews had all along greatly opposed St. Paul. (See ch. xix., 9; xx., 19; 1 Cor., xvi., 9.)—*συνέχεον*, for *συνεκίνουν*. It may be noted here that the voluntary travels and labors of St. Paul, as recorded in the Acts, were now closed. The remaining chapters of the Acts contain a narrative of what occurred while he was in the hands of the Romans.

28. *βοηθεῖτε*, "help!" lend aid to seize upon this person!—*κατὰ τοῦ λαοῦ*, contrary to the principles of the Jewish people.—*Ἕλληνας*, "Greeks:" they had seen *one* Greek in his com

ἄνθρωπος ὁ κατὰ τοῦ λαοῦ καὶ τοῦ νόμου καὶ τοῦ τόπου τούτου πάντας πανταχοῦ διδάσκων· ἔτι τε καὶ Ἕλληνας εἰσήγαγεν εἰς τὸ ἱερὸν, καὶ κεκοίνωκε τὸν ἅγιον τόπον τοῦτον.

29 Ἦσαν γὰρ προεωρακότες Τρόφιμον τὸν Ἐφέσιον ἐν τῇ πόλει σὺν αὐτῷ, ὃν ἐνόμιζον ὅτι εἰς τὸ ἱερὸν εἰσήγαγεν ὁ Παῦλος.

30 Ἐκινήθη τε ἡ πόλις ὅλη, καὶ ἐγένετο συνδρομὴ τοῦ λαοῦ· καὶ ἐπιλαβόμενοι τοῦ Παύλου, εἷλκον αὐτὸν ἔξω τοῦ ἱεροῦ· καὶ εὐθέως ἐκλείσθησαν αἱ θύραι.

31 Ζητούντων δὲ αὐτὸν ἀποκτεῖναι, ἀνέβη φάσις τῷ χιλιάρχῳ τῆς σπείρης, ὅτι ὅλη συγκέχυται Ἱερουσαλήμ·

32 ὃς ἐξ αὐτῆς παραλαβὼν στρατιώτας καὶ ἑκατοντάρχους, κατέδραμεν ἐπ' αὐτούς. οἱ δὲ ἰδόντες τὸν χιλίαρχον καὶ τοὺς στρατιώτας, ἐπαύσαντο τύπτοντες τὸν Παῦλον.

33 Τότε ἐγγίσας ὁ χιλίαρχος ἐπελάβετο αὐτοῦ, καὶ ἐκέλευσε δεθῆναι ἁλύσεσι δυσί· καὶ ἐπυνθάνετο τίς ἂν εἴη, καὶ τί ἐστι πεποιηκώς.

34 Ἄλλοι δὲ ἄλλό τι ἐβόων ἐν τῷ ὄχλῳ· μὴ δυνάμενος δὲ γνῶναι τὸ ἀσφαλὲς διὰ τὸν θόρυβον, ἐκέλευσεν ἄγεσθαι αὐτὸν εἰς τὴν παρεμβολήν.

35 Ὅτε δὲ ἐγένετο ἐπὶ τοὺς ἀναβαθμοὺς, συνέβη βαστάζεσθαι αὐτὸν ὑπὸ τῶν στρατιωτῶν διὰ τὴν βίαν τοῦ ὄχλου.

36 Ἠκολούθει γὰρ τὸ πλῆθος τοῦ λαοῦ κράζον, Αἶρε αὐτόν.

37 ΜΕΛΛΩΝ τε εἰσάγεσθαι εἰς τὴν παρεμβολὴν ὁ Παῦλος λέγει τῷ χιλιάρχῳ, Εἰ ἔξεστί μοι εἰπεῖν τι πρός σε; Ὁ δὲ ἔφη, Ἑλληνιστὶ γινώσκεις;

38 Οὐκ ἄρα σὺ εἶ ὁ Αἰγύπτιος, ὁ πρὸ τούτων τῶν ἡμερῶν ἀναστατώσας καὶ ἐξαγαγὼν εἰς τὴν ἔρημον τοὺς τετρακισχιλίους ἄνδρας τῶν σικαρίων;

39 Εἶπε δὲ ὁ Παῦλος, Ἐγὼ

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pany formerly, and so accused him as if this were his regular practice.—*κεκοίνωκε* (*κοινόω*). Philo Judæus states that it was certain death to any one but a Jew who set his foot within the inner court of the temple.

29. *Τρόφιμον.* See ch. xx., 4.

30. *ἐκλείσθησαν*: the doors were shut immediately, to prevent any tumult within the temple, and defiling of that sacred place.

31. *φάσις*, for *φήμη*, "report or information."—*χιλιάρχῳ*: this was Claudius Lysias (ch. xxiii., 26), who commanded in the tower of Antonia, overlooking the temple. See note, verse 34.—*σπείρης*. See note, John, xviii., 3; Matt., xxvii., 27.

32. *ἑκατοντάρχους*, "centurions." See note, Matt., viii., 5.

33. *ἁλύσεσι δυσί.* See note, ch. xii., 6.—*πεποιηκώς* (*ποιέω*).

34. *τὸ ἀσφαλὲς*, for *ἀσφαλῶς ἀληθές.*—*παρεμβολήν*, the quarters or barracks of the soldiers in the fortress. This castle was built by John Hyrcanus, about B.C. 135, on a steep rock adjoining the northwest corner of the temple. Herod the Great rebuilt it, and raised it so high as to overlook the two outer courts of the temple; and whence he might send his soldiers into the courts to suppress any tumults. He also named it Antonia, in honor of Marc Antony.

35. *ἀναβαθμοὺς*, referring to the flight of steps leading from the portico of the temple to the Castle of Antonia. See Josephus, *Bell. Jud.*, v., 5, 8.

36. *αἶρε αὐτόν*: supply *ἀπὸ τῆς γῆς*, as in ch. xxii., 22.

37. *Ἑλληνιστὶ γινώσκεις*, *subaud.* *λαλεῖν*. *Conf.* Nehem., xiii., 24, *Septuagint*, where the ellipsis is supplied.

38. *Αἰγύπτιος.* See Josephus, *Antiq.*, xx., 8, 6; *Bell. Jud.*, ii., 13, 5. This impostor raised a tumult in the second year of Nero, and approached Jerusalem with thirty thousand men, promising that its walls should fall

*ἄνθρωπος μέν εἰμι Ἰουδαῖος Ταρσεὺς, τῆς Κιλικίας οὐκ ἀσήμου πόλεως πολίτης· δέομαι δέ σου, ἐπίτρεψόν μοι λαλῆσαι πρὸς τὸν λαόν.*

40 ἘΠΙΤΡΈΨΑΝΤΟΣ *δὲ αὐτοῦ, ὁ Παῦλος ἑστὼς ἐπὶ τῶν ἀναβαθμῶν κατέσεισε τῇ χειρὶ τῷ λαῷ· πολλῆς δὲ σιγῆς γενομένης, προσεφώνησε τῇ Ἑβραΐδι διαλέκτῳ, λέγων,*

ΚΕΦ. *κβ΄*. 22.

1 *Ἄνδρες ἀδελφοὶ καὶ πατέρες, ἀκούσατέ μου τῆς πρὸς ὑμᾶς νῦν ἀπολογίας.*

2 *Ἀκούσαντες δὲ ὅτι τῇ Ἑβραΐδι διαλέκτῳ προσεφώνει αὐτοῖς, μᾶλλον παρέσχον ἡσυχίαν. καί φησιν,*

3 *Ἐγὼ μέν εἰμι ἀνὴρ Ἰουδαῖος, γεγεννημένος ἐν Ταρσῷ τῆς Κιλικίας, ἀνατεθραμμένος δὲ ἐν τῇ πόλει ταύτῃ παρὰ τοὺς πόδας Γαμαλιὴλ, πεπαιδευμένος κατὰ ἀκρίβειαν τοῦ πατρῴου νόμου, ζηλωτὴς ὑπάρχων τοῦ Θεοῦ, καθὼς πάντες ὑμεῖς ἐστε σήμερον·*

4 *ὃς ταύτην τὴν ὁδὸν ἐδίωξα ἄχρι θανάτου, δεσμεύων καὶ παραδιδοὺς εἰς φυλακὰς ἄνδρας τε καὶ γυναῖκας,*

5 *ὡς καὶ ὁ ἀρχιερεὺς μαρτυρεῖ μοι, καὶ πᾶν τὸ πρεσβυτέριον· παρ' ὧν καὶ ἐπιστολὰς δεξάμενος πρὸς τοὺς ἀδελφοὺς, εἰς Δαμασκὸν ἐπορευόμην, ἄξων καὶ τοὺς ἐκεῖσε ὄντας δεδεμένους εἰς Ἱερουσαλὴμ, ἵνα τιμωρηθῶσιν.*

6 *Ἐγένετο δέ μοι πορευομένῳ καὶ ἐγγίζοντι τῇ Δαμασκῷ περὶ μεσημβρίαν ἐξαίφνης ἐκ τοῦ οὐρανοῦ περιαστράψαι φῶς ἱκανὸν περὶ ἐμέ·*

7 *Ἔπεσόν τε εἰς τὸ ἔδαφος, καὶ ἤκουσα φωνῆς λεγούσης μοι, Σαοὺλ, Σαοὺλ, τί με διώκεις;*

8 *Ἐγὼ δὲ ἀπεκρίθην, Τίς εἶ, Κύριε; Εἶπέ τε πρός με, Ἐγώ εἰμι Ἰησοῦς ὁ Ναζωραῖος, ὃν σὺ διώκεις.*

9 *Οἱ δὲ σὺν ἐμοὶ ὄντες τὸ μὲν φῶς ἐθεάσαντο, καὶ ἔμφοβοι ἐγένοντο· τὴν δὲ φωνὴν οὐκ ἤκουσαν τοῦ λαλοῦντός μοι.*

10 *Εἶπον δὲ, Τί ποιήσω, Κύριε; Ὁ δὲ Κύριος εἶπε πρός με, Ἀναστὰς πορεύου εἰς Δαμασκόν· κἀκεῖ σοι λαληθήσεται περὶ πάντων ὧν τέτακταί σοι ποιῆσαι.*

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down at his voice. Felix dispersed them with some soldiers.—*σικαρίων*, *sicarius*, (from *sica*, "dagger)," "assassins," robbers, cut-throats. They were quite numerous in Judea under the procurators.

39. *Ἰουδαῖος*: this showed that he had a right to be in the temple.—*Ταρσεὺς*. See note, ch. ix., 11. Xenophon calls Tarsus *πόλιν τῆς Κιλικίας μεγάλην καὶ εὐδαίμονα*. *Conf.* Josephus, *Antiq.*, i., 6, 1.

40. *Ἑβραΐδι διαλέκτῳ*, *i. e.*, the Syro-Chaldaic or vernacular language of the Jews in our Saviour's days.

Chap. XXII., ver. 1. *ἀπολογίας*, 'defense," "apology," &c.

3. *παρὰ τοὺς πόδας*, the scholars of the rabbis used to occupy a position on seats somewhat below that of the master. The expression here seems to mean, brought up *under* such or such a master.—*Γαμαλιὴλ*. See note, ch. v., 34.—*νόμου*, *i. e.*, not merely the *patria lex*, but also the *πατρικαὶ παραδόσεις*, mentioned in Gal., i., 14.

4. *ὅς*, "and I." The relative at the beginning of a clause is equivalent to the demonstrative with a copula.

5. Compare with St. Paul's account of his conversion, ch. ix., 1, *et seqq.*—*ἀρχιερεὺς*: he seems to mean Caiaphas, the high-priest, who gave him letters to Damascus; or he might mean Annas (ch. iv., 6). Some critics take *μαρτυρεῖ* to be the *future*.—*ἀδελφοὺς*: it is *συναγωγάς*, ch. ix., 2.

11 Ὡς δὲ οὐκ ἐνέβλεπον ἀπὸ τῆς δόξης τοῦ φωτὸς ἐκείνου, χειραγωγούμενος ὑπὸ τῶν συνόντων μοι, ἦλθον εἰς Δαμασκόν.

12 Ἀνανίας δέ τις, ἀνὴρ εὐσεβὴς κατὰ τὸν νόμον μαρτυρούμενος ὑπὸ πάντων τῶν κατοικούντων Ἰουδαίων,

13 ἐλθὼν πρός με καὶ ἐπιστὰς εἶπέ μοι, Σαοὺλ ἀδελφὲ, ἀνάβλεψον· κἀγὼ αὐτῇ τῇ ὥρᾳ ἀνέβλεψα εἰς αὐτόν.

14 Ὁ δὲ εἶπεν, Ὁ Θεὸς τῶν πατέρων ἡμῶν προεχειρίσατό σε γνῶναι τὸ θέλημα αὐτοῦ, καὶ ἰδεῖν τὸν Δίκαιον, καὶ ἀκοῦσαι φωνὴν ἐκ τοῦ στόματος αὐτοῦ·

15 ὅτι ἔσῃ μάρτυς αὐτῷ πρὸς πάντας ἀνθρώπους, ὧν ἑώρακας καὶ ἤκουσας.

16 Καὶ νῦν τί μέλλεις; ἀναστὰς βάπτισαι καὶ ἀπόλουσαι τὰς ἁμαρτίας σου, ἐπικαλεσάμενος τὸ ὄνομα τοῦ Κυρίου.

17 Ἐγένετο δέ μοι ὑποστρέψαντι εἰς Ἱερουσαλὴμ, καὶ προσευχομένου μου ἐν τῷ ἱερῷ, γενέσθαί με ἐν ἐκστάσει,

18 καὶ ἰδεῖν αὐτὸν λέγοντά μοι, Σπεῦσον καὶ ἔξελθε ἐν τάχει ἐξ Ἱερουσαλήμ· διότι οὐ παραδέξονταί σου τὴν μαρτυρίαν περὶ ἐμοῦ.

19 Κἀγὼ εἶπον, Κύριε, αὐτοὶ ἐπίστανται, ὅτι ἐγὼ ἤμην φυλακίζων καὶ δέρων κατὰ τὰς συναγωγὰς τοὺς πιστεύοντας ἐπὶ σέ·

20 καὶ ὅτε ἐξεχεῖτο τὸ αἷμα Στεφάνου τοῦ μάρτυρός σου, καὶ αὐτὸς ἤμην ἐφεστὼς καὶ συνευδοκῶν τῇ ἀναιρέσει αὐτοῦ, καὶ φυλάσσων τὰ ἱμάτια τῶν ἀναιρούντων αὐτόν.

21 Καὶ εἶπε πρός με, Πορεύου, ὅτι ἐγὼ εἰς ἔθνη μακρὰν ἐξαποστελῶ σε.

22 ἬΚΟΥΟΝ δὲ αὐτοῦ ἄχρι τούτου τοῦ λόγου, καὶ ἐπῆραν τὴν φωνὴν αὐτῶν, λέγοντες, Αἶρε ἀπὸ τῆς γῆς τὸν τοιοῦτον οὐ γὰρ καθῆκον αὐτὸν ζῆν.

23 Κραυγαζόντων δὲ αὐτῶν, καὶ ῥιπτούντων τὰ ἱμάτια, καὶ κονιορτὸν βαλλόντων εἰς τὸν ἀέρα,

24 ἐκέλευσεν αὐτὸν ὁ χιλίαρχος ἄγεσθαι εἰς τὴν παρεμβολὴν, εἰπὼν μάστιξιν ἀνετάζεσθαι αὐτὸν, ἵνα ἐπιγνῷ δι' ἣν αἰτίαν οὕτως ἐπεφώνουν αὐτῷ.

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13. *ἀνάβλεψον*, "look up," *i. e.*, as in the English version, *receive thy sight*. *Conf.* Mark, viii., 24.

14. *προεχειρίσατό σε*, *præordinavit* (Vulg.), *constituit* (Syriac ver.), *præparavit* (Erasmus).—*τὸν Δίκαιον*, "the Just One." *Conf.* chap. iii., 14; vii., 52.—*γνῶναι* (*γινώσκω*).

16. *ἀναστὰς βάπτισαι*. See ch. ii., 38; ix., 18.—*ἀναστὰς* indicates the alacrity and obedience expected.

17. *προσευχομένου μου*, a change of construction for *προσευχομένῳ μοι*.—*ἐκστάσει*. See note, ch. x., 10.

19, 20. St. Paul ventures to expostulate, deeming that he was more likely to be successful among his countrymen in consequence of his wonderful conversion.—*ἤμην φυλακίζων*, "I was imprisoning," from *φυλακή*. The word is rare.—*δέρων*. See note, Matt., x., 17; xxi., 35.

20. *συνευδοκῶν*. *Conf.* ch. viii., 1.—*φυλάσσων*. See note, ch. vii., 58.

23. *ῥιπτούντων τὰ ἱμάτια*, "throwing off their clothes" in great excitement, and preparatory to stoning him. See ch. vii., 58. Doddridge and others translate, "rending their clothes." Others, again, take it as expressive of popular concurrence in the outcry for his death.—*κονιορτὸν βαλλόντων*, a *symbolical* action, highly significative of their excited condition. (See 2 Sam., xvi., 13.)

24. *παρεμβολὴν*. See note, ch. xxi., 34.—*ἀνετάζεσθαι*, "should be examined," *i. e.*, should be put to torture, as was common among the Romans, in order to draw forth confession.

25 Ὡς δὲ προέτεινεν αὐτὸν τοῖς ἱμᾶσιν, εἶπε πρὸς τὸν ἑστῶτα ἑκατόνταρχον ὁ Παῦλος, Εἰ ἄνθρωπον Ῥωμαῖον καὶ ἀκατάκριτον ἔξεστιν ὑμῖν μαστίζειν;

26 Ἀκούσας δὲ ὁ ἑκατόνταρχος, προσελθὼν ἀπήγγειλε τῷ χιλιάρχῳ λέγων, Ὅρα τί μέλλεις ποιεῖν· ὁ γὰρ ἄνθρωπος οὗτος Ῥωμαῖός ἐστι.

27 Προσελθὼν δὲ ὁ χιλίαρχος εἶπεν αὐτῷ, Λέγε μοι, εἰ σὺ Ῥωμαῖος εἶ; Ὁ δὲ ἔφη, Ναί.

28 Ἀπεκρίθη τε ὁ χιλίαρχος, Ἐγὼ πολλοῦ κεφαλαίου τὴν πολιτείαν ταύτην ἐκτησάμην. Ὁ δὲ Παῦλος ἔφη, Ἐγὼ δὲ καὶ γεγέννημαι.

29 Εὐθέως οὖν ἀπέστησαν ἀπ' αὐτοῦ οἱ μέλλοντες αὐτὸν ἀνετάζειν. καὶ ὁ χιλίαρχος δὲ ἐφοβήθη, ἐπιγνοὺς ὅτι Ῥωμαῖός ἐστι καὶ ὅτι ἦν αὐτὸν δεδεκώς.

30 ΤΗ δὲ ἐπαύριον βουλόμενος γνῶναι τὸ ἀσφαλὲς, τὸ τί κατηγορεῖται παρὰ τῶν Ἰουδαίων, ἔλυσεν αὐτὸν ἀπὸ τῶν δεσμῶν, καὶ ἐκέλευσεν ἐλθεῖν τοὺς ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον αὐτῶν· καὶ καταγαγὼν τὸν Παῦλον ἔστησεν εἰς αὐτούς.

## ΚΕΦ. κγ'. 23.

1 ἈΤΕΝΙΣΑΣ δὲ ὁ Παῦλος τῷ συνεδρίῳ εἶπεν, Ἄνδρες ἀδελφοὶ, ἐγὼ πάσῃ συνειδήσει ἀγαθῇ πεπολίτευμαι τῷ Θεῷ ἄχρι ταύτης τῆς ἡμέρας.

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The verb *ἀνετάζειν* is properly applied to the trying of gold and metals, and has the same signification as *βασανίζειν*. See Matt., iv., 24; xviii., 34.

25. *τοῖς ἱμᾶσιν*: either the *straps* or *ropes* with which he was fastened to the post in order to be scourged, or the *scourges* themselves. Many critics say the former. — *προέτεινεν* here must refer to the centurion who is said to *do* what he *orders* to be *done*. Render, "and now Paul said to the centurion, as he was having him bent forward (to the block) and (bound round) with the belts," &c. (Bloomfield.) Some editors prefer the reading *προέτειναν* or *προέτεινον*. — *Ῥωμαῖον*, "Illa vox et imploratio, Civis Romanus sum, quæ sæpe multis, in ultimis terris, opem inter barbaros et salutem tulit." (Cic., *in Verr.*, ii., 5, 57.)—*ἑστῶτα* (*ἵστημι*).

28. *κεφαλαίου*: in Hellenistic Greek *κεφάλαιον* expresses a *sum* of money of any kind. See Lev., vi., 5; Numb., v., 7. Dio Cassius states that the freedom of Rome cost a large sum.—*γεγέννημαι*, "I am by birth free," or entitled to all the privileges of a Roman citizen. It is questioned as to the grounds on which this claim is based. Some say that Tarsus, his native city, was a free city, and its citizens entitled to the privileges of Romans. But, on the other hand, if being a native of Tarsus were sufficient to prove him to be a Roman, why was he not released at once (ch. xxi., 39) when he made the statement? and how could the officer (as above) proceed to scourge him, till he heard that he was a Roman? It seems more probable, therefore, that some of St. Paul's ancestors had acquired the freedom of Rome by services in the civil wars, the reward of which was the bestowment of this high privilege.

29. *ἐφοβήθη*: his fear arose probably from considering that he had bound and ignominiously acted toward a Roman, uncondemned of any crime. It was not the bonds alone, for St Paul was still kept in confinement and bonds. (See verse 30; and ch. xxiv., 27.)—*ἐπιγνοὺς* (*ἐπιγινώσκω*).

Chap. XXIII., ver. 1. *πεπολίτευμαι τῷ Θεῷ*, "I have lived or conducted myself according to the laws of God." The expression is strong, including all the duties of a *πολίτης*, both public and private.—*πάσῃ συνειδήσει*, "in all good conscience," *i. e.*, strictly conscientiously during my whole life. He does not mean to assert that what

2 Ὁ δὲ ἀρχιερεὺς Ἀνανίας ἐπέταξε τοῖς παρεστῶσιν αὐτῷ τύπτειν αὐτοῦ τὸ στόμα.

3 Τότε ὁ Παῦλος πρὸς αὐτὸν εἶπε, Τύπτειν σε μέλλει ὁ Θεὸς, τοῖχε κεκονιαμένε· καὶ σὺ κάθῃ κρίνων με κατὰ τὸν νόμον, καὶ παρανομῶν κελεύεις με τύπτεσθαι.

4 Οἱ δὲ παρεστῶτες εἶπον, Τὸν ἀρχιερέα τοῦ Θεοῦ λοιδορεῖς;

5 Ἔφη τε ὁ Παῦλος, Οὐκ ᾔδειν, ἀδελφοὶ, ὅτι ἐστὶν ἀρχιερεύς· γέγραπται γὰρ, Ἄρχοντα τοῦ λαοῦ σου οὐκ ἐρεῖς κακῶς.

6 Γνοὺς δὲ ὁ Παῦλος ὅτι τὸ ἓν μέρος ἐστὶ Σαδδουκαίων, τὸ δὲ ἕτερον Φαρισαίων, ἔκραξεν ἐν τῷ συνεδρίῳ, Ἄνδρες ἀδελφοὶ, ἐγὼ Φαρισαῖός εἰμι, υἱὸς Φαρισαίου· περὶ ἐλπίδος καὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι.

7 Τοῦτο δὲ αὐτοῦ λαλήσαντος, ἐγένετο στάσις τῶν Φαρισαίων καὶ τῶν Σαδδουκαίων, καὶ ἐσχίσθη τὸ πλῆθος.

8 Σαδδουκαῖοι μὲν γὰρ λέγουσι μὴ εἶναι ἀνάστασιν, μηδὲ ἄγγελον μήτε πνεῦμα· Φαρισαῖοι δὲ ὁμολογοῦσι τὰ ἀμφότερα.

9 Ἐγένετο δὲ κραυγὴ μεγάλη· καὶ ἀναστάντες οἱ γραμματεῖς τοῦ μέρους τῶν Φαρισαίων διεμάχοντο, λέγοντες, Οὐδὲν κακὸν εὑρίσκομεν ἐν τῷ ἀνθρώπῳ τούτῳ. εἰ δὲ πνεῦμα ἐλάλησεν αὐτῷ ἢ ἄγγελος, μὴ θεομαχῶμεν.

10 Πολλῆς δὲ γενομένης στάσεως, εὐλαβηθεὶς ὁ χιλίαρχος μὴ διασπασθῇ ὁ Παῦλος ὑπ' αὐτῶν,

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he did as a Jew before his conversion was always *right*, but that it was always as his conscience dictated.

2. ἀρχιερεὺς Ἀνανίας. (See Joseph., *Antiq.*, xx., 5, 3.) Ananias had been high-priest some time before, but had been deposed and sent to Rome as a prisoner by Quadratus, the predecessor of Felix, the present governor. Jonathan, the high-priest, was assassinated shortly before this date, and Ananias having returned, had taken upon himself to discharge the duties of the office. Consequently, he was not really the high-priest, and St. Paul may have meant to intimate as much. His commanding the apostle to be struck, as he did, was a violation of all decency and justice, and was indignantly reproved by the energetic servant of Christ. (*Conf.* Lev., xix., 15.)

3. τύπτειν σε μέλλει. This may be considered prophetic. Ananias was killed in a sedition about five years after this. (See Josephus, *Bell. Jud.*, ii., 17, 2, 6, 9.)—τοῖχε κεκονιαμένε, a figurative term for a *hypocrite*. See note, Matt., xxiii., 27. This character was richly deserved, as Josephus shows.

5. οὐκ ᾔδειν, "I was not aware, or I did not (at the moment) consider, that it was the high-priest." Various other renderings have been proposed, arising out of the difficulty of the passage. St. Paul may not have known that Ananias was acting as high-priest, or he may have meant to hint very strongly that he did not acknowledge him as such. The quotation is from Exod., xxii., 28.

6. Σαδδουκαίων — Φαρισαίων. See note, Matt., iii., 7.—περὶ ἐλπίδος, "concerning the hope and resurrection of the dead," *i. e.*, the hope of the resurrection, by *hendiadys*.

7. ἐσχίσθη. See John, vii., 43.

8. *Conf.* note, Matt., iii., 7.—ὁμολογοῦσι τὰ ἀμφότερα, "confess," *i. e.*, profess to believe in both, *i. e.*, the resurrection and the existence of immaterial beings, as angels and spirits.

9. εἰ δὲ πνεῦμα. Bloomfield supposes here an *aposiopesis*, such as often found in the best writers, when something *which we do not care to mention directly* is omitted. Accordingly, he points with a dash after ἄγγελος. See Winer's *Gram. of New Testament*, p. 437.—μὴ θεομαχ., omitted by some.

10. μὴ διασπασθῇ, "lest Paul should be torn in pieces." The term is expressive of great violence.—στράτευ-

ἐκέλευσε τὸ στράτευμα καταβὰν ἁρπάσαι αὐτὸν ἐκ μέσου αὐτῶν, ἄγειν τε εἰς τὴν παρεμβολήν.

11 ΤΗ δὲ ἐπιούσῃ νυκτὶ ἐπιστὰς αὐτῷ ὁ Κύριος εἶπε, Θάρσει, Παῦλε· ὡς γὰρ διεμαρτύρω τὰ περὶ ἐμοῦ εἰς Ἱερουσαλὴμ, οὕτω σε δεῖ καὶ εἰς Ῥώμην μαρτυρῆσαι.

12 Γενομένης δὲ ἡμέρας, ποιήσαντές τινες τῶν Ἰουδαίων συστροφὴν, ἀνεθεμάτισαν ἑαυτοὺς, λέγοντες μήτε φαγεῖν μήτε πιεῖν, ἕως οὗ ἀποκτείνωσι τὸν Παῦλον·

13 ἦσαν δὲ πλείους τεσσαράκοντα οἱ ταύτην τὴν συνωμοσίαν πεποιηκότες·

14 οἵτινες προσελθόντες τοῖς ἀρχιερεῦσι καὶ τοῖς πρεσβυτέροις εἶπον, Ἀναθέματι ἀνεθεματίσαμεν ἑαυτοὺς, μηδενὸς γεύσασθαι ἕως οὗ ἀποκτείνωμεν τὸν Παῦλον.

15 Νῦν οὖν ὑμεῖς ἐμφανίσατε τῷ χιλιάρχῳ σὺν τῷ συνεδρίῳ, ὅπως αὔριον αὐτὸν καταγάγῃ πρὸς ὑμᾶς, ὡς μέλλοντας διαγινώσκειν ἀκριβέστερον τὰ περὶ αὐτοῦ· ἡμεῖς δὲ, πρὸ τοῦ ἐγγίσαι αὐτὸν, ἕτοιμοί ἐσμεν τοῦ ἀνελεῖν αὐτόν.

16 Ἀκούσας δὲ ὁ υἱὸς τῆς ἀδελφῆς Παύλου τὸ ἔνεδρον, παραγενόμενος καὶ εἰσελθὼν εἰς τὴν παρεμβολὴν, ἀπήγγειλε τῷ Παύλῳ.

17 Προσκαλεσάμενος δὲ ὁ Παῦλος ἕνα τῶν ἑκατοντάρχων, ἔφη, Τὸν νεανίαν τοῦτον ἀπάγαγε πρὸς τὸν χιλίαρχον· ἔχει γάρ τι ἀπαγγεῖλαι αὐτῷ.

18 Ὁ μὲν οὖν παραλαβὼν αὐτὸν ἤγαγε πρὸς τὸν χιλίαρχον, καί φησιν, Ὁ δέσμιος Παῦλος προσκαλεσάμενός με ἠρώτησε, τοῦτον τὸν νεανίαν ἀγαγεῖν πρός σε, ἔχοντά τι λαλῆσαί σοι.

19 Ἐπιλαβόμενος δὲ τῆς χειρὸς αὐτοῦ ὁ χιλίαρχος, καὶ ἀναχωρήσας κατ' ἰδίαν ἐπυνθάνετο, Τί ἐστιν, ὃ ἔχεις ἀπαγγεῖλαί μοι;

20 Εἶπε δὲ, Ὅτι οἱ Ἰουδαῖοι συνέθεντο τοῦ ἐρωτῆσαί σε, ὅπως αὔριον εἰς τὸ συνέδριον καταγάγῃς τὸν Παῦλον, ὡς μέλλοντές τι ἀκριβέστερον πυνθάνεσθαι περὶ αὐτοῦ.

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*μα*, "the forces," *i. e.*, as here, a small, but sufficient number of soldiers.—*παρεμβολήν.* See note, ch. xxi., 34.

11. *ἐπιστὰς.* See ch. xii., 7.—*Κύριος*, "the Lord Jesus," and not an angel, as Grotius thought.—*διεμαρτύρω*, 2*d pers. sing.*, 1*st aor. mid.* of *διαμαρτύρομαι.*

12. *συστροφὴν*, "a conspiracy." Probably they were some of the *Zelotæ* (*conf.* note, Luke, vi., 15), or the *Sicarii* (ch. xxi., 38), set on by Ananias and his party.—*ἀνεθεμάτισαν ἑαυτοὺς*, "bound themselves under a curse." It was no very uncommon thing for the fanatical zealots among the Jews to cut off such as they deemed transgressors of the law, or enemies of the Jews, in this lawless and abominable manner. (*Conf.* Josephus, *Antiq.*, xv., 8, 11, 3, 4.) In case of failure, it was not difficult to obtain absolution from their vows.

14. *ἀναθέματι ἀνεθεματίσαμεν*, "we have bound ourselves by a solemn anathema." (Doddridge.) The repetition of the noun with the verb renders the expression very strong.

15. *ἐμφανίσατε*, "signify," make known, or (as Bloomfield) "give notice by letter." It is a forensic term. —*διαγινώσκειν*, "discuss, determine, examine," &c.—*πρὸ τοῦ ἐγγίσαι αὐτὸν*, "before he can come near you." By this means the Sanhedrim would not appear to have any hand in the matter.

16. *ἔνεδρον* (*ἐν* and *ἕδρα*), "ambush, or lying in wait." *Conf.* ch. xxv., 3, where *ἐνέδρα* occurs.

19. *ἐπιλαβόμενος.* The expression is *popular* in its form, and indicates courtesy and consideration.

21 Σὺ οὖν μὴ πεισθῇς αὐτοῖς· ἐνεδρεύουσι γὰρ αὐτὸν ἐξ αὐτῶν ἄνδρες πλείους τεσσαράκοντα, οἵτινες ἀνεθεμάτισαν ἑαυτοὺς μήτε φαγεῖν μήτε πιεῖν, ἕως οὗ ἀνέλωσιν αὐτόν· καὶ νῦν ἕτοιμοί εἰσι, προσδεχόμενοι τὴν ἀπὸ σοῦ ἐπαγγελίαν.

22 Ὁ μὲν οὖν χιλίαρχος ἀπέλυσε τὸν νεανίαν, παραγγείλας μηδενὶ ἐκλαλῆσαι, ὅτι ταῦτα ἐνεφάνισας πρός με.

23 Καὶ προσκαλεσάμενος δύο τινὰς τῶν ἑκατοντάρχων εἶπεν, Ἑτοιμάσατε στρατιώτας διακοσίους, ὅπως πορευθῶσιν ἕως Καισαρείας, καὶ ἱππεῖς ἑβδομήκοντα, καὶ δεξιολάβους διακοσίους, ἀπὸ τρίτης ὥρας τῆς νυκτός·

24 κτήνη τε παραστῆσαι, ἵνα ἐπιβιβάσαντες τὸν Παῦλον διασώσωσι πρὸς Φήλικα τὸν ἡγεμόνα·

25 γράψας ἐπιστολὴν περιέχουσαν τὸν τύπον τοῦτον·

26 Κλαύδιος Λυσίας τῷ κρατίστῳ ἡγεμόνι Φήλικι, χαίρειν.

27 Τὸν ἄνδρα τοῦτον συλληφθέντα ὑπὸ τῶν Ἰουδαίων, καὶ μέλλοντα ἀναιρεῖσθαι ὑπ' αὐτῶν, ἐπιστὰς σὺν τῷ στρατεύματι ἐξειλόμην αὐτὸν, μαθὼν ὅτι Ῥωμαῖός ἐστι.

28 Βουλόμενος δὲ γνῶναι τὴν αἰτίαν δι' ἣν ἐνεκάλουν αὐτῷ, κατήγαγον αὐτὸν εἰς τὸ συνέδριον αὐτῶν·

29 ὃν εὗρον ἐγκαλούμενον περὶ ζητημάτων τοῦ νόμου αὐτῶν, μηδὲν δὲ ἄξιον θανάτου ἢ δεσμῶν ἔγκλημα ἔχοντα.

30 Μηνυθείσης δέ μοι ἐπιβουλῆς εἰς τὸν ἄνδρα μέλλειν ἔσεσθαι ὑπὸ τῶν Ἰουδαίων, ἐξ αὐτῆς ἔπεμψα πρός σε, παραγγείλας καὶ τοῖς κατηγόροις λέγειν τὰ πρὸς αὐτὸν ἐπὶ σοῦ. Ἔρρωσο.

31 Οἱ μὲν οὖν στρατιῶται, κατὰ τὸ διατεταγμένον αὐτοῖς,

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21. *μὴ πεισθῇς αὐτοῖς*, "be not persuaded, or prevailed upon, by them."—*ἐπαγγελίαν*: either *order* or *promise*; "the order to be given by you" for Paul to be brought to the council; or "your promise" to bring Paul before the Sanhedrim.

22. *παραγγείλας—πρός με.* On this blending of the *oratio directa* and *indirecta*, see note, ch. i., 4.

23. *Καισαρείας.* See note, ch. viii., 40.—*δεξιολάβους* (from *ἐν τῇ δεξίᾳ λάβειν*, *taking in the right hand*), "spearmen," *lancearios*, soldiers who carried spears or javelins in their hand: others derive it from *δεξιὸς* and *λαμβάνω*, said in reference to those who cover and protect one's right side, *i. e.*, *attendants*, *body-guard*, &c. The word occurs nowhere else in the New Testament.—*τρίτης ὥρας*, "third hour," *i. e.*, nine o'clock in the evening.

24. *διασώσωσι*, "conduct in safety." The verb *διασώζω*, followed by *πρὸς*, *εἰς*, &c., has this meaning. *Conf.* Polybius, viii., 11: *διεσώζοντο πρὸς τὴν πόλιν.* See ch. xxvii., 44.—*Φήλικα.* Antonius Felix, the brother of Pallas, was made procurator of Judea and Samaria, together with Cumanus, A.D. 48. Upon the banishment of Cumanus in 51, he was sole procurator. He was one of the most rapacious and lawless of the procurators who tyrannized over unhappy Judea. See Tacit., *Annal.*, xii., 54; *Hist.*, v., 9; Sueton., *Claud.*, 28.

25. *περιέχουσαν τὸν τύπον τοῦτον*, "conceived or couched in these terms." It was doubtless a copy of the original, though some critics think otherwise.

26. *κρατίστῳ.* A term equivalent to our *Excellency.* On *χαίρειν* and *ἔρρωσο*, see note, ch. xv., 23, 29.

27. *στρατεύματι.* See note, verse 10.—*μαθὼν*, "having ascertained," *i. e.*, since his rescue. He makes the best of the matter in his letter.

30. *μέλλειν*, for *μελλούσης*, an *anacoluthon*, such as often occurs. On *ἔρρωσο*, see verse 26, *supra*.

*ἀναλαβόντες τὸν* Παῦλον, *ἤγαγον διὰ τῆς νυκτὸς εἰς τὴν* Ἀντιπατρίδα.

32 Τῇ *δὲ ἐπαύριον ἐάσαντες τοὺς ἱππεῖς πορεύεσθαι σὺν αὐτῷ, ὑπέστρεψαν εἰς τὴν παρεμβολήν·*

33 *οἵτινες εἰσελθόντες εἰς τὴν* Καισάρειαν, *καὶ ἀναδόντες τὴν ἐπιστολὴν τῷ ἡγεμόνι, παρέστησαν καὶ τὸν* Παῦλον *αὐτῷ.*

34 Ἀναγνοὺς *δὲ ὁ ἡγεμὼν, καὶ ἐπερωτήσας ἐκ ποίας ἐπαρχίας ἐστὶ, καὶ πυθόμενος ὅτι ἀπὸ* Κιλικίας,

35 Διακούσομαί *σου, ἔφη, ὅταν καὶ οἱ κατήγοροί σου παραγένωνται.* Ἐκέλευσέ *τε αὐτὸν ἐν τῷ πραιτωρίῳ τοῦ* Ἡρώδου *φυλάσσεσθαι.*

## ΚΕΦ. *κδ'*. 24.

1 ΜΕΤΑ *δὲ πεντε ἡμερας κατέβη ὁ ἀρχιερεὺς* Ἀνανίας *μετὰ τῶν πρεσβυτέρων καὶ ῥήτορος* Τερτύλλου *τινὸς, οἵτινες ἐνεφάνισαν τῷ ἡγεμόνι κατὰ τοῦ* Παύλου.

2 Κληθέντος *δὲ αὐτοῦ, ἤρξατο κατηγορεῖν ὁ* Τέρτυλλος, *λέγων,*

3 Πολλῆς *εἰρήνης τυγχάνοντες διὰ σοῦ, καὶ κατορθωμάτων γινομένων τῷ ἔθνει τούτῳ διὰ τῆς σῆς προνοίας πάντῃ τε καὶ πανταχοῦ, ἀποδεχόμεθα, κράτιστε* Φῆλιξ, *μετὰ πάσης εὐχαριστίας.*

4 Ἵνα *δὲ μὴ ἐπὶ πλεῖον σὲ ἐγκόπτω, παρακαλῶ ἀκοῦσαί σε ἡμῶν συντόμως τῇ σῇ ἐπιεικείᾳ.*

5 Εὑρόντες *γὰρ τὸν ἄνδρα τοῦτον λοιμὸν, καὶ κινοῦντα στάσιν πᾶσι τοῖς* Ἰουδαίοις *τοῖς κατὰ τὴν οἰκουμένην, πρωτοστάτην τε τῆς τῶν* Ναζωραίων *αἱρέσεως·*

6 *ὃς καὶ τὸ ἱερον ἐπείρασε βε-*

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31. *διὰ τῆς νυκτὸς*, "by night," *i. e.*, it would seem, during the night or *by night marches.* The city was too far distant to reach in one night.—*Ἀντιπατρίδα.* Anciently, Caphar Salama, 1 Macc., vii., 31 ; Joseph., *Antiq.*, xii., 10. It was rebuilt by Herod, and named after his father, Antipater. It was situate on the road to Cæsarea, about forty miles northwest of Jerusalem —*ἀναλαβόντες* (*ἀναλαμβάνω*).

34. *ἀναγνοὺς.* See note, Luke, iv., 16.—*ἐπαρχίας.* See note, ch. xxv., 1.

35. *διακούσομαι*, *i. e.*, he would carefully and thoroughly investigate the case.—*πραιτωρίῳ.* A palace which had been built by Herod, but was now used as the procurator's residence. Josephus speaks of it as very magnificent. On the signification of *πραιτώριον*, compare note, Matt., xxvii., 27.

Chap. XXIV., ver. 1. *κατέβη.* Spoken with reference to the elevated situation of Jerusalem.—*ῥήτορος*, "orator," *i. e.*, advocate or pleader.—*ἐνεφάνισαν, scil. ἑαυτούς.* A forensic term equivalent to the Latin *comparere coram judice*, or *in judicio.* See ch. xxv., 2, 15.

3. *εἰρήνης.* Felix had freed the country from banditti and impostors, but otherwise was guilty of gross injustice and iniquity. See Josephus, *Antiq.*, xx., 8, 5.—*κατορθωμάτων*, "illustrious actions," usually spoken of *warlike successes.*—*πάντῃ τε καὶ πανταχοῦ*, may be construed with the preceding or following words (as in the English version). The former seems to give the better sense.

4. *ἵνα δὲ μὴ—ἐγκόπτω*, "but that I may not be a hinderance or impediment to you," by interrupting you or engrossing your time (*ἐν* and *κόπτω*, *to cut in*, i. e., *to impede* the advance of an enemy).—*συντόμως*, *concisè*, from *συντέμνω*, *to cut short.*—*τῇ σῇ ἐπιεικείᾳ*, *pro tuâ clementiâ* (Vulg.).

5. *εὑρόντες*, an *anacoluthon* similar to Jno., vii., 38. Some supply *ἐσμὲν.* —*γὰρ*, *nempe;* it has here an *inchoative* force.—*λοιμὸν*, for *λοιμικὸν*, abstract for concrete. So Cicero often, *pestem civitatis*, *pestem patriæ*, &c.—*πρωτοστάτην*, a military term, "the leader of

θηλῶσαι, ὃν καὶ ἐκρατήσαμεν καὶ κατὰ τὸν ἡμέτερον νόμον ἠθελήσαμεν κρίνειν.

7 Παρελθὼν δὲ Λυσίας ὁ χιλίαρχος μετὰ πολλῆς βίας ἐκ τῶν χειρῶν ἡμῶν ἀπήγαγε,

8 κελεύσας τοὺς κατηγόρους αὐτοῦ ἔρχεσθαι ἐπὶ σέ· παρ' οὗ δυνήσῃ αὐτὸς ἀνακρίνας περὶ πάντων τούτων ἐπιγνῶναι, ὧν ἡμεῖς κατηγοροῦμεν αὐτοῦ.

9 Συνέθεντο δὲ καὶ οἱ Ἰουδαῖοι, φάσκοντες ταῦτα οὕτως ἔχειν.

10 ἈΠΕΚΡΙΘΗ δὲ ὁ Παῦλος, νεύσαντος αὐτῷ τοῦ ἡγεμόνος λέγειν, Ἐκ πολλῶν ἐτῶν ὄντά σε κριτὴν τῷ ἔθνει τούτῳ ἐπιστάμενος, εὐθυμότερον τὰ περὶ ἐμαυτοῦ ἀπολογοῦμαι·

11 δυναμένου σου γνῶναι ὅτι οὐ πλείους εἰσί μοι ἡμέραι ἢ δεκαδύο, ἀφ' ἧς ἀνέβην προσκυνήσων ἐν Ἱερουσαλήμ·

12 καὶ οὔτε ἐν τῷ ἱερῷ εὗρόν με πρός τινα διαλεγόμενον ἢ ἐπισύστασιν ποιοῦντα ὄχλου, οὔτε ἐν ταῖς συναγωγαῖς, οὔτε κατὰ τὴν πόλιν·

13 οὔτε παραστῆσαί με δύνανται περὶ ὧν νῦν κατηγοροῦσί μου.

14 Ὁμολογῶ δὲ τοῦτό σοι, ὅτι κατὰ τὴν ὁδὸν ἣν λέγουσιν αἵρεσιν, οὕτω λατρεύω τῷ πατρῴῳ Θεῷ, πιστεύων πᾶσι τοῖς

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captain of the front rank," *auctorem, principem*, &c.—*αἱρέσεως*. See note, ch. v., 17.—*εὑρόντες* (*εὑρίσκω*).

6. *Conf.* ch. xxi., 28–31.—*κρίνειν*. Respecting the power of the Jews over life and death, *conf.* note, Matt., xx., 18.

7. *χιλίαρχος*. See note, Jno., xviii., 12.—*ἀπήγαγε* (*ἀπάγω*).

8. *παρ' οὗ*, *i. e.*, St. Paul; others refer it to Lysias (verse 22).—*ἀνακρίνας* is supposed to refer to the examination by torture (Bloomfield).

9. *συνέθεντο* (*συντίθημι*), "assented." The better reading seems to be *συνεπέθεντο*, "acted in concert in the attack." See Deut., xxii., 27; Ps. iii., 6.

10. *πολλῶν ἐτῶν*, *i. e.*, some five or seven years. *Comp.* note, ch. xxiii., 24. Tacitus (*Ann.*, xii., 54) says of Felix, at this date, "jampridem Judææ impositus."

11. *μοι*. On the dative here used, *conf.* Matthiæ, *Gr. Gram.*, § 390. — *ἢ* is omitted in most MSS.—*ἀνέβην* (*ἀναβαίνω*). — *προσκυνήσων*. *Conf.* note, Matt., ii., 2; John, iv., 24.

12. Tertullus had accused the apostle of sedition, heresy, and profanation. He answers distinctly to each charge. To the first he replies, that as only ten days had elapsed since he went to Jerusalem, he had neither time nor opportunity to excite tumult among the people, especially as he had neither disputed in the temple, nor caused any unlawful concourse either in the synagogues or in the city. To the second he answers, that he does, indeed, worship and serve God in a way which they denominate heresy, but it can not justly be so termed, since he believes all things contained in the law and the prophets, and entertains the same hope of joyful resurrection which they themselves profess to believe. To the third charge his answer is, that he entered the temple very peaceably, and was engaged in religious observances, quietly and orderly, when certain factious Jews of Asia raised a tumult and noise, from the effect of which he had barely escaped alive. In conclusion, he challenges his accusers to disprove the statements made in his defense.—*ἐπισύστασιν*, *seditionem* (Arias Mont.), a somewhat rare word. See Numb., xxvi., 9.—*συναγωγαῖς*. See note, Matt., iv., 23.

13. *παραστῆσαι*, "bring proof," &c.

14. *αἵρεσιν*. See note, ch. v., 17. It is generally used in a *bad* sense. Dr. Burton renders *αἵρεσιν* by "sect," viz., "as to the Way, which is the name they give to our sect, it is thus that I worship," &c.; but the usual

*κατὰ τὸν νόμον καὶ τοῖς προφήταις γεγραμμένοις,*

15 *ἐλπίδα ἔχων εἰς τὸν Θεὸν, ἣν καὶ αὐτοὶ οὗτοι προσδέχονται, ἀνάστασιν μέλλειν ἔσεσθαι νεκρῶν, δικαίων τε καὶ ἀδίκων·*

16 *ἐν τούτῳ δὲ αὐτὸς ἀσκῶ, ἀπρόσκοπον συνείδησιν ἔχειν πρὸς τὸν Θεὸν καὶ τοὺς ἀνθρώπους διαπαντός.*

17 *Δι' ἐτῶν δὲ πλειόνων παρεγενόμην ἐλεημοσύνας ποιήσων εἰς τὸ ἔθνος μου καὶ προσφοράς·*

18 *'Εν οἷς εὗρόν με ἡγνισμένον ἐν τῷ ἱερῷ, οὐ μετὰ ὄχλου οὐδὲ μετὰ θορύβου, τινὲς δὲ ἀπὸ τῆς 'Ασίας 'Ιουδαῖοι,*

19 *οὓς δεῖ ἐπὶ σοῦ παρεῖναι καὶ κατηγορεῖν εἴ τι ἔχοιεν πρός με·*

20 *ἢ αὐτοὶ οὗτοι εἰπάτωσαν, εἴ τι εὗρον ἐν ἐμοὶ ἀδίκημα, στάντος μου ἐπὶ τοῦ συνεδρίου,*

21 *ἢ περὶ μιᾶς ταύτης φωνῆς, ἧς ἔκραξα ἑστὼς ἐν αὐτοῖς, Ὅτι περὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι σήμερον ὑφ' ὑμῶν.*

22 'ΑΚΟΥΣΑΣ *δὲ ταῦτα ὁ Φῆλιξ ἀνεβάλετο αὐτοὺς, ἀκριβέστερον εἰδὼς τὰ περὶ τῆς ὁδοῦ, εἰπὼν, Ὅταν Λυσίας ὁ χιλίαρχος καταβῇ, διαγνώσομαι τὰ καθ' ὑμᾶς·*

23 *διαταξάμενός τε τῷ ἑκατοντάρχῃ τηρεῖσθαι τὸν* Παῦλον, *ἔχειν τε ἄνεσιν, καὶ μηδένα κωλύειν τῶν ἰδίων αὐτοῦ ὑπηρετεῖν ἢ προσέρχεσθαι αὐτῷ.*

24 ΜΕΤΑ *δὲ ἡμέρας τινὰς παρεγενόμενος ὁ Φῆλιξ σὺν Δρουσίλλῃ τῇ γυναικὶ αὐτοῦ οὔσῃ 'Ιουδαίᾳ, μετεπέμψατο τὸν* Παῦ-

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rendering is better.—*πατρῴῳ Θεῷ* for *Θεῷ τῶν πατέρων*. *Conf.* Thucyd., ii., 71: *θεοὺς—τοὺς ὑμετέρους πατρῴους.*

15. *ἀνάστασιν.* *Conf.* Matt., xxii., 23–32.—*δικαίων—ἀδίκων.* This was probably the general opinion, especially of the Pharisees. See Josephus, *Antiq.*, xviii., 2; *Bell. Jud.*, ii., 12.—On *μέλλειν*, *conf.* Matt., xvi., 27.

16. *ἐν τούτῳ*, "on this account, for this reason," &c.—*ἀσκῶ*, used intransitively, or in a middle sense.

17. *δι' ἐτῶν δὲ πλειόνων*, *post annos autem plures*, "after many years." On this use of *διά*, *conf.* note, Matt., xxvi., 61.—*ἐλεημοσύνας ποιήσων*, a Hellenistic phrase, meaning "to *give* alms;" here, to *present* them. The alms spoken of were those from Macedonia and Achaia, ch. xviii., 18; xxi., 17.

18. *ἐν οἷς*, "in the performance of which." (Dr. Burton). See ch. xxvi., 12.—*ἡγνισμένον.* See note, ch. xxi., 24.—*τινὲς—'Ιουδαῖοι.* The sentence is imperfect unless *δὲ* be rejected, and *'Ιουδαῖοι* be the *nomin.* to *εὗρον*, above. Some supply *εἰσιν*.

20. *αὐτοὶ οὗτοι*, "these very persons" here present.

21. *ἤ*, "otherwise than." See 2 Cor., xii., 13.

22. *ἀνεβάλετο*, *distulit*, "delayed, put off the decision." *Conf.* *ἀναβολή*, ch. xxv., 17.—*ἀκριβέστερον—ὁδοῦ*, the sense is disputed. Doddridge and others take the passage to mean, "after I have been more accurately informed concerning this way." Whitby contends that the words must be translated as in the English version: "Felix having become well acquainted with this way, *i. e.*, Christianity," from what he had seen and heard during his government in Judæa.

23. *τῷ ἑκατοντάρχῃ*, "the centurion" who had come with St. Paul from Jerusalem. The apostle was kept in custody (*τηρεῖσθαι*), but allowed a degree of liberty and intercourse with his friends.—*ὑπηρετεῖν*, for *διακονεῖν*, *ministrare.*

24. *Δρουσίλλῃ.* This was the sister of Herod Agrippa (ch. xxv., 13). Felix had persuaded her to abandon her husband Azizus, king of the Emesenes. She and the son she had by Felix were consumed in an eruption of Mount Vesuvius (Josephus, *Antiq.*, xx., 5, 6). Felix had married before this a Drusilla, daughter of Juba, king of Mauritania, and grand-daughter of Antony and Cleopatra.

*λον, καὶ ἤκουσεν αὐτοῦ περὶ τῆς εἰς Χριστὸν πίστεως.*

25 *Διαλεγομένου δὲ αὐτοῦ περὶ δικαιοσύνης καὶ ἐγκρατείας καὶ τοῦ κρίματος τοῦ μέλλοντος ἔσεσθαι, ἔμφοβος γενόμενος ὁ Φῆλιξ ἀπεκρίθη,* Τὸ *νῦν ἔχον πορεύου· καιρὸν δὲ μεταλαβὼν μετακαλέσομαί σε·*

26 *ἅμα δὲ καὶ ἐλπίζων, ὅτι χρήματα δοθήσεται αὐτῷ ὑπὸ τοῦ* Παύλου, *ὅπως λύσῃ αὐτόν· διὸ καὶ πυκνότερον αὐτὸν μεταπεμπόμενος ὡμίλει αὐτῷ.*

27 *Διετίας δὲ πληρωθείσης ἔλαβε διάδοχον ὁ* Φῆλιξ Πόρκιον Φῆστον· *θέλων τε χάριτας καταθέσθαι τοῖς* Ἰουδαίοις *ὁ* Φῆλιξ *κατέλιπε τὸν* Παῦλον *δεδεμένον.*

## ΚΕΦ. *κε´*. 25.

1 ΦΗΣΤΟΣ *οὖν ἐπιβὰς τῇ ἐπαρχίᾳ, μετὰ τρεῖς ἡμέρας ἀνέβη εἰς* Ἱεροσόλυμα *ἀπὸ* Καισαρείας.

2 Ἐνεφάνισαν *δὲ αὐτῷ ὁ ἀρχιερεὺς καὶ οἱ πρῶτοι τῶν* Ἰουδαίων *κατὰ τοῦ* Παύλου, *καὶ παρεκάλουν αὐτὸν,*

3 *αἰτούμενοι χάριν κατ' αὐτοῦ, ὅπως μεταπέμψηται αὐτὸν εἰς* Ἱερουσαλὴμ, *ἐνέδραν ποιοῦντες ἀνελεῖν αὐτὸν κατὰ τὴν ὁδόν.*

4 Ὁ *μὲν οὖν* Φῆστος *ἀπεκρίθη, τηρεῖσθαι τὸν* Παῦλον *ἐν* Καισαρείᾳ, *ἑαυτὸν δὲ μέλλειν ἐν τάχει ἐκπορεύεσθαι·*

5 Οἱ *οὖν δυνατοὶ ἐν ὑμῖν, φη-*

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25. From the characters and conduct of his auditors, it is not surprising that they were agitated with well-grounded apprehension. The zeal, courage, and ability of this eminent apostle deserve to be noted.—*τὸ νῦν ἔχον, subj. μέρος χρόνου* and *κατά.*

26. *χρήματα δοθήσεται.* The corrupt practices of the Jewish procurators were notorious.

27. *διετίας δὲ πληρωθείσης.* "The two years plainly relate to St. Paul's being taken by the Jews in the temple, and put into the castle by the chief captain, Lysias, which was, says Bishop Pearson, in the fourth year of Nero." (Whitby, *in loc.*)—*ἔλαβε* (*λαμβάνω*).—*διάδαχον*, "successor."—*χάριτας καταθέσθαι*, a purely classical expression, used by Demosthenes and Xenophon. Felix had good ground to fear complaint from the Jews, and so acted thus unjustly toward the apostle to gratify them; but to no purpose; they followed him to Rome, and he barely escaped the punishment his corruption and wickedness deserved.

Chap. XXV., ver. 1. *Φῆστος.* This procurator made vigorous efforts to suppress the outrages of robbers and murderers, who at this time abounded in Judea. Horne (*Introd.*, vol. iii., p. 105) says that he died in Judea about the year 62.—*ἐπαρχίᾳ.* Properly, the term applies to the larger, or proprætorian or proconsular provinces. The more exact word would be *ἐπιτροπῆ.* Josephus (*Antiq.*, xx., 8, 11), however, calls Festus *ἔπαρχος*, though he was only *procurator.* Compare note, Matt., xxvii., 2.—*ἀνέβη* (*ἀναβαίνω*).

2. *ἐνεφάνισαν* (*ἐμφανίζω*). See note, ch. xxiii., 15.

3. *ἐνέδραν.* *Conf.* chap. xxiii., 16. "The state of the nation, it appears from Josephus, had become of the most turbulent and disorderly kind. The outrages of the assassins had increased; even the orders of the priests raised violent tumults among themselves (Josephus, *Antiq.*, xx., 6; *Bell. Jud.*, ii., 24, 25). The Jews and heathens in Cæsarea had kept up the most bitter contests; and every thing tended to that total anarchy and ruin which took place in a few years." (Elsley's *Annotations, in loc.*)—*ἀνελεῖν*, *2d aor. infin.* of *ἀναιρέω.*

5. *οἱ δυνατοὶ*, "homines potentes, qui auctoritate dignitateque cæteris omnibus præstant." (Dr. Burton.) *Conf.* *οἱ πρῶτοι*, verse 2; also, 1 Cor i., 26. For *τούτῳ*, many MSS. read *ἄτοπον.*

*σὶ, συγκαταβάντες, εἴ τι ἐστὶν ἐν τῷ ἀνδρὶ τούτῳ, κατηγορείτωσαν αὐτοῦ.*

6 *Διατρίψας δὲ ἐν αὐτοῖς ἡμέρας πλείους ἢ δέκα, καταβὰς εἰς* Καισάρειαν, *τῇ ἐπαύριον καθίσας ἐπὶ τοῦ βήματος, ἐκέλευσε τὸν* Παῦλον *ἀχθῆναι.*

7 Παραγενομένου *δὲ αὐτοῦ, περιέστησαν οἱ ἀπὸ* Ἱεροσολύμων *καταβεβηκότες* Ἰουδαῖοι, *πολλὰ καὶ βαρέα αἰτιάματα φέροντες κατὰ τοῦ* Παύλου, *ἃ οὐκ ἴσχυον ἀποδεῖξαι,*

8 *ἀπολογουμένου αὐτοῦ,* Ὅτι *οὔτε εἰς τὸν νόμον τῶν* Ἰουδαίων, *οὔτε εἰς τὸ ἱερὸν, οὔτε εἰς* Καίσαρα *τὶ ἥμαρτον.*

9 Ὁ Φῆστος *δὲ τοῖς* Ἰουδαίοις *θέλων χάριν καταθέσθαι, ἀποκριθεὶς τῷ* Παύλῳ *εἶπε,* Θέλεις *εἰς* Ἱεροσόλυμα *ἀναβὰς, ἐκεῖ περὶ τούτων κρίνεσθαι ἐπ' ἐμοῦ;*

10 Εἶπε *δὲ ὁ* Παῦλος, Ἐπὶ *τοῦ βήματος* Καίσαρος *ἑστώς εἰμι, οὗ με δεῖ κρίνεσθαι.* Ἰουδαίους *οὐδὲν ἠδίκησα, ὡς καὶ σὺ κάλλιον ἐπιγινώσκεις·*

11 *εἰ μὲν γὰρ ἀδικῶ καὶ ἄξιον θανάτου πέπραχά τι, οὐ παραιτοῦμαι τὸ ἀποθανεῖν· εἰ δὲ οὐδέν ἐστιν ὧν οὗτοι κατηγοροῦσί μου, οὐδείς με δύναται αὐτοῖς χαρίσασθαι.* Καίσαρα *ἐπικαλοῦμαι.*

12 Τότε *ὁ* Φῆστος *συλλαλήσας μετὰ τοῦ συμβουλίου, ἀπεκρίθη,* Καίσαρα *ἐπικέκλησαι, ἐπὶ* Καίσαρα *πορεύσῃ.*

13 ἩΜΕΡΩΝ *δὲ διαγενομένων τινῶν,* Ἀγρίππας *ὁ βασιλεὺς καὶ* Βερνίκη *κατήντησαν εἰς* Και-

6. Most of MSS. read *ἡμέρας οὐ πλείους ὀκτω ἢ δέκα.*—*βήματος*. See note, Matt., xxvii., 19.—*ἀχθῆναι* (*ἄγω*).

8. *ἀπολογουμένου*, "answering in his defense." *Conf.* ch. xxvi., 1.—*ἥμαρτον* (*ἁμαρτάνω*).

9. *χάριν καταθέσθαι*, "to ingratiate himself." *Conf.* ch. xxiv., 27.—*ἀποκριθεὶς*. *Comp.* note, Matt., xi., 25.

10. *ἐπὶ*—*ἑστώς εἰμι*, "I am standing at Cæsar's judgment-seat, where I (being a Roman) ought to be judged." It was *Cæsar's* tribunal, or court, because held in the name and by the authority of Cæsar.—*κάλλιον, compar.* for *superl.*, as often in the New Testament.

11. *πέπραχα*, *perf.* of *πράσσω*.—*οὐ παραιτοῦμαι*, "I deprecate not, I refuse not," &c.—*δύναται*, *i. e.*, "no one may *lawfully* or *justly* deliver me," &c. See note, Mark, ii., 19; *conf.* Exod., viii., 26; Deut., xii., 17.—*Καίσαρα ἐπικαλοῦμαι.* This appeal was a sacred privilege of a Roman citizen, which no provincial judge dared to infringe upon or disregard.

12. *συμβουλίου*, with *his own* council of officers, not, as Chrysostom and some moderns suppose, with the Sanhedrim or council of the Jews.—*ἐπικέκλησαι*, *2d sing. perf.* of *ἐπικαλέομαι*. Bloomfield follows the English version, and makes the sentence interrogative; so, too, the Vulgate, *Cæsarem appellasti? ad Cæsarem ibis.*

13. *Ἀγρίππας*, Agrippa II., son of Herod Agrippa (ch. xii., 1), and grandson of Aristobulus, the son of Herod the Great (Matt., ii., 1). The Emperor Claudius gave him the kingdom of Calchis, but, four years after, took it away from him, and made him tetrarch of Ituræa, Trachonitis, Batanea, and Abilene. Nero added part of Galilee and Peræa. He reigned fifty-one years, and died about A.D. 100.—*Βερνίκη*. Bernice was sister of Agrippa, and of Drusilla, wife of Felix (ch. xxiv., 24). She was first married to her uncle, Herod, king of Calchis. After his death, being suspected of incest with her brother, she became the wife of Polemon, king of Cilicia, with whom she lived only a short time. Subsequently, the Emperor Titus wished to marry her, but was prevented by the clamor of the Romans. *Comp.* Juvenal, *Sat.*, vi., 154.—*ἀσπασόμενοι*, "to congratulate and pay their respects to." See 2 Kings, x., 13.

σάρειαν, ἀσπασόμενοι τὸν Φῆστον.

14 Ὡς δὲ πλείους ἡμέρας διέτριβον ἐκεῖ, ὁ Φῆστος τῷ βασιλεῖ ἀνέθετο τὰ κατὰ τὸν Παῦλον, λέγων, Ἀνήρ τις ἐστὶ καταλελειμμένος ὑπὸ Φήλικος δέσμιος,

15 περὶ οὗ, γενομένου μου εἰς Ἱεροσόλυμα, ἐνεφάνισαν οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τῶν Ἰουδαίων, αἰτούμενοι κατ' αὐτοῦ δίκην·

16 πρὸς οὓς ἀπεκρίθην, ὅτι οὐκ ἔστιν ἔθος Ῥωμαίοις χαρίζεσθαί τινα ἄνθρωπον εἰς ἀπώλειαν, πρὶν ἢ ὁ κατηγορούμενος κατὰ πρόσωπον ἔχοι τοὺς κατηγόρους, τόπον τε ἀπολογίας λάβοι περὶ τοῦ ἐγκλήματος.

17 Συνελθόντων οὖν αὐτῶν ἐνθάδε, ἀναβολὴν μηδεμίαν ποιησάμενος, τῇ ἑξῆς καθίσας ἐπὶ τοῦ βήματος, ἐκέλευσα ἀχθῆναι τὸν ἄνδρα·

18 περὶ οὗ σταθέντες οἱ κατήγοροι οὐδεμίαν αἰτίαν ἐπέφερον ὧν ὑπενόουν ἐγώ·

19 ζητήματα δέ τινα περὶ τῆς ἰδίας δεισιδαιμονίας εἶχον πρὸς αὐτὸν, καὶ περί τινος Ἰησοῦ τεθνηκότος, ὃν ἔφασκεν ὁ Παῦλος ζῆν.

20 Ἀπορούμενος δὲ ἐγὼ εἰς τὴν περὶ τούτου ζήτησιν, ἔλεγον, εἰ βούλοιτο πορεύεσθαι εἰς Ἱερουσαλὴμ, κἀκεῖ κρίνεσθαι περὶ τούτων.

21 Τοῦ δὲ Παύλου ἐπικαλεσαμένου τηρηθῆναι αὐτὸν εἰς τὴν τοῦ Σεβαστοῦ διάγνωσιν, ἐκέλευσα τηρεῖσθαι αὐτὸν, ἕως οὗ πέμψω αὐτὸν πρὸς Καίσαρα.

22 Ἀγρίππας δὲ πρὸς τὸν Φῆστον ἔφη, Ἐβουλόμην καὶ αὐτὸς τοῦ ἀνθρώπου ἀκοῦσαι. Ὁ δὲ, Αὔριον, φησὶν, ἀκούσῃ αὐτοῦ.

23 Τῇ οὖν ἐπαύριον ἐλθόντος τοῦ Ἀγρίππα καὶ τῆς Βερνίκης μετὰ πολλῆς φαντασίας, καὶ εἰσελθόντων εἰς τὸ ἀκροατήριον, σύν τε τοῖς χιλιάρχοις καὶ ἀνδράσι τοῖς κατ' ἐξοχὴν οὖσι τῆς πόλεως, καὶ κελεύσαντος τοῦ Φήστου, ἤχθη ὁ Παῦλος.

24 Καί φησιν ὁ Φῆστος, Ἀγρίππα βασιλεῦ, καὶ πάντες οἱ συμπαρόντες ἡμῖν ἄνδρες, θεωρεῖτε τοῦτον, περὶ οὗ πᾶν τὸ πλῆθος

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14. *ἀνέθετο* (*ἀνατίθημι*): "narrated, related the circumstances of Paul's case." See Gal., ii., 2.—*καταλελειμμένος* (*καταλείπω*).

16. *χαρίζεσθαί—ἀπώλειαν*, "to deliver up any one to condemnation and destruction for the purpose of gratifying another." It was to this law of equity that Nicodemus (Jno., vii., 51) appealed in the case of our Saviour. —*τόπον*, opportunity of defending and exculpating himself.

17. *ἀναβολὴν—ποιησάμενος*, "making no delay." *Comp.* Thucydides, ii., 42; *ἀναβολὴν τοῦ δεινοῦ ἐποιήσατο.*

18. *περὶ οὗ* construe with *αἰτίαν ἐπέφερον.—ὧν* for *ἐκείνων ἃ*, *scil. αἰτίαν ὑπενεχθῆναι.—ὑπενόουν* (*ὑπονοέω*).

19. *δεισιδαιμονίας*, "religion." See note, chap. xvii., 22; also Josephus, *B. Jud.*, ii., 9, 3.—*τεθνηκότος* (*θνήσκω*).

21. At *τηρηθῆναι*, supply *εἰς τὸ.—Σεβαστοῦ*, *i. e.*, Augustus, the surname assumed by all the Roman emperors from Octavius Cæsar (see Suetonius, *Vit. Octav.*, 7). Nero is here meant. —*διάγνωσιν*, *cognitionem*, *judicium* (Syriac vers.)

22. *ἐβουλόμην*, *velim* (Syr.). Bloomfield renders, "I could have wished to have heard him myself;" a modest way of saying, "I could wish to hear him." The same critic says *imperfects indicat.* are often put for *pluperfects subjunctives.*

23. *φαντασίας*, "pomp, parade, retinue," &c.—*ἀκροατήριον*, *auditorium*, audience-chamber, or place for private examination.—*ἀνδράσι—οὖσι*, *i. e.*, the *viri primarii* who acted as *assessors* in the governor's court. See Cicero, *in Verr.*, ii., 33.—*ἤχθη* (*ἄγω*).

*τῶν Ἰουδαίων ἐνέτυχόν μοι ἔν τε Ἱεροσολύμοις καὶ ἐνθάδε, ἐπιβοῶντες μὴ δεῖν ζῆν αὐτὸν μηκέτι.*

25 *Ἐγὼ δὲ καταλαβόμενος μηδὲν ἄξιον θανάτου αὐτὸν πεπραχέναι, καὶ αὐτοῦ δὲ τούτου ἐπικαλεσαμένου τὸν Σεβαστὸν, ἔκρινα πέμπειν αὐτόν.*

26 *Περὶ οὗ ἀσφαλές τι γράψαι τῷ κυρίῳ οὐκ ἔχω· διὸ προήγαγον αὐτὸν ἐφ' ὑμῶν, καὶ μάλιστα ἐπὶ σοῦ, βασιλεῦ Ἀγρίππα, ὅπως τῆς ἀνακρίσεως γενομένης σχῶ τι γράψαι.*

27 *Ἄλογον γάρ μοι δοκεῖ, πέμποντα δέσμιον, μὴ καὶ τὰς κατ' αὐτοῦ αἰτίας σημᾶναι.*

## ΚΕΦ. *κϛ΄*. 26.

1 ΑΓΡΙΠΠΑΣ *δὲ πρὸς τὸν* Παῦλον *ἔφη*, Ἐπιτρέπεταί *σοι ὑπὲρ σεαυτοῦ λέγειν.* Τότε *ὁ* Παῦλος *ἀπελογεῖτο, ἐκτείνας τὴν χεῖρα·*

2 *Περὶ πάντων ὧν ἐγκαλοῦμαι ὑπὸ Ἰουδαίων, βασιλεῦ Ἀγρίππα, ἥγημαι ἐμαυτὸν μακάριον, μέλλων ἀπολογεῖσθαι ἐπὶ σοῦ σήμερον·*

3 *μάλιστα γνώστην ὄντά σε πάντων τῶν κατὰ Ἰουδαίους ἐθῶν τε καὶ ζητημάτων. διὸ δέομαί σου, μακροθύμως ἀκοῦσαί μου.*

4 ΤΗΝ *μὲν οὖν βίωσίν μου τὴν ἐκ νεότητος, τὴν ἀπ' ἀρχῆς γενομένην ἐν τῷ ἔθνει μου ἐν Ἱεροσολύμοις, ἴσασι πάντες οἱ Ἰουδαῖοι,*

5 *προγινώσκοντές με ἄνωθεν, ἐὰν θέλωσι μαρτυρεῖν, ὅτι κατὰ τὴν ἀκριβεστάτην αἵρεσιν τῆς ἡμετέρας θρησκείας ἔζησα Φαρισαῖος·*

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24. *ἐνέτυχόν μοι*, *interpellavit me* (Vulg.), entreated, urged, made urgent application to me, &c. *Conf.* Rom., viii., 27, 34.—*ἐνέτυχον*, 2*d aor.* of *ἐντυγχάνω*.

26. *τῷ κυρίῳ*, the sovereign, or lord and master of the empire. This is the only place in the New Testament where the term is thus used. Augustus and Tiberius, it is said, refused to be so called, though the later emperors frequently adopted it.—*ἀνακρίσεως*, "examination" previous to a regular trial. *Conf.* ch. xxiv., 8.—*σχῶ*, 2*d aor. subjunc.* of *ἔχω*.

Chap. XXVI., ver. 1. With *ἀπελογεῖτο*, supply *λέγων* or *οὕτως*. The "stretching forth the hand" was to ask silence and attention to what he was going to say.

2. The opening of the speech is admirable, and shows that St. Paul possessed the qualities of a finished orator. *Comp.* note, ch. xvii., 22.—*ἀπολογεῖσθαι*. *Conf.* ch. xxv., 8.

3. *γνώστην ὄντά σε*, *accus. absolute.* The English version supplies *εἰδώς*. Winer (*Gram. New Testament*, p. 181) says, "the accus. *γνώστην ὄντα* is certainly to be considered an *anacoluthon*, which, with the addition of participles, is frequent."—*ἐθῶν*, laws, customs, rites, &c.—*ζητημάτων*, questions relative to the interpretation of the customs, rites, &c. The compliment was not undeserved, as Agrippa had been educated a Jew at Jerusalem, and was now the director of the Temple, and nominated the high-priest when a vacancy occurred.

4. *βίωσίν μου*, "my mode of life." The word occurs nowhere else in the New Testament.—*νεότητος*: he speaks thus because he was educated in the school of Gamaliel. See ch. xxii., 3.

5. *ἄνωθεν*. *Conf.* note, Luke, i., 3; Jno., iii., 3.—*ἀκριβεστάτην*. Josephus, as quoted by Grotius (*in loc.*), uses this word several times to express the extreme strictness of the Pharisees, who were the most exact and regular in religious observances of any of the Jewish sects. *Conf.* note, Matt., iii., 7.—*αἵρεσιν*. See note, ch. v., 17.—*θρησκείας*, "religion," as in James, i., 27.—*ἔζησα*, 1*st aor. of ζάω vivere.*

6 *καὶ νῦν ἐπ' ἐλπίδι τῆς πρὸς τοὺς πατέρας ἐπαγγελίας γενομένης ὑπὸ τοῦ Θεοῦ ἕστηκα κρινόμενος,*

7 *εἰς ἣν τὸ δωδεκάφυλον ἡμῶν ἐν ἐκτενείᾳ νύκτα καὶ ἡμέραν λατρεῦον ἐλπίζει καταντῆσαι· περὶ ἧς ἐλπίδος ἐγκαλοῦμαι, βασιλεῦ 'Αγρίππα, ὑπὸ τῶν 'Ιουδαίων.*

8 Τί; *ἄπιστον κρίνεται παρ' ὑμῖν, εἰ ὁ Θεὸς νεκροὺς ἐγείρει;*

9 'Εγὼ *μὲν οὖν ἔδοξα ἐμαυτῷ πρὸς τὸ ὄνομα 'Ιησοῦ τοῦ Ναζωραίου δεῖν πολλὰ ἐναντία πρᾶξαι·*

10 *ὃ καὶ ἐποίησα ἐν 'Ιεροσολύμοις, καὶ πολλοὺς τῶν ἁγίων ἐγὼ φυλακαῖς κατέκλεισα, τὴν παρὰ τῶν ἀρχιερέων ἐξουσίαν λαβών· ἀναιρουμένων τε αὐτῶν κατήνεγκα ψῆφον.*

11 Καὶ *κατὰ πάσας τὰς συναγωγὰς πολλάκις τιμωρῶν αὐτοὺς, ἠνάγκαζον βλασφημεῖν· περισσῶς τε ἐμμαινόμενος αὐτοῖς, ἐδίωκον ἕως καὶ εἰς τὰς ἔξω πόλεις.*

12 'Εν *οἷς καὶ πορευόμενος εἰς τὴν Δαμασκὸν μετ' ἐξουσίας καὶ ἐπιτροπῆς τῆς παρὰ τῶν ἀρχιερέων,*

13 *ἡμέρας μέσης, κατὰ τὴν ὁδὸν εἶδον, βασιλεῦ, οὐρανόθεν ὑπὲρ τὴν λαμπρότητα τοῦ ἡλίου, περιλάμψαν με φῶς καὶ τοὺς σὺν ἐμοὶ πορευομένους.*

14 Πάντων *δὲ καταπεσόντων ἡμῶν εἰς τὴν γῆν, ἤκουσα φωνὴν λαλοῦσαν πρός με καὶ λέγουσαν τῇ* 'Εβραΐδι *διαλέκτῳ,* Σαοὺλ, Σαοὺλ, *τί με διώκεις; σκληρόν σοι πρὸς κέντρα λακτίζειν.*

15 'Εγὼ *δὲ εἶπον,* Τίς *εἶ,* Κύριε; 'Ο *δὲ εἶπεν,* 'Εγώ *εἰμι* 'Ιησοῦς, *ὃν σὺ διώκεις.*

16 'Αλλὰ *ἀνάστηθι, καὶ στῆθι ἐπὶ τοὺς πόδας σου· εἰς τοῦτο γὰρ ὤφθην σοι, προχειρίσασθαί σε ὑπηρέτην καὶ μάρτυρα ὧν τε εἶδες, ὧν τε ὀφθήσομαί σοι,*

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6. *ἐπαγγελίας*, viz., respecting the Messiah. Whitby refers the promise to the Resurrection, and, in a long and interesting note, maintains that view.—*ἕστηκα* (*ἵστημι*).

7. *ἐκτενείᾳ.* See ch. xiii., 5—*νύκτα καὶ ἡμέραν λατρεῦον.* See note, Luke, ii., 37.—*ἐλπίδος*, hope, *i. e.*, of the Messiah, as above.

8. *τί*; "what! is it to be counted by you an incredible thing," &c. Others, as the English version, take *τί* for *διὰ τί, why?*—*εἰ, siquidem,* "if, (as is the case)," a not infrequent sense of *εἰ*.

9. The transition is rather abrupt (after St. Paul's manner); hence the connection is not very clear. It seems to be this: "what! is it to be counted an incredible thing that God raises the dead? You may think so, as I once did: you may be (and are) deceived, as I once was; for I verily thought with myself that I ought," &c.

10. Compare ch. viii., 3.—*κατήνεγκα* (*καταφέρω*)—*ψῆφον*, vote, *i. e.*, consent. The apostle had no vote in the Sanhedrim, but he instigated the people against the disciples, and gladly consented to take part in their deaths.

11. *βλασφημεῖν*, "to blaspheme" the name of Jesus, the Messiah. Respecting blasphemy, see note, Matt., ix., 3. The heathen persecutors at a later period used to compel, by torture, the Christians to blaspheme and revile the Saviour. *Conf.* Eusebius, *Eccles. Hist.*, iv., 15; Pliny, *Epist.*, x., 97.—*περισσῶς τε ἐμμαινόμενος*: the expressions are extremely strong, and show the intensity of the ardent Saul's headlong and furious zeal against the disciples of the Saviour. Compare, in connection, 1 Cor., xv., 9.

12. *ἐν οἷς.* See ch. xxiv., 18.

13. Compare notes, ch. ix., 5; xxii., 5, *et seqq.*—*ἡμέρας μέσης, subj. ἐπὶ.*

14. *τῇ 'Εβραΐδι διαλέκτῳ.* St. Paul addressed Agrippa in Greek.

16. *ἀνάστηθι*, indicating readiness.—*ὤφθην* (*ὄπτομαι*) *σοι, προχειρίσασθαι.* See note, ch. xxii., 14. Supply *εἰς τὸ.*—*ὧν τε εἶδες, i. e., ἐκείνων ἅ τε εἶδες.*

17 ἐξαιρούμενός σε, ἐκ τοῦ λαοῦ καὶ τῶν ἐθνῶν, εἰς οὓς νῦν σε ἀποστέλλω,

18 ἀνοῖξαι ὀφθαλμοὺς αὐτῶν, τοῦ ἐπιστρέψαι ἀπὸ σκότους εἰς φῶς καὶ τῆς ἐξουσίας τοῦ Σατανᾶ ἐπὶ τόν Θεὸν, τοῦ λαβεῖν αὐτοὺς ἄφεσιν ἁμαρτιῶν καὶ κλῆρον ἐν τοῖς ἡγιασμένοις, πίστει τῇ εἰς ἐμέ.

19 Ὅθεν, βασιλεῦ Ἀγρίππα, οὐκ ἐγενόμην ἀπειθὴς τῇ οὐρανίῳ ὀπτασίᾳ,

20 ἀλλὰ τοῖς ἐν Δαμασκῷ πρῶτον καὶ Ἱεροσολύμοις, εἰς πᾶσάν τε τὴν χώραν τῆς Ἰουδαίας, καὶ τοῖς ἔθνεσιν, ἀπαγγέλλων μετανοεῖν καὶ ἐπιστρέφειν ἐπὶ τὸν Θεὸν, ἄξια τῆς μετανοίας ἔργα πράσσοντας.

21 Ἕνεκα τούτων με οἱ Ἰουδαῖοι συλλαβόμενοι ἐν τῷ ἱερῷ, ἐπειρῶντο διαχειρίσασθαι.

22 Ἐπικουρίας οὖν τυχὼν τῆς παρὰ τοῦ Θεοῦ, ἄχρι τῆς ἡμέρας ταύτης ἕστηκα, μαρτυρούμενος μικρῷ τε καὶ μεγάλῳ, οὐδὲν ἐκτὸς λέγων ὧν τε οἱ προφῆται ἐλάλησαν μελλόντων γίνεσθαι, καὶ Μωσῆς,

23 εἰ παθητὸς ὁ Χριστὸς, εἰ πρῶτος ἐξ ἀναστάσεως νεκρῶν φῶς μέλλει καταγγέλλειν τῷ λαῷ καὶ τοῖς ἔθνεσι.

24 Ταῦτα δὲ αὐτοῦ ἀπολογουμένου, ὁ Φῆστος μεγάλῃ τῇ φωνῇ ἔφη, Μαίνῃ, Παῦλε· τὰ πολλά σε γράμματα εἰς μανίαν περιτρέπει.

25 Ὁ δὲ, Οὐ μαίνομαί, φησι, κράτιστε Φῆστε, ἀλλ' ἀληθείας καὶ σωφροσύνης ῥήματα ἀποφθέγγομαι.

26 Ἐπίσταται γὰρ περὶ τούτων ὁ βασιλεὺς, πρὸς ὃν καὶ παῤῥησιαζόμενος λαλῶ. λανθάνειν γὰρ αὐτόν τι τούτων οὐ πείθομαι οὐδέν. οὐ γάρ ἐστιν ἐν γωνίᾳ πεπραγμένον τοῦτο.

27 Πιστεύεις, βασιλεῦ Ἀγρίππα, τοῖς προφήταις; οἶδα ὅτι πιστεύεις.

28 Ὁ δὲ Ἀγρίππας πρὸς τὸν Παῦλον ἔφη, Ἐν ὀλίγῳ με πείθεις Χριστιανὸν γενέσθαι.

29 Ὁ δὲ Παῦλος εἶπεν, Εὐ-

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The ὧν following is for ἐκείνων (καθ') ἅ.—ὀφθήσομαί σοι, *apparebo tibi.*

17. ἐξαιρούμενος, usually rendered, "delivering from," as vii., 34; xii., 11; xxiii., 27; Gal., i., 7. Dr. Burton and others give the sense, "selecting, choosing, separating for myself." *Conf.* Deut., xxxii., 8; Job, xxxvi., 21; xlix., 7, &c.

18. τοῦ ἐπιτρέψαι, *subj.* ἕνεκα. So, also, before τοῦ λαβεῖν.

20. μετανοεῖν. He preached that they should repent of their great wickedness in rejecting and crucifying the Lord Jesus.—ἄξια. Suitable to, or becoming a repentant sinner; such as prove the *genuineness* of repentance.

21. See ch. xxi., 31.

22. μαρτυρούμενος. Bloomfield edits μαρτυρόμενος, since, as he says, μαρτυρεῖσθαι has always a *passive*, and μαρτύρεσθαι a *deponent* sense.

23. εἰ, for ὅτι. *Comp.* our Lord's words, Luke, xxiv., 26.

24. μαίνῃ, *insanis*, thou ravest, thou art mad, through excessive devotion to learning (γράμματα).

25. σωφροσύνης. Sound wisdom, as opposed to the charge of insane raving.—ἀποφθέγγομαι. See ch. ii., 4.

26. The things of which the apostle discoursed were well known to the community at large, and no man could possibly deny the facts on which his arguments were based.

27. King Agrippa, as noted above (verse 3), had been bred a Jew, and therefore was open to this eloquent and forcible appeal.

28. ἐν ὀλίγῳ, equivalent to παρ' ὀλίγον, "within a little," "almost," &c. The phrase usually signifies *shortly, in a short time*, &c.—Χριστιανόν. See note, ch. xi., 26.

ξαίμην ἂν τῷ Θεῷ, καὶ ἐν ὀλίγῳ καὶ ἐν πολλῷ, οὐ μόνον σὲ ἀλλὰ καὶ πάντας τοὺς ἀκούοντάς μου σήμερον γενέσθαι τοιούτους ὁποῖος κἀγὼ εἰμὶ, παρεκτὸς τῶν δεσμῶν τούτων.

30 Καὶ ταῦτα εἰπόντος αὐτοῦ, ἀνέστη ὁ βασιλεὺς καὶ ὁ ἡγεμὼν, ἥ τε Βερνίκη, καὶ οἱ συγκαθήμενοι αὐτοῖς.

31 Καὶ ἀναχωρήσαντες ἐλάλουν πρὸς ἀλλήλους, λέγοντες, Ὅτι οὐδὲν θανάτου ἄξιον ἢ δεσμῶν πράσσει ὁ ἄνθρωπος οὗτος.

32 Ἀγρίππας δὲ τῷ Φήστῳ ἔφη, Ἀπολελύσθαι ἐδύνατο ὁ ἄνθρωπος οὗτος, εἰ μὴ ἐπεκέκλητο Καίσαρα.

## ΚΕΦ. κζ'. 27.

1 ῾ΩΣ δὲ ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς εἰς τὴν Ἰταλίαν, παρεδίδουν τόν τε Παῦλον καί τινας ἑτέρους δεσμώτας ἑκατοντάρχῃ, ὀνόματι Ἰουλίῳ, σπείρης Σεβαστῆς.

2 Ἐπιβάντες δὲ πλοίῳ Ἀδραμυττηνῷ, μέλλοντες πλεῖν τοὺς κατὰ τὴν Ἀσίαν τόπους, ἀνήχθημεν, ὄντος σὺν ἡμῖν Ἀριστάρχου Μακεδόνος Θεσσαλονικέως.

3 Τῇ τε ἑτέρᾳ κατήχθημεν εἰς Σιδῶνα· φιλανθρώπως τε ὁ Ἰούλιος τῷ Παύλῳ χρησάμενος, ἐπέτρεψε πρὸς φίλους, πορευθέντα ἐπιμελείας τυχεῖν.

4 Κἀκεῖθεν ἀναχθέντες ὑπεπλεύσαμεν τὴν Κύπρον, διὰ τὸ τοὺς ἀνέμους εἶναι ἐναντίους.

5 Τό τε πέλαγος τὸ κατὰ τὴν Κιλικίαν καὶ Παμφυλίαν διαπλεύσαντες, κατήλθομεν εἰς Μύρα τῆς Λυκίας.

6 Κἀκεῖ εὑρὼν ὁ ἑκατόνταρχος πλοῖον Ἀλεξανδρῖνον πλέον εἰς τὴν Ἰταλίαν, ἐνεβίβασεν ἡμᾶς εἰς αὐτό.

7 Ἐν ἱκαναῖς δὲ ἡμέραις βρα-

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29. *ἐν πολλῷ*, "altogether," a very unusual sense.

30. *ταῦτα — αὐτοῦ*. These words are omitted in many MSS., and canceled by Griesbach.

31. *θανάτου ἄξιον*. Not by the Roman laws as they then stood; but Nero soon afterward made the profession of Christianity a capital offense. (Dr. Hammond.)

Chap. XXVII., ver. 1. *ἐκρίθη*, "it was determined" by the decision of Festus and Agrippa.—*τοῦ ἀποπλεῖν*. There may be supplied *περὶ*. Bloomfield says, *τοῦ* with infin. is put for *ἵνα* with the subjunc., *ἵνα* being, as often, for *ὅτι*.—*σπείρης*. See note, Matt., xxvii., 27.—*Σεβαστῆς*, "Augustan," *i. e.*, probably a cohort of the legion called Augustan. Josephus (*Bell. Jud.*, ii., 12, 5) speaks of a body of cavalry at Cæsarea which bore the title of "Augustan."

2. *Ἀδραμυττηνῷ*, a sea-port of Mysia, in Asia Minor, opposite Lesbos.—*μέλλοντες*. Some read *μέλλοντι*.—*ἀνήχθημεν* (*ἀνάγω*)—*Ἀριστάρχου*. *Cf.* ch. xix., 29; xx., 4; Col., iv., 10; Philem., 24.

3. *Σιδῶνα*. See note, Matt., xi., 21.—*ἐπιμελείας τυχεῖν*, "to receive their attention and kindness."

4. *ὑπεπλεύσαμεν*, "we sailed close under the (southern) shore of Cyprus." See verses 7, 16. This verb, in nautical phraseology, expresses the sailing close under the shore in order to avoid tempestuous weather.

5. *Μύρα τῆς Λυκίας*. Myra, a seaport of Lycia, in Asia Minor. It was much celebrated, and was generally used in passing from Cyprus to Lycia or Caria, and also in the passage from Egypt to Lycia.

6. *πλοῖον*. A trading-vessel, loaded probably with corn (verse 38).

7. *ἱκαναῖς*, for *πολλαῖς*. See Matt., xxviii., 12, &c.—*Κνίδον*. Cnidus, a city of Doris, in Caria (Asia Minor), famous for a statue of Venus, the workmanship of Praxiteles.—*προσεῶντος* (*προσεάω*), "the wind not suffering us" to make any progress.—

δυπλοοῦντες, καὶ μόλις γενόμενοι κατὰ τὴν Κνίδον, μὴ προσεῶντος ἡμᾶς τοῦ ἀνέμου, ὑπεπλεύσαμεν τὴν Κρήτην κατὰ Σαλμώνην·

8 Μόλις τε παραλεγόμενοι αὐτὴν, ἤλθομεν εἰς τόπον τινὰ καλούμενον Καλοὺς Λιμένας, ᾧ ἐγγὺς ἦν πόλις Λασαία.

9 Ἱκανοῦ δὲ χρόνου διαγενομένου, καὶ ὄντος ἤδη ἐπισφαλοῦς τοῦ πλοὸς, διὰ τὸ καὶ τὴν νηστείαν ἤδη παρεληλυθέναι, παρῄνει ὁ Παῦλος

10 λέγων αὐτοῖς, Ἄνδρες, θεωρῶ ὅτι μετὰ ὕβρεως καὶ πολλῆς ζημίας οὐ μόνον τοῦ φόρτου καὶ τοῦ πλοίου, ἀλλὰ καὶ τῶν ψυχῶν ἡμῶν μέλλειν ἔσεσθαι τὸν πλοῦν.

11 Ὁ δὲ ἑκατόνταρχος τῷ κυβερνήτῃ καὶ τῷ ναυκλήρῳ ἐπείθετο μᾶλλον ἢ τοῖς ὑπὸ τοῦ Παύλου λεγομένοις.

12 Ἀνευθέτου δὲ τοῦ λιμένος ὑπάρχοντος πρὸς παραχειμασίαν, οἱ πλείους ἔθεντο βουλὴν ἀναχθῆναι κἀκεῖθεν, εἴπως δύναιντο καταντήσαντες εἰς Φοίνικα παραχειμάσαι, λιμένα τῆς Κρήτης βλέποντα κατὰ λίβα καὶ κατὰ χῶρον.

13 Ὑποπνεύσαντος δὲ νότου, δόξαντες τῆς προθέσεως κεκρατηκέναι, ἄραντες ἆσσον παρελέγοντο τὴν Κρήτην.

14 Μετ' οὐ πολὺ δὲ ἔβαλε κατ' αὐτῆς ἄνεμος τυφωνικὸς, ὁ καλούμενος Εὐροκλύδων.

15 Συναρπασθέντος δὲ τοῦ πλοίου, καὶ μὴ δυναμένου ἀντ-

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Σαλμώνην. Pliny (*Nat. Hist.*, iv., 12) calls it *Sammonium*. It was a promontory on the eastern side of Crete.

8. παραλεγόμενοι, "passing by," *i. e.*, *doubling* it. This was to the ancients a matter of very considerable difficulty.—Λασαία. This city is not mentioned by the ancient writers; but Pliny, *ubi supra*, speaks of Lasos. The Vulgate reads *Thalassa*. The place called Fair Havens still retains the ancient name (*Kalos Limenis*).

9. νηστείαν. The fast here spoken of was that of the expiation for the sins of the people. It began on the tenth of the month Tisri, *i. e.*, about the end of September. After this date, navigation was very uncertain and dangerous. *Conf.* Vegetius (v. 9), "post hoc tempus (xviii., Kal. October) usque in iii., Idus Novemb., incerta navigatio est, et discrimini propior." See, also, Cæsar, *Bell. Gall.*, iv., 36; v., 23.—παρεληλυθέναι, *perf. infin.* of παρέρχομαι.

10. ὕβρεως, "injury." Grotius notes that ὕβρις respects the *persons*, ζημία the *goods*.

11. ναυκλήρῳ, "the owner:" Bloomfield says the *supercargo*, large ships having both master and supercargo.

12. οἱ πλείους. The majority of the passengers.—ἔθεντο βουλὴν, *consilium dederunt*.—Φοίνικα, "Phœnix," now *Sphacia*.—λίβα. The wind *Libs* is a southwest wind.—χῶρον, *i. e.*, the *Corus*, *Caurus*, or northwest wind.

13. νότου. The south wind was favorable, because after the Fair Havens the coast makes a bend to the north, toward Phœnix.—κεκρατηκέναι, *perf. infin.* of κρατέω.—ἄραντες, *scil.* τὴν ἀγκύραν.—ἆσσον, *near*, *close by*. The Vulgate takes it for the name of a town, *Asson;* but the place of that name was inland.

14. κατ' αὐτῆς, *scil.* Κρήτης. Whitby and others refer the ellipsis to the ship.—τυφωνικὸς: a wind like a τυφών. The term is still in use, and denotes a violent blow, a sort of hurricane, principally from the northeast to the southeast.—Εὐροκλύδων. A wind of this name is mentioned by no other author. It seems to answer to what is now called a *Levanter*. The Vulgate and Erasmus read *Euroaquilo*; and Bentley would read Εὐρακύλων, which is indeed found in the Alexandrian MS. Bloomfield defends the reading of the text.

15. συναρπασθέντος, "the vessel being caught" and driven along by the violence of the gust.—ἀντοφθαλμεῖν,

ὀφθαλμεῖν τῷ ἀνέμῳ, ἐπιδόντες ἐφερόμεθα.

16 Νησίον δέ τι ὑποδραμόντες καλούμενον Κλαύδην, μόλις ἰσχύσαμεν περικρατεῖς γενέσθαι τῆς σκάφης·

17 ἣν ἄραντες, βοηθείαις ἐχρῶντο, ὑποζωννύντες τὸ πλοῖον· φοβούμενοί τε μὴ εἰς τὴν σύρτιν ἐκπέσωσι, χαλάσαντες τὸ σκεῦος, οὕτως ἐφέροντο.

18 Σφοδρῶς δὲ χειμαζομένων ἡμῶν, τῇ ἑξῆς ἐκβολὴν ἐποιοῦντο·

19 καὶ τῇ τρίτῃ αὐτόχειρες τὴν σκευὴν τοῦ πλοίου ἐῤῥίψαμεν·

20 μήτε δὲ ἡλίου, μήτε ἄστρων ἐπιφαινόντων ἐπὶ πλείονας ἡμέρας, χειμῶνός τε οὐκ ὀλίγου ἐπικειμένου, λοιπὸν περιῃρεῖτο πᾶσα ἐλπὶς τοῦ σώζεσθαι ἡμᾶς.

21 Πολλῆς δὲ ἀσιτίας ὑπαρχούσης, τότε σταθεὶς ὁ Παῦλος ἐν μέσῳ αὐτῶν εἶπεν, Ἔδει μὲν, ὦ ἄνδρες, πειθαρχήσαντάς μοι μὴ ἀνάγεσθαι ἀπὸ τῆς Κρήτης, κερδῆσαί τε τὴν ὕβριν ταύτην καὶ τὴν ζημίαν.

22 Καὶ τανῦν παραινῶ ὑμᾶς εὐθυμεῖν· ἀποβολὴ γὰρ ψυχῆς οὐδεμία ἔσται ἐξ ὑμῶν, πλὴν τοῦ πλοίου.

23 Παρέστη γάρ μοι τῇ νυκτὶ ταύτῃ ἄγγελος τοῦ Θεοῦ, οὗ εἰμὶ, ᾧ καὶ λατρεύω,

24 λέγων, Μὴ φοβοῦ, Παῦλε,

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to bear up against, to resist, to *face*, &c.—ἐπιδόντες, *scil.* ἑαυτοὺς: others supply τὸ πλοῖον.—ἐπιδόντες, 2*d aor. part.* of ἐπιδίδωμι.—ἐφερόμεθα, "were driven or drifted."

16. Κλαύδην. An island a little to the south of the western coast of Crete.—περικρατεῖς γένεσθαι, "to become masters of, to secure," &c.

17. They used all the helps they could to make the vessel able to ride out the storm. (Doddridge.)—ὑποζωννύντες, "undergirding the ship," by passing ropes under the bottom to keep it together. Polybius and Plato are quoted by critics as speaking of ὑποζώματα τῶν τριήρων. Bloomfield controverts this view, and gives the sense, "they had recourse to props and stays (ζυγὰ or ζυγώματα), undergirding the ship with them." These props or stays were (he thinks) pieces of strong planking, to serve as *stays* to bind the inner frame-work of a ship together.—σύρτιν. The Syrtis on the coast of Africa. These *quicksands* have proved very destructive to navigation.—χαλάσαντες τὸ σκεῦος, *i. e.*, pulling down the masts and rigging. The English version, with many commentators, limit it to the *sails.*

18. τῇ, *scil.* ἡμέρᾳ.—ἐκβολὴν ἐποιοῦντο, "they heaved, or threw overboard" the lading, or part of the cargo.

19. σκευὴν. This included the masts, sails, yards, ropes, &c. They lightened or eased the ship to the utmost possible degree.

20. μήτε δὲ ἡλίου—ἡμερας. As so much depended on observation, this darkness and entire obscurity of the heavenly bodies destroyed all hope of safety.—χειμῶνος—ἐπικειμένου: very expressive language. *Conf.* Psalm lxxxviii., 7.—περιῃρεῖτο (περιαιρέω), *præcisa erat* (Syr. vers.). *Cf.* 2 Cor., iii., 16; also, verse 40, *infra.*

21. ἀσιτίας, *abstinence* from food, in consequence of their trying situation. They had little relish or appetite for food in the midst of so violent a tempest.—κερδῆσαι—ζημίαν. A remarkable use of this verb. Many critics give the sense *evitare*, and quote Josephus (*Antiq.*, ii., 3, 2) in support of that signification. The meaning, however, seems to be, "to gain," *i. e.*, to *acquire*, *meet with*, *sustain*, &c. —ὕβριν—ζημίαν. In reference to what he had said, verse 10, *supra.*

23. οὗ, *scil.* δοῦλος, as in Exod., xxxii., 26; Lev., xx., 26, &c.—λατρεύω. Kypke (*in loc.*) gives this verb the sense "servi officio strenue et gnaviter defungi et non esse ἀχρεῖον δοῦλον aut ἀπειθῆ."

24. The lives of all in the ship were saved in consequence of St.

Καίσαρί σε δεῖ παραστῆναι· καὶ ἰδοὺ, κεχάρισταί σοι ὁ Θεὸς πάντας τοὺς πλέοντας μετὰ σοῦ.

25 Διὸ εὐθυμεῖτε, ἄνδρες· πιστεύω γὰρ τῷ Θεῷ ὅτι οὕτως ἔσται καθ' ὃν τρόπον λελάληταί μοι.

26 Εἰς νῆσον δέ τινα δεῖ ἡμᾶς ἐκπεσεῖν.

27 Ὡς δὲ τεσσαρεσκαιδεκάτη νὺξ ἐγένετο, διαφερομένων ἡμῶν ἐν τῷ Ἀδρίᾳ, κατὰ μέσον τῆς νυκτὸς ὑπενόουν οἱ ναῦται προσάγειν τινὰ αὐτοῖς χώραν·

28 καὶ βολίσαντες εὗρον ὀργυιὰς εἴκοσι· βραχὺ δὲ διαστήσαντες, καὶ πάλιν βολίσαντες, εὗρον ὀργυιὰς δεκαπέντε·

29 φοβούμενοί τε μήπως εἰς τραχεῖς τόπους ἐκπέσωμεν, ἐκ πρύμνης ῥίψαντες ἀγκύρας τέσσαρας, ηὔχοντο ἡμέραν γενέσθαι.

30 Τῶν δὲ ναυτῶν ζητούντων φυγεῖν ἐκ τοῦ πλοίου, καὶ χαλασάντων τὴν σκάφην εἰς τὴν θάλασσαν, προφάσει ὡς ἐκ πρώρας μελλόντων ἀγκύρας ἐκτείνειν,

31 εἶπεν ὁ Παῦλος τῷ ἑκατοντάρχῃ καὶ τοῖς στρατιώταις, Ἐὰν μὴ οὗτοι μείνωσιν ἐν τῷ πλοίῳ, ὑμεῖς σωθῆναι οὐ δύνασθε.

32 Τότε οἱ στρατιῶται ἀπέκοψαν τὰ σχοινία τῆς σκάφης, καὶ εἴασαν αὐτὴν ἐκπεσεῖν.

33 Ἄχρι δὲ οὗ ἔμελλεν ἡμέρα γίνεσθαι, παρεκάλει ὁ Παῦλος ἅπαντας μεταλαβεῖν τροφῆς, λέγων, Τεσσαρεσκαιδεκάτην σήμερον ἡμέραν προσδοκῶντες, ἄσιτοι διατελεῖτε, μηδὲν προσλαβόμενοι.

34 Διὸ παρακαλῶ ὑμᾶς προσλαβεῖν τροφῆς· τοῦτο γὰρ πρὸς τῆς ὑμετέρας σωτηρίας ὑπάρχει· οὐδενὸς γὰρ ὑμῶν θρὶξ ἐκ τῆς κεφαλῆς πεσεῖται.

35 Εἰπὼν δὲ ταῦτα, καὶ λαβὼν ἄρτον, εὐχαρίστησε τῷ Θεῷ ἐνώπιον πάντων, καὶ κλάσας ἤρξατο ἐσθίειν.

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Paul's being in the ship. Consult an excellent sermon of Bishop Heber's from this text, "on the Shipwreck of St. Paul." (*Sermons preached in England*, p. 298.)

27. διαφερομένων, "tossed up and down."—Ἀδρία, "the Adriatic Sea," *i. e.*, the sea between Greece, Italy, and Africa. Strabo and other ancient geographers show that the name *Adriatic* was used for the whole Ionian Sea. But this is disputed by those who maintain that St. Paul was shipwrecked in the Adriatic Gulf, where is the island Melita (now *Meleda*).—ὑπενόουν, "they thought or surmised" that they drew near some land, literally, "that some land or country drew near to them." Similar idioms are found in modern languages.

28. ὀργυιὰς, "fathoms," the space between the arms laterally extended, *i. e.*, about six feet. The derivation is from ὀρέγω, to *stretch out*, &c.

29. ἐκ πρύμνης, "out of the stern," a practice in ancient navigation, and said to be still in use in the Mediterranean. The *four anchors* indicate the great danger in which they thought themselves to be.

30. μελλόντων, *subj.* αὐτῶν.—ἐκτείνειν. To let down the anchor at some little distance from the head or prow of the ship.

31. οὗτοι: these mariners. Without their aid in conducting the ship it was out of the question to look for safety. The promise made through the apostle included, of course, the use of all the means in their power to save their own lives. A contrary course would be presumption, and tempting God.

33. The apostle exhorts them, while waiting for the dawn of day, to take food and refreshment, for they had, during the storm, eaten little or nothing.—προσλαβομενοι (προσλαμβάνω).

34. With τροφῆς, supply τι.—τοῦτο, "for this course will promote your safety."—οὐδενὸς γὰρ. *Conf.* Luke, xxi., 18.—πεσεῖται, *fut.* of πίπτω.

36 Εὔθυμοι δὲ γενόμενοι πάντες, καὶ αὐτοὶ προσελάβοντο τροφῆς·

37 ἦμεν δὲ ἐν τῷ πλοίῳ αἱ πᾶσαι ψυχαὶ διακόσιαι ἑβδομηκονταέξ.

38 Κορεσθέντες δὲ τροφῆς, ἐκούφιζον τὸ πλοῖον, ἐκβαλλόμενοι τὸν σῖτον εἰς τὴν θάλασσαν.

39 Ὅτε δὲ ἡμέρα ἐγένετο, τὴν γῆν οὐκ ἐπεγίνωσκον· κόλπον δέ τινα κατενόουν ἔχοντα αἰγιαλὸν, εἰς ὃν ἐβουλεύσαντο, εἰ δύναιντο, ἐξῶσαι τὸ πλοῖον.

40 Καὶ τὰς ἀγκύρας περιελόντες εἴων εἰς τὴν θάλασσαν, ἅμα ἀνέντες τὰς ζευκτηρίας τῶν πηδαλίων· καὶ ἐπάραντες τὸν ἀρτέμονα τῇ πνεούσῃ κατεῖχον εἰς τὸν αἰγιαλόν.

41 Περιπεσόντες δὲ εἰς τόπον διθάλασσον, ἐπώκειλαν τὴν ναῦν· καὶ ἡ μὲν πρώρα ἐρείσασα ἔμεινεν ἀσάλευτος, ἡ δὲ πρύμνα ἐλύετο ὑπὸ τῆς βίας τῶν κυμάτων.

42 Τῶν δὲ στρατιωτῶν βουλὴ ἐγένετο ἵνα τοὺς δεσμώτας ἀποκτείνωσι, μήτις ἐκκολυμβήσας διαφύγοι.

43 Ὁ δὲ ἑκατόνταρχος βουλόμενος διασῶσαι τὸν Παῦλον, ἐκώλυσεν αὐτοὺς τοῦ βουλήματος, ἐκέλευσέ τε τοὺς δυναμένους κολυμβᾶν, ἀποῤῥίψαντας πρώτους ἐπὶ τὴν γῆν ἐξιέναι,

44 καὶ τοὺς λοιποὺς, οὓς μὲν ἐπὶ σανίσιν, οὓς δὲ ἐπί τινων τῶν ἀπὸ τοῦ πλοίου. καὶ οὕτως ἐγένετο πάντας διασωθῆναι ἐπὶ τὴν γῆν.

## ΚΕΦ. κη'. 28.

1 ΚΑΙ διασωθέντες, τότε ἐπέγνωσαν ὅτι Μελίτη ἡ νῆσος καλεῖται·

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38. They further eased or lightened the ship by throwing overboard the corn remaining and the provisions; so great confidence had the centurion and others in the apostle's word!

39. *κόλπον*, *creek*, or *inlet*.—*αἰγιαλὸν*, a *shore*, convenient for landing.—*ἐξῶσαι*, "to strand or run aground."

40. *περιελόντες* (*περιαιρέω*), either *cutting off* and letting fall into the sea, or, with the English version, *weighing* the anchors, taking them up into the ship.—*εἴων* (*ἐάω*), *scil.* *ἐκπεσεῖν*, *i. e.*, they suffered the anchors to fall into the sea, or, as in the English version, "committed themselves to the sea."—*ζευκτηρίας*, "bands" of the rudders. Ships anciently had *two* rudders, either both at the stern or hinder part of the vessel, on opposite sides, or one at the stern and the other at the prow. The *ζευκτήριαι* were contrivances for connecting together and managing, as well as for raising or lowering the rudders, as circumstances required.—*ἀρτέμονα*. A sail at the fore-part of the ship, called by Julius Pollux and Livy *dolona*. It was used to steady a ship in a heavy sea.—*κατεῖχον*, *scil.* *τὴν ναῦν*.

41. *ἐρείσασα*: supply *ἑαυτήν*, "having fixed itself," *i. e.*, stuck fast, as in our version.

42. *διαφύγοι*, "escape," *i. e.*, from justice. The punishment was very severe for letting prisoners escape.

44. *οὓς μὲν—οὓς δὲ*, for *τοὺς μὲν—τοὺς δὲ*.

Chap. XXVIII., ver. 1. *Μελίτη*. Malta, an island in the Mediterranean, sixty miles southeast of Sicily. It was colonized by the Carthaginians, and remained for a long time in their possession. In the second Punic war it was surrendered to the Romans and joined to the province of Sicily. The linen cloth of Malta was celebrated at Rome. Subsequently, the island became renowned as the seat of the knights of St. John. It now belongs to Great Britain. The majority of critics and commentators decide in favor of this as the island on which St. Paul was wrecked. The following summary of the arguments

2 Οἱ δὲ βάρβαροι παρεῖχον οὐ τὴν τυχοῦσαν φιλανθρωπίαν ἡμῖν· ἀνάψαντες γὰρ πυρὰν, προσελάβοντο πάντας ἡμᾶς, διὰ τὸν ὑετὸν τὸν ἐφεστῶτα, καὶ διὰ τὸ ψῦχος.

3 Συστρέψαντος δὲ τοῦ Παύλου φρυγάνων πλῆθος, καὶ ἐπιθέντος ἐπὶ τὴν πυρὰν, ἔχιδνα ἐκ τῆς θέρμης ἐξελθοῦσα καθῆψε τῆς χειρὸς αὐτοῦ.

4 Ὡς δὲ εἶδον οἱ βάρβαροι κρεμάμενον τὸ θηρίον ἐκ τῆς χειρὸς αὐτοῦ, ἔλεγον πρὸς ἀλλήλους, Πάντως φονεύς ἐστιν ὁ ἄνθρωπος οὗτος, ὃν διασωθέντα ἐκ τῆς θαλάσσης ἡ δίκη ζῆν οὐκ εἴασεν.

5 Ὁ μὲν οὖν ἀποτινάξας τὸ θηρίον εἰς τὸ πῦρ, ἔπαθεν οὐδὲν κακόν.

6 Οἱ δὲ προσεδόκων αὐτὸν μέλλειν πίμπρασθαι ἢ καταπίπτειν ἄφνω νεκρόν· ἐπὶ πολὺ δὲ αὐτῶν προσδοκώντων, καὶ θεωρούντων μηδὲν ἄτοπον εἰς αὐτὸν γινόμενον, μεταβαλλόμενοι ἔλεγον θεὸν αὐτὸν εἶναι.

7 Ἐν δὲ τοῖς περὶ τὸν τόπον ἐκεῖνον ὑπῆρχε χωρία τῷ πρώτῳ τῆς νήσου, ὀνόματι Ποπλίῳ, ὃς ἀναδεξάμενος ἡμᾶς τρεῖς ἡμέρας φιλοφρόνως ἐξένισεν.

8 Ἐγένετο δὲ τὸν πατέρα τοῦ Ποπλίου πυρετοῖς καὶ δυσεντερίᾳ συνεχόμενον κατακεῖσθαι· πρὸς ὃν ὁ Παῦλος εἰσελθὼν, καὶ

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in support of this view is drawn from Dr. Lightfoot. 1. The ship was brought there from Crete by a wind which, driving the ship toward the south, put it in danger of the African Syrtis. 2. The centurion, with two hundred and seventy-six souls, abode in the winter there for three months, which can not be supposed of the Illyrian Melita, an island only four thousand passus, or half a league, from the main land, and in full sight of Epidaurus, an excellent harbor. 3. The Alexandrian ship (Acts, xxviii., 11) also wintered there in its way to Puteoli; a course out of which the Illyrian island would have entirely taken it. 4. St. Paul sailed thence to Syracuse and Rhegium, the direct course from Africa. Several eminent critics, however, contend that Melita, in the Adriatic Gulf (now *Meleda*), was the island spoken of in the text. The arguments for this view may be seen in Townsend's *New Testament*, note, p. 372*, or Anthon's *Classical Dictionary*, p. 817. On the whole, the weight of argument is in favor of the view adopted by the present editor.

2. *βάρβαροι.* The Romans, like the Greeks, called all who were foreigners by the name of *barbarians*. Bochart and others think they were colonists from the Phœnicians.—*παρεῖχον—φιλανθρωπίαν.* The island was at this period in a high state of civilization and refinement, and the Maltese were noted for their civility to strangers.—*ἐφεστῶτα* (*ἐφίστημι*).

3. *ἐκ τῆς θέρμης.* Not "out of the heat," as our version renders; but, as Bloomfield, "urged by the heat."—*καθῆψε.* Fastened itself upon his hand and bit it.—*καθῆψε*, for *καθήψατο.*

4. *κρεμάμενον* (*κρεμάννυμι*)—*τὸ θηρίον*, "the fierce animal." (Doddridge.)—*φονεύς*, "a murderer," or guilty of some horrible crime. Though he had escaped the sea, they thought he was so grievous an offender that he was singled out for punishment, divine vengeance not permitting him to live.—*εἴασεν* (*ἐάω*).

5. *ἔπαθεν*, *2d aor.* of *πάσχω.*

6. *πίμπρασθαι* (*πίμπρημι*). To be inflamed and swell. The verb is used with reference to swellings caused by poisonous inflammation.—*θεόν.* Perhaps (as Grotius and Whitby suggest) they took him for Hercules *Ἀλεξίκακος*, who was worshiped in that island, and was one of the gods of the Phœnicians.

7. *τῷ πρώτῳ*, *i. e.*, the governor, or prefect. An inscription has been found in Malta in which the person is called *πρῶτος Μελεταίων.* See Grotius, *in loc.*—*ἐξένισεν* (*ξενίζω*).

προσευξάμενος, ἐπιθεὶς τὰς χεῖρας αὐτῷ, ἰάσατο αὐτόν.

9 Τούτου οὖν γενομένου, καὶ οἱ λοιποὶ, οἱ ἔχοντες ἀσθενείας ἐν τῇ νήσῳ, προσήρχοντο καὶ ἐθεραπεύοντο·

10 οἳ καὶ πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς, καὶ ἀναγομένοις ἐπέθεντο τὰ πρὸς τὴν χρείαν.

11 ΜΕΤΑ δὲ τρεῖς μῆνας ἀνήχθημεν ἐν πλοίῳ παρακεχειμακότι ἐν τῇ νήσῳ, Ἀλεξανδρίνῳ, παρασήμῳ Διοσκούροις·

12 καὶ καταχθέντες εἰς Συρακούσας, ἐπεμείναμεν ἡμέρας τρεῖς·

13 ὅθεν περιελθόντες κατηντήσαμεν εἰς Ῥήγιον, καὶ μετὰ μίαν ἡμέραν ἐπιγενομένου νότου δευτεραῖοι ἤλθομεν εἰς Ποτιόλους·

14 οὗ εὑρόντες ἀδελφοὺς, παρεκλήθημεν ἐπ' αὐτοῖς ἐπιμεῖναι ἡμέρας ἑπτά· καὶ οὕτως εἰς τὴν Ῥώμην ἤλθομεν.

15 Κἀκεῖθεν οἱ ἀδελφοὶ ἀκούσαντες τὰ περὶ ἡμῶν, ἐξῆλθον εἰς ἀπάντησιν ἡμῖν ἄχρις Ἀππίου Φόρου καὶ Τριῶν Ταβερνῶν· οὓς ἰδὼν ὁ Παῦλος, εὐχαριστήσας τῷ Θεῷ, ἔλαβε θάρσος.

16 ὍΤΕ δὲ ἤλθομεν εἰς Ῥώμην, ὁ ἑκατόνταρχος παρέδωκε τοὺς δεσμίους τῷ στρατοπεδάρ-

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10. *ἀναγομένοις*. See note, Luke, viii., 22.—*ἐπέθεντο* (*ἐπιτίθημι*).

11. *ἀνήχθημεν* (*ἀνάγω*).—*παρασήμῳ Διοσκούροις*. The ancient vessels had some image or painting on the prow, under the protection of which they were supposed to sail. The *Dioscuri* were twin-sons of Jupiter, and named Castor and Pollux. They were the patrons or tutelary deities of mariners.

12. *Συρακούσας*. Syracuse, a city on the eastern coast of Sicily, formerly of great wealth and importance. It was taken by Marcellus, B.C. 210. Augustus rebuilt a part of it, and it was at this date considerable for size and importance. It was razed by the Saracens, A.D. 864, and is now of little consequence.

13. *περιελθόντες*, "coasting around" the eastern shore of Sicily. (Doddridge.)—*Ῥήγιον*. A city and promontory in the southernmost part of Italy.—*Ποτιόλους*. Puteoli, a town of considerable trade, not far from Naples, and famous for its hot baths.

15. *Ἀππίου Φόρου καὶ Τριῶν Ταβερνῶν*. Appii Forum and Tres Tabernæ were on the Appian Way, the former fifty-one, and the latter twenty-eight miles from the city of Rome. *Conf.* Cicero, *Epist. Att.*, ii., 10, who mentions these two places in connection.

16. *Ῥώμην*. Rome, the celebrated capital of Italy and of the empire, situate on the Tiber, below its junction with the Anio. The date of its foundation is not clearly settled: the common account, as given by Varro, places this event in the year B.C. 753, which is probably not far from the truth. (*Conf.* Dr. Schmitz, *History of Rome*, p. 17, Harpers' ed., 1847.) It was taken and sacked by the Gauls about B.C. 390; but rebuilt again in the course of a year. It had suffered the like fate once before, and was on the eve of destruction when Hannibal had gained his great victory; still, during the lapse of centuries it increased in wealth, power, and magnificence. The warlike spirit of its inhabitants, their energy, courage, patience, and perseverance, were so great and so renowned, that the Roman name was extended over nearly the whole world; the Roman power was felt in the remotest regions some time before the incarnation of our Redeemer. With the increase of wealth and power came luxury, indolence, vice, and crime of every sort and description; so that before our Lord's advent the moral corruption and depravity of this mighty city and people were horrible and almost exceeding credibility. Under the emperors it began to decline in power and influence, and subsequently, in the fifth century, was compelled to submit to the victorious northern tribes who overran the plains of the south

χῃ· τῷ δὲ Παύλῳ ἐπετράπη μένειν καθ' ἑαυτὸν, σὺν τῷ φυλάσσοντι αὐτὸν στρατιώτῃ.

17 Ἐγένετο δὲ μετὰ ἡμέρας τρεῖς συγκαλέσασθαι τὸν Παῦλον τοὺς ὄντας τῶν Ἰουδαίων πρώτους· συνελθόντων δὲ αὐτῶν, ἔλεγε πρὸς αὐτοὺς, Ἄνδρες ἀδελφοὶ, ἐγὼ οὐδὲν ἐναντίον ποιήσας τῷ λαῷ ἢ τοῖς ἔθεσι τοῖς πατρῴοις, δέσμιος ἐξ Ἱεροσολύμων παρεδόθην εἰς τὰς χεῖρας τῶν Ῥωμαίων·

18 οἵτινες ἀνακρίναντές με ἐβούλοντο ἀπολῦσαι, διὰ τὸ μηδεμίαν αἰτίαν θανάτου ὑπάρχειν ἐν ἐμοί.

19 Ἀντιλεγόντων δὲ τῶν Ἰουδαίων, ἠναγκάσθην ἐπικαλέσασθαι Καίσαρα, οὐχ ὡς τοῦ ἔθνους μου ἔχων τι κατηγορῆσαι.

20 Διὰ ταύτην οὖν τὴν αἰτίαν παρεκάλεσα ὑμᾶς ἰδεῖν καὶ προσλαλῆσαι· ἕνεκεν γὰρ τῆς ἐλπίδος τοῦ Ἰσραὴλ τὴν ἅλυσιν ταύτην περίκειμαι.

21 Οἱ δὲ πρὸς αὐτὸν εἶπον, Ἡμεῖς οὔτε γράμματα περὶ σοῦ ἐδεξάμεθα ἀπὸ τῆς Ἰουδαίας, οὔτε παραγενόμενός τις τῶν ἀδελφῶν ἀπήγγειλεν ἢ ἐλάλησέ τι περὶ σοῦ πονηρόν.

22 Ἀξιοῦμεν δὲ παρὰ σοῦ ἀκοῦσαι ἃ φρονεῖς· περὶ μὲν γὰρ τῆς αἱρέσεως ταύτης, γνωστόν ἐστιν ἡμῖν ὅτι πανταχοῦ ἀντιλέγεται.

23 Ταξάμενοι δὲ αὐτῷ ἡμέραν, ἧκον πρὸς αὐτὸν εἰς τὴν ξενίαν πλείονες· οἷς ἐξετίθετο διαμαρτυρόμενος τὴν βασιλείαν τοῦ Θεοῦ, πείθων τε αὐτοὺς τὰ περὶ τοῦ Ἰησοῦ, ἀπό τε τοῦ νόμου Μωσέως καὶ τῶν προφητῶν, ἀπὸ πρωῒ ἕως ἑσπέρας.

24 Καὶ οἱ μὲν ἐπείθοντο τοῖς λεγομένοις, οἱ δὲ ἠπίστουν.

25 Ἀσύμφωνοι δὲ ὄντες πρὸς ἀλλήλους ἀπελύοντο, εἰπόντος τοῦ Παύλου ῥῆμα ἓν, Ὅτι καλῶς τὸ Πνεῦμα τὸ ἅγιον ἐλάλησε διὰ Ἡσαΐου τοῦ προφήτου πρὸς τοὺς πατέρας ἡμῶν,

26 λέγον, Π ο ρ ε ύ θ η τ ι π ρ ὸ ς

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and established themselves on the ruins of that ancient metropolis, which was vauntingly styled the "Eternal City." The present city of Rome is a striking monument of fallen greatness; though fallen, still great; though in ruins, still mighty in its ruins, and full of matter for study and reflection.—*στρατοπεδάρχῃ, i. e.*, the prefect of the prætorian bands. The person who held the post at this time was the celebrated Burrhus Afranius. This officer had charge of all the prisoners sent to Rome. *Conf.* Tacitus, *Annal.*, xii., 42; xiv., 51. See, also, Pliny, *Epist.*, x., 65.—*καθ' ἑαυτὸν.* The apostle was highly favored in being allowed to reside in a house of his own, apart from the common prisoners. See verse 30. At the same time, he was confined by a chain on his right hand to the left hand of a soldier, who guarded him, and was answerable for his safe-keeping. To this circumstance of his chain he alludes very frequently; Col., iv., 18; Phil., i., 7, 13, 16; 2 Tim., ii., 9; Philem., 10, 13.

17. *ποιήσας*, "though I have done." A rather unusual sense of the participle.—*παρεδόθην* (*παραδίδωμι*).

19. *οὐχ ὡς—κατηγορῆσαι.* It was not his intention, in appealing to Cæsar, to accuse or lay charges against his countrymen.

20. *ἅλυσιν.* See verse 16, *supra.*

21. As St. Paul had been in prison at Cæsarea for two years (ch. xxiv., 27), the Jews at Rome had not probably heard much of him lately; and there was not time for them to have had news direct from Jerusalem.

22. *αἱρέσεως.* See note, ch. v., 17.

23. *τὰ περὶ τοῦ Ἰησοῦ*: supply *κατά.* The earnest and affectionate zeal of the apostle is strikingly manifested in

τὸν λαὸν τοῦτον καὶ εἰπὲ, Ἀκοῇ ἀκούσετε, καὶ οὐ μὴ συνῆτε· καὶ βλέποντες βλέψετε, καὶ οὐ μὴ ἴδητε.

27 Ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὠσὶ βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν· μήποτε ἴδωσι τοῖς ὀφθαλμοῖς, καὶ τοῖς ὠσὶν ἀκούσωσι, καὶ τῇ καρδίᾳ συνῶσι καὶ ἐπιστρέψωσι, καὶ ἰάσωμαι αὐτούς.

28 Γνωστὸν οὖν ἔστω ὑμῖν, ὅτι τοῖς ἔθνεσιν ἀπεστάλη τὸ σωτήριον τοῦ Θεοῦ, αὐτοὶ καὶ ἀκούσονται.

29 Καὶ ταῦτα αὐτοῦ εἰπόντος ἀπῆλθον οἱ Ἰουδαῖοι, πολλὴν ἔχοντες ἐν ἑαυτοῖς συζήτησιν.

30 ἜΜΕΙΝΕ δὲ ὁ Παῦλος διετίαν ὅλην ἐν ἰδίῳ μισθώματι, καὶ ἀπεδέχετο πάντας τοὺς εἰσπορευομένους πρὸς αὐτὸν,

31 κηρύσσων τὴν βασιλείαν τοῦ Θεοῦ, καὶ διδάσκων τὰ περὶ τοῦ Κυρίου Ἰησοῦ Χριστοῦ, μετὰ πάσης παῤῥησίας ἀκωλύτως.

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his continuing from morning until evening, endeavoring to persuade his brethren after the flesh to believe and obey the divine Messiah.

26, 27. Ἀκοῇ ἀκούσετε, κ. τ. λ. See note, Matt., xiii., 14, 15. This passage, it may be noted, is quoted more frequently than any other one from the Old Testament.

28. On the rejection of the Gospel by the Jews, the apostle always offered it to the Gentiles.

30. *μισθώματι*, "hired house." The persecution against the Christians had not yet begun, and so St. Paul was privileged to preach the Gospel for a time uninterruptedly, and no doubt successfully.

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The subsequent history of the great apostle to the Gentiles is, in a great measure, uncertain. It may be interesting, however, to the student who has been privileged to accompany him through his manifold labors, in season and out of season, as recorded by St. Luke in the Acts of the Apostles, to have a brief sketch of what is to be collected out of ancient Church history respecting the remaining years of St. Paul's life and ministry. Shortly after the conclusion of the two years' imprisonment (Acts, xxviii., 30) we learn that he was brought before Nero and set at liberty. He then, it would seem, went from Rome through part of Italy to Spain (Rom., xv., 24), and thence returned to Crete (Tit., i., 5), to Jerusalem (as he had promised, Heb., xiii., 23), and to Antioch, where his fourth journey was completed. It is also supposed that he made a fifth journey from Syria, or the Holy Land, to Rome; that is, from Antioch to Colosse (Philem., 22: Philemon lived at Colosse. *Comp.* the salutations in Coloss., iv., with Philem., 2); to Ephesus (1 Tim., i., 3); to Troas (2 Tim., iv., 13); Philippi (Phil., ii., 24); Nicopolis, in Epirus, a small kingdom to the south of Illyricum (Tit., iii., 12); to Corinth (2 Tim., iv., 20); to Miletus; and intending to have again visited Ephesus, was prevented by the troubles which hastily recalled him to Rome, A.D. 67 or 68. Clemens Romanus expressly asserts that he preached in the West even to its utmost bounds. Theodoret adds, that he went to the islands of the sea and preached the Gospel, and he reckons the Gauls and Britons among the nations which the apostles, and particularly the tent-maker, had persuaded to embrace the law of Christ. On the apostle's return to Rome he was imprisoned a second time, probably on the charge of being one of the Christians on whom Nero had scandalously endeavored to fix the crime of firing the imperial city. It is also related that he met in prison with St. Peter, and that they both were martyred on the same day; St. Paul, being a Roman, was beheaded; St. Peter, being a foreigner, was crucified with his head downward. This he chose out of humility, not being will-

ing to equal himself in the manner of his death with his Divine Lord and Master. In the year A.D. 67, or early in 68, as is generally agreed upon by chronologists, these valiant soldiers of the cross bore testimony even unto death for the faith of our Lord Jesus Christ; to whom, with the Father and the Holy Ghost, three Persons, but one eternal Jehovah, be all honor, glory, dominion, and power, forever and ever. Amen.

# THE

# APOSTOLICAL EPISTLES.

# THE APOSTOLICAL EPISTLES.

The design of the Editor in the present volume is simply to furnish notes on the Historical Books of the New Testament, *i. e.*, the Four Gospels and the Acts of the Apostles. Inasmuch, however, as the text of the whole New Testament is given in connection with the part commented upon, it will be convenient, as well as profitable, to have at hand the dates of the composition of the Epistles, and the places whence they were issued. With the help thus afforded, the student who may desire to do so can materially enlarge and render more exact his knowledge of the contents of the New Testament, and deepen the interest which all feel in the history of the lives and labors of the Apostles, especially of St. Paul, who wrote so large a portion of the precious volume which God has bestowed upon us, by noting the order of, and inserting in its proper place, as far as that is practicable, each of the Apostolical Epistles. As there is some uncertainty and considerable difference of opinion respecting the dates of the composition of the Epistles, it is deemed best to present the student with the order and dates adopted by four eminent Biblical critics, with one or the other of whom every writer and commentator of note does not hesitate to agree.

## I. THE EPISTLES OF ST. PAUL.

| | Bp. Pearson, Dr. Whitby. A.D. | Dr. Lardner. A.D. | Bishop Loyd, Eng. Bible. A.D. | T. H. Horne. A.D. |
|---|---|---|---|---|
| 1 Thessalonians | 52 | 52 | 54 | 52 |
| 2 Thessalonians | 53 | 53 | 54 | 52 |
| Galatians | 57 | 53 | 58 | 52 or 53 |
| 1 Corinthians | 57 | 56 | 59 | 57 |
| 2 Corinthians | 57 | 57 | 60 | 58 |
| Romans | 57 | 58 | 60 | 57 or 58 |
| Ephesians | 62 | 61 | 64 | 61 |
| Philippians | 62 | 62 | 64 | 62 or 63 |
| Colossians | 62 | 62 | 64 | 62 |
| Philemon | 62 | 62 | 64 | 62 or 63 |
| Hebrews | 63 | 63 | 64 | 62 or 63 |
| 1 Timothy | 65 | 56 | 65 | 64 |
| Titus | 65 | 56 | 65 | 64 |
| 2 Timothy | 67 | 61 | 66 | 65 |

## II. THE CATHOLIC, OR GENERAL EPISTLES.

| | Dr. Whitby. A.D. | Dr. Lardner. A.D. | Bp. Loyd, Eng. Bible. A.D. | T. H. Horne. A.D. |
|---|---|---|---|---|
| James | about 61 | 61, 62 | about 60 | 61 |
| 1 Peter | " 66 | 64, 65 | " 60 | 64 |
| 2 Peter | " 66 | 64, 65 | " 66 | 65 |
| 1 John | " 66 | 80 | " 90 | 68 or 69 |
| 2 John | " 66 | 80–90 | " 90 | 68 or 69 |
| 3 John | " 66 | 80–90 | " 90 | 68 or 69 |
| Jude | " 66 | 64–66 | " 66 | 64 or 65 |
| The Apocalypse | " 96 | 95–97 | " 96 | 96 or 97 |

## III. PLACES WHENCE THE EPISTLES WERE ISSUED.

| Epistle | Place |
|---|---|
| 1 Thessalonians | Corinth. |
| 2 Thessalonians | Corinth. |
| Galatians | Corinth. |
| 1 Corinthians | Ephesus. |
| 2 Corinthians | Macedonia. |
| Romans | Corinth. |
| Ephesians | Rome. |
| Philippians | Rome. |
| Colossians | Rome. |
| Philemon | Rome. |
| Hebrews | Rome. |
| 1 Timothy | Macedonia. |
| Titus | Macedonia. |
| 2 Timothy | Rome. |
| James | Judæa. |
| 1 Peter | Rome. |
| 2 Peter | Rome. |
| 1 John | (perhaps) Ephesus. |
| 2 John, 3 John | Ephesus. |
| Jude | (Unknown.) |
| The Apocalypse | Ephesus. |

# ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

# ΡΩΜΑΙΟΥΣ ΕΠΙΣΤΟΛΗ.

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ΚΕΦ. α΄. 1.

1 ΠΑΥΛΟΣ, *δοῦλος Ἰησοῦ Χριστοῦ, κλητὸς ἀπόστολος, ἀφωρισμένος εἰς εὐαγγέλιον Θεοῦ,*

2 (*ὃ προεπηγγείλατο διὰ τῶν προφητῶν αὐτοῦ ἐν γραφαῖς ἁγίαις*

3 *περὶ τοῦ Υἱοῦ αὐτοῦ, τοῦ γενομένου ἐκ σπέρματος Δαβὶδ κατὰ σάρκα,*

4 *τοῦ ὁρισθέντος Υἱοῦ Θεοῦ ἐν δυνάμει, κατὰ πνεῦμα ἁγιωσύνης, ἐξ ἀναστάσεως νεκρῶν, Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν,*

5 *δι᾽ οὗ ἐλάβομεν χάριν καὶ ἀποστολὴν, εἰς ὑπακοὴν πίστεως ἐν πᾶσι τοῖς ἔθνεσιν ὑπὲρ τοῦ ὀνόματος αὐτοῦ,*

6 *ἐν οἷς ἐστε καὶ ὑμεῖς, κλητοὶ Ἰησοῦ Χριστοῦ·*)

7 *πᾶσι τοῖς οὖσιν ἐν Ῥώμῃ ἀγαπητοῖς Θεοῦ, κλητοῖς ἁγίοις· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.*

8 ΠΡΩΤΟΝ *μὲν εὐχαριστῶ τῷ Θεῷ μου διὰ Ἰησοῦ Χριστοῦ ὑπὲρ πάντων ὑμῶν, ὅτι ἡ πίστις ὑμῶν καταγγέλλεται ἐν ὅλῳ τῷ κόσμῳ·*

9 *μάρτυς γάρ μου ἐστὶν ὁ Θεὸς, ᾧ λατρεύω ἐν τῷ πνεύματί μου ἐν τῷ εὐαγγελίῳ τοῦ Υἱοῦ αὐτοῦ, ὡς ἀδιαλείπτως μνείαν ὑμῶν ποιοῦμαι, πάντοτε ἐπὶ τῶν προσευχῶν μου*

10 *δεόμενος, εἴπως ἤδη ποτὲ εὐοδωθήσομαι, ἐν τῷ θελήματι τοῦ Θεοῦ ἐλθεῖν πρὸς ὑμᾶς·*

11 *ἐπιποθῶ γὰρ ἰδεῖν ὑμᾶς, ἵνα τι μεταδῶ χάρισμα ὑμῖν πνευματικὸν, εἰς τὸ στηριχθῆναι ὑμᾶς·*

12 *τοῦτο δέ ἐστι, συμπαρακληθῆναι ἐν ὑμῖν διὰ τῆς ἐν ἀλλήλοις πίστεως ὑμῶν τε καὶ ἐμοῦ.*

13 *Οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοὶ, ὅτι πολλάκις προεθέμην ἐλθεῖν πρὸς ὑμᾶς, (καὶ ἐκωλύθην ἄχρι τοῦ δεῦρο,) ἵνα καρπόν τινα σχῶ καὶ ἐν ὑμῖν, καθὼς καὶ ἐν τοῖς λοιποῖς ἔθνεσιν.*

14 ἝΛΛΗΣΙ *τε καὶ Βαρβάροις, σοφοῖς τε καὶ ἀνοήτοις ὀφειλέτης εἰμί·*

15 *οὕτω τὸ κατ᾽ ἐμὲ πρόθυμον καὶ ὑμῖν τοῖς ἐν Ῥώμῃ εὐαγγελίσασθαι.*

16 *Οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγγέλιον τοῦ Χριστοῦ· δύναμις γὰρ Θεοῦ ἐστιν εἰς σωτηρίαν παντὶ τῷ πιστεύοντι, Ἰουδαίῳ τε πρῶτον καὶ Ἕλληνι.*

17 *Δικαιοσύνη γὰρ Θεοῦ ἐν αὐτῷ ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν, καθὼς γέγραπται, Ὁ*

*δὲ δίκαιος ἐκ πίστεως ζήσεται.*

18 ʼΑΠΟΚΑΛΥΠΤΕΤΑΙ *γὰρ ὀργὴ* Θεοῦ *ἀπʼ οὐρανοῦ ἐπὶ πᾶσαν ἀσέβειαν καὶ ἀδικίαν ἀνθρώπων τῶν τὴν ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων.*

19 *Διότι τὸ γνωστὸν τοῦ* Θεοῦ *φανερόν ἐστιν ἐν αὐτοῖς· ὁ γὰρ* Θεὸς *αὐτοῖς ἐφανέρωσε·*

20 *τὰ γὰρ ἀόρατα αὐτοῦ ἀπὸ κτίσεως κόσμου τοῖς ποιήμασι νοούμενα καθορᾶται, ἥ τε ἀΐδιος αὐτοῦ δύναμις καὶ θειότης, εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους.*

21 *Διότι γνόντες τὸν* Θεὸν, *οὐχ ὡς* Θεὸν *ἐδόξασαν, ἢ εὐχαρίστησαν, ἀλλʼ ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν, καὶ ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν καρδία·*

22 *φάσκοντες εἶναι σοφοὶ, ἐμωράνθησαν,*

23 *καὶ ἤλλαξαν τὴν δόξαν τοῦ ἀφθάρτου* Θεοῦ *ἐν ὁμοιώματι εἰκόνος φθαρτοῦ ἀνθρώπου καὶ πετεινῶν καὶ τετραπόδων καὶ ἑρπετῶν.*

24 *Διὸ καὶ παρέδωκεν αὐτοὺς ὁ* Θεὸς *ἐν ταῖς ἐπιθυμίαις τῶν καρδιῶν αὐτῶν εἰς ἀκαθαρσίαν, τοῦ ἀτιμάζεσθαι τὰ σώματα αὐτῶν ἐν ἑαυτοῖς.*

25 *Οἵτινες μετήλλαξαν τὴν ἀλήθειαν τοῦ* Θεοῦ, *ἐν τῷ ψεύδει, καὶ ἐσεβάσθησαν καὶ ἐλάτρευσαν τῇ κτίσει παρὰ τὸν κτίσαντα, ὅς ἐστιν εὐλογητὸς εἰς τοὺς αἰῶνας. ἀμήν.*

26 *Διὰ τοῦτο παρέδωκεν αὐτοὺς ὁ* Θεὸς *εἰς πάθη ἀτιμίας· αἵ τε γὰρ θήλειαι αὐτῶν μετήλλαξαν τὴν φυσικὴν χρῆσιν εἰς τὴν παρὰ φύσιν·*

27 *ὁμοίως τε καὶ οἱ ἄρρενες, ἀφέντες τὴν φυσικὴν χρῆσιν τῆς θηλείας, ἐξεκαύθησαν ἐν τῇ ὀρέξει αὐτῶν εἰς ἀλλήλους, ἄρσενες ἐν ἄρσεσι τὴν ἀσχημοσύνην κατεργαζόμενοι, καὶ τὴν ἀντιμισθίαν ἣν ἔδει τῆς πλάνης αὐτῶν ἐν ἑαυτοῖς ἀπολαμβάνοντες.*

28 *Καὶ καθὼς οὐκ ἐδοκίμασαν τὸν* Θεὸν *ἔχειν ἐν ἐπιγνώσει, παρέδωκεν αὐτοὺς ὁ* Θεὸς *εἰς ἀδόκιμον νοῦν, ποιεῖν τὰ μὴ καθήκοντα,*

29 *πεπληρωμένους πάσῃ ἀδικίᾳ, πορνείᾳ, πονηρίᾳ, πλεονεξίᾳ, κακίᾳ· μεστοὺς φθόνου, φόνου, ἔριδος, δόλου, κακοηθείας· ψιθυριστὰς,*

30 *καταλάλους, θεοστυγεῖς, ὑβριστὰς, ὑπερηφάνους, ἀλαζόνας, ἐφευρετὰς κακῶν, γονεῦσιν ἀπειθεῖς,*

31 *ἀσυνέτους, ἀσυνθέτους, ἀστόργους, ἀσπόνδους, ἀνελεήμονας·*

32 *οἵτινες τὸ δικαίωμα τοῦ* Θεοῦ *ἐπιγνόντες, ὅτι οἱ τὰ τοιαῦτα πράσσοντες ἄξιοι θανάτου εἰσὶν, οὐ μόνον αὐτὰ ποιοῦσιν, ἀλλὰ καὶ συνευδοκοῦσι τοῖς πράσσουσι.*

## ΚΕΦ. *β*ʹ. 2.

1 ΔΙΟ *ἀναπολόγητος εἶ, ὦ ἄνθρωπε, πᾶς ὁ κρίνων· ἐν ᾧ γὰρ κρίνεις τὸν ἕτερον, σεαυτὸν κατακρίνεις· τὰ γὰρ αὐτὰ πράσσεις ὁ κρίνων·*

2 *Οἴδαμεν δὲ ὅτι τὸ κρίμα τοῦ* Θεοῦ *ἐστὶ κατὰ ἀλήθειαν ἐπὶ τοὺς τὰ τοιαῦτα πράσσοντας.*

3 *Λογίζῃ δὲ τοῦτο, ὦ ἄνθρωπε, ὁ κρίνων τοὺς τὰ τοιαῦτα πράσσοντας, καὶ ποιῶν αὐτὰ, ὅτι σὺ ἐκφεύξῃ τὸ κρίμα τοῦ* Θεοῦ;

4 *ἢ τοῦ πλούτου τῆς χρηστότητος αὐτοῦ καὶ τῆς ἀνοχῆς καὶ τῆς μακροθυμίας καταφρονεῖς, ἀγνοῶν ὅτι τὸ χρηστὸν τοῦ* Θεοῦ *εἰς μετάνοιάν σε ἄγει;*

5 κατὰ δὲ τὴν σκληρότητά σου καὶ ἀμετανόητον καρδίαν θησαυρίζεις σεαυτῷ ὀργὴν ἐν ἡμέρᾳ ὀργῆς καὶ ἀποκαλύψεως δικαιοκρισίας τοῦ Θεοῦ,

6 ὃς ἀποδώσει ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ·

7 τοῖς μὲν καθ' ὑπομονὴν ἔργου ἀγαθοῦ, δόξαν καὶ τιμὴν καὶ ἀφθαρσίαν ζητοῦσι, ζωὴν αἰώνιον·

8 τοῖς δὲ ἐξ ἐριθείας, καὶ ἀπειθοῦσι μὲν τῇ ἀληθείᾳ, πειθομένοις δὲ τῇ ἀδικίᾳ, θυμὸς καὶ ὀργή,

9 θλίψις καὶ στενοχωρία, ἐπὶ πᾶσαν ψυχὴν ἀνθρώπου τοῦ κατεργαζομένου τὸ κακὸν, Ἰουδαίου τε πρῶτον καὶ Ἕλληνος·

10 δόξα δὲ καὶ τιμὴ καὶ εἰρήνη παντὶ τῷ ἐργαζομένῳ τὸ ἀγαθὸν, Ἰουδαίῳ τε πρῶτον καὶ Ἕλληνι·

11 οὐ γάρ ἐστι προσωποληψία παρὰ τῷ Θεῷ.

12 Ὅσοι γὰρ ἀνόμως ἥμαρτον, ἀνόμως καὶ ἀπολοῦνται· καὶ ὅσοι ἐν νόμῳ ἥμαρτον, διὰ νόμου κριθήσονται·

13 (οὐ γὰρ οἱ ἀκροαταὶ τοῦ νόμου δίκαιοι παρὰ τῷ Θεῷ, ἀλλ' οἱ ποιηταὶ τοῦ νόμου δικαιωθήσονται.

14 Ὅταν γὰρ ἔθνη τὰ μὴ νόμον ἔχοντα φύσει τὰ τοῦ νόμου ποιῇ, οὗτοι νόμον μὴ ἔχοντες, ἑαυτοῖς εἰσι νόμος·

15 οἵτινες ἐνδείκνυνται τὸ ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν, συμμαρτυρούσης αὐτῶν τῆς συνειδήσεως, καὶ μεταξὺ ἀλλήλων τῶν λογισμῶν κατηγορούντων ἢ καὶ ἀπολογουμένων,)

16 ἐν ἡμέρᾳ ὅτε κρινεῖ ὁ Θεὸς τὰ κρυπτὰ τῶν ἀνθρώπων, κατὰ τὸ εὐαγγέλιόν μου, διὰ Ἰησοῦ Χριστοῦ.

17 ἼΔΕ, σὺ Ἰουδαῖος ἐπονομάζῃ, καὶ ἐπαναπαύῃ τῷ νόμῳ, καὶ καυχᾶσαι ἐν Θεῷ,

18 καὶ γινώσκεις τὸ θέλημα, καὶ δοκιμάζεις τὰ διαφέροντα, κατηχούμενος ἐκ τοῦ νόμου·

19 πέποιθάς τε σεαυτὸν ὁδηγὸν εἶναι τυφλῶν, φῶς τῶν ἐν σκότει,

20 παιδευτὴν ἀφρόνων, διδάσκαλον νηπίων, ἔχοντα τὴν μόρφωσιν τῆς γνώσεως καὶ τῆς ἀληθείας ἐν τῷ νόμῳ.

21 Ὁ οὖν διδάσκων ἕτερον, σεαυτὸν οὐ διδάσκεις; ὁ κηρύσσων μὴ κλέπτειν, κλέπτεις;

22 ὁ λέγων μὴ μοιχεύειν, μοιχεύεις; ὁ βδελυσσόμενος τὰ εἴδωλα, ἱεροσυλεῖς;

23 ὃς ἐν νόμῳ καυχᾶσαι, διὰ τῆς παραβάσεως τοῦ νόμου τὸν Θεὸν ἀτιμάζεις;

24 Τὸ γὰρ ὄνομα τοῦ Θεοῦ δι' ὑμᾶς βλασφημεῖται ἐν τοῖς ἔθνεσι, καθὼς γέγραπται.

25 Περιτομὴ μὲν γὰρ ὠφελεῖ, ἐὰν νόμον πράσσῃς· ἐὰν δὲ παραβάτης νόμου ᾖς, ἡ περιτομή σου ἀκροβυστία γέγονεν·

26 Ἐὰν οὖν ἡ ἀκροβυστία τὰ δικαιώματα τοῦ νόμου φυλάσσῃ, οὐχὶ ἡ ἀκροβυστία αὐτοῦ εἰς περιτομὴν λογισθήσεται,

27 καὶ κρινεῖ ἡ ἐκ φύσεως ἀκροβυστία, τὸν νόμον τελοῦσα, σὲ τὸν διὰ γράμματος καὶ περιτομῆς παραβάτην νόμου;

28 Οὐ γὰρ ὁ ἐν τῷ φανερῷ Ἰουδαῖός ἐστιν, οὐδὲ ἡ ἐν τῷ φανερῷ ἐν σαρκὶ περιτομή·

29 ἀλλ' ὁ ἐν τῷ κρυπτῷ Ἰουδαῖος, καὶ περιτομὴ καρδίας ἐν πνεύματι, οὐ γράμματι· οὗ ὁ ἔπαινος οὐκ ἐξ ἀνθρώπων, ἀλλ' ἐκ τοῦ Θεοῦ.

## ΚΕΦ. γ'. 3.

1 ΤΙ οὖν τὸ περισσὸν τοῦ

Ἰουδαίου, ἢ τίς ἡ ὠφέλεια τῆς περιτομῆς;

2 Πολὺ, κατὰ πάντα τρόπον. πρῶτον μὲν γὰρ ὅτι ἐπιστεύθησαν τὰ λόγια τοῦ Θεοῦ.

3. Τί γὰρ, εἰ ἠπίστησάν τινες; μὴ ἡ ἀπιστία αὐτῶν τὴν πίστιν τοῦ Θεοῦ καταργήσει;

4 Μὴ γένοιτο· γινέσθω δὲ ὁ Θεὸς ἀληθὴς, πᾶς δὲ ἄνθρωπος ψεύστης, καθὼς γέγραπται, Ὅπως ἂν δικαιωθῇς ἐν τοῖς λόγοις σου, καὶ νικήσῃς ἐν τῷ κρίνεσθαί σε.

5 Εἰ δὲ ἡ ἀδικία ἡμῶν Θεοῦ δικαιοσύνην συνίστησι, τί ἐροῦμεν; μὴ ἄδικος ὁ Θεὸς ὁ ἐπιφέρων τὴν ὀργήν; κατὰ ἄνθρωπον λέγω·

6 Μὴ γένοιτο· ἐπεὶ πῶς κρινεῖ ὁ Θεὸς τὸν κόσμον;

7 Εἰ γὰρ ἡ ἀλήθεια τοῦ Θεοῦ ἐν τῷ ἐμῷ ψεύσματι ἐπερίσσευσεν εἰς τὴν δόξαν αὐτοῦ, τί ἔτι κἀγὼ ὡς ἁμαρτωλὸς κρίνομαι;

8 καὶ μὴ, (καθὼς βλασφημούμεθα, καὶ καθώς φασί τινες ἡμᾶς λέγειν,) ὅτι ποιήσωμεν τὰ κακὰ ἵνα ἔλθῃ τὰ ἀγαθά; ὧν τὸ κρίμα ἔνδικόν ἐστι.

9 ΤΙ οὖν προεχόμεθα; οὐ πάντως· προῃτιασάμεθα γὰρ Ἰουδαίους τε καὶ Ἕλληνας πάντας ὑφ' ἁμαρτίαν εἶναι,

10 καθὼς γέγραπται, Ὅτι οὐκ ἔστι δίκαιος οὐδὲ εἷς·

11 οὐκ ἔστιν ὁ συνιῶν, οὐκ ἔστιν ὁ ἐκζητῶν τὸν Θεόν.

12 Πάντες ἐξέκλιναν, ἅμα ἠχρειώθησαν. οὐκ ἔστι ποιῶν χρηστότητα, οὐκ ἔστιν ἕως ἑνός.

13 Τάφος ἀνεῳγμένος ὁ λάρυγξ αὐτῶν, ταῖς γλώσσαις αὐτῶν ἐδολιοῦσαν· ἰὸς ἀσπίδων ὑπὸ τὰ χείλη αὐτῶν·

14 ὧν τὸ στόμα ἀρᾶς καὶ πικρίας γέμει.

15 ὀξεῖς οἱ πόδες αὐτῶν ἐκχέαι αἷμα·

16 σύντριμμα καὶ ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν·

17 καὶ ὁδὸν εἰρήνης οὐκ ἔγνωσαν.

18 οὐκ ἔστι φόβος Θεοῦ ἀπέναντι τῶν ὀφθαλμῶν αὐτῶν.

19 Οἴδαμεν δὲ ὅτι ὅσα ὁ νόμος λέγει, τοῖς ἐν τῷ νόμῳ λαλεῖ· ἵνα πᾶν στόμα φραγῇ, καὶ ὑπόδικος γένηται πᾶς ὁ κόσμος τῷ Θεῷ.

20 Διότι ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σὰρξ ἐνώπιον αὐτοῦ· διὰ γὰρ νόμου ἐπίγνωσις ἁμαρτίας.

21 ΝΥΝΙ δὲ χωρὶς νόμου δικαιοσύνη Θεοῦ πεφανέρωται, μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ τῶν προφητῶν,

22 δικαιοσύνη δὲ Θεοῦ διὰ πίστεως Ἰησοῦ Χριστοῦ, εἰς πάντας καὶ ἐπὶ πάντας τοὺς πιστεύοντας· οὐ γάρ ἐστι διαστολή·

23 πάντες γὰρ ἥμαρτον, καὶ ὑστεροῦνται τῆς δόξης τοῦ Θεοῦ,

24 δικαιούμενοι δωρεὰν τῇ αὐτοῦ χάριτι, διὰ τῆς ἀπολυτρώσεως τῆς ἐν Χριστῷ Ἰησοῦ,

25 ὃν προέθετο ὁ Θεὸς ἱλαστήριον διὰ τῆς πίστεως ἐν τῷ αὐτοῦ αἵματι, εἰς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ διὰ τὴν πάρεσιν τῶν προγεγονότων ἁμαρτημάτων ἐν τῇ ἀνοχῇ τοῦ Θεοῦ,

26 πρὸς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ ἐν τῷ νῦν καιρῷ, εἰς τὸ εἶναι αὐτὸν δίκαιον καὶ δικαιοῦντα τὸν ἐκ πίστεως Ἰησοῦ.

27 Ποῦ οὖν ἡ καύχησις; ἐξεκλείσθη· διὰ ποίου νόμου; τῶν ἔργων; οὐχὶ, ἀλλὰ διὰ νόμου πίστεως.

28 Λογιζόμεθα οὖν, πίστει δικαιοῦσθαι ἄνθρωπον, χωρὶς ἔργων νόμου.

29 Ἢ Ἰουδαίων ὁ Θεὸς μόνον; οὐχὶ δὲ καὶ ἐθνῶν; ναὶ καὶ ἐθνῶν.

30 ἐπείπερ εἷς ὁ Θεὸς, ὃς δικαιώσει περιτομὴν ἐκ πίστεως καὶ ἀκροβυστίαν διὰ τῆς πίστεως.

31 Νόμον οὖν καταργοῦμεν διὰ τῆς πίστεως; μὴ γένοιτο· ἀλλὰ νόμον ἱστῶμεν.

## ΚΕΦ. δ΄. 4.

1 ΤΙ οὖν ἐροῦμεν Ἀβραὰμ τὸν πατέρα· ἡμῶν εὑρηκέναι κατὰ σάρκα;

2 εἰ γὰρ Ἀβραὰμ ἐξ ἔργων ἐδικαιώθη, ἔχει καύχημα. Ἀλλ' οὐ πρὸς τὸν Θεόν·

3 Τί γὰρ ἡ γραφὴ λέγει; Ἐπίστευσε δὲ Ἀβραὰμ τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.

4 Τῷ δὲ ἐργαζομένῳ ὁ μισθὸς οὐ λογίζεται κατὰ χάριν, ἀλλὰ κατὰ τὸ ὀφείλημα·

5 τῷ δὲ μὴ ἐργαζομένῳ, πιστεύοντι δὲ ἐπὶ τὸν δικαιοῦντα τὸν ἀσεβῆ, λογίζεται ἡ πίστις αὐτοῦ εἰς δικαιοσύνην.

6 Καθάπερ καὶ Δαβὶδ λέγει τὸν μακαρισμὸν τοῦ ἀνθρώπου, ᾧ ὁ Θεὸς λογίζεται δικαιοσύνην χωρὶς ἔργων,

7 Μακάριοι, ὧν ἀφέθησαν αἱ ἀνομίαι, καὶ ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι.

8 μακάριος ἀνὴρ, ᾧ οὐ μὴ λογίσηται Κύριος ἁμαρτίαν.

9 Ὁ μακαρισμὸς οὖν οὗτος ἐπὶ τὴν περιτομὴν, ἢ καὶ ἐπὶ τὴν ἀκροβυστίαν; λέγομεν γὰρ ὅτι ἐλογίσθη τῷ Ἀβραὰμ ἡ πίστις εἰς δικαιοσύνην·

10 Πῶς οὖν ἐλογίσθη; ἐν περιτομῇ ὄντι, ἢ ἐν ἀκροβυστίᾳ; οὐκ ἐν περιτομῇ, ἀλλ' ἐν ἀκροβυστίᾳ·

11 Καὶ σημεῖον ἔλαβε περιτομῆς, σφραγῖδα τῆς δικαιοσύνης τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ· εἰς τὸ εἶναι αὐτὸν πατέρα πάντων τῶν πιστευόντων δι' ἀκροβυστίας, (εἰς τὸ λογισθῆναι καὶ αὐτοῖς τὴν δικαιοσύνην,)

12 καὶ πατέρα περιτομῆς τοῖς οὐκ ἐκ περιτομῆς μόνον, ἀλλὰ καὶ τοῖς στοιχοῦσι τοῖς ἴχνεσι τῆς ἐν τῇ ἀκροβυστίᾳ πίστεως τοῦ πατρὸς ἡμῶν Ἀβραάμ.

13 Οὐ γὰρ διὰ νόμου ἡ ἐπαγγελία τῷ Ἀβραὰμ ἢ τῷ σπέρματι αὐτοῦ, τὸ κληρονόμον αὐτὸν εἶναι τοῦ κόσμου, ἀλλὰ διὰ δικαιοσύνης πίστεως.

14 Εἰ γὰρ οἱ ἐκ νόμου, κληρονόμοι, κεκένωται ἡ πίστις, καὶ κατήργηται ἡ ἐπαγγελία·

15 ὁ γὰρ νόμος ὀργὴν κατεργάζεται· οὗ γὰρ οὐκ ἔστι νόμος, οὐδὲ παράβασις.

16 Διὰ τοῦτο ἐκ πίστεως, ἵνα κατὰ χάριν, εἰς τὸ εἶναι βεβαίαν τὴν ἐπαγγελίαν παντὶ τῷ σπέρματι, οὐ τῷ ἐκ τοῦ νόμου μόνον, ἀλλὰ καὶ τῷ ἐκ πίστεως Ἀβραὰμ, ὅς ἐστι πατὴρ πάντων ἡμῶν,

17 (καθὼς γέγραπται, Ὅτι πατέρα πολλῶν ἐθνῶν τέθεικά σε,) κατέναντι οὗ ἐπίστευσε Θεοῦ, τοῦ ζωοποιοῦντος τοὺς νεκροὺς, καὶ καλοῦντος τὰ μὴ ὄντα ὡς ὄντα.

18 Ὃς παρ' ἐλπίδα ἐπ' ἐλπίδι ἐπίστευσεν, εἰς τὸ γενέσθαι αὐτὸν πατέρα πολλῶν ἐθνῶν, κατὰ τὸ εἰρημένον, Οὕτως ἔσται τὸ σπέρμά σου·

19 καὶ μὴ ἀσθενήσας τῇ πίστει, οὐ κατενόησε τὸ ἑαυτοῦ σῶμα ἤδη νενεκρωμένον, ἑκατον-

*ταέτης που ὑπάρχων, καὶ τὴν νέκρωσιν τῆς μήτρας Σάῤῥας·*

20 *εἰς δὲ τὴν ἐπαγγελίαν τοῦ* Θεοῦ *οὐ διεκρίθη τῇ ἀπιστίᾳ, ἀλλ' ἐνεδυναμώθη τῇ πίστει, δοὺς δόξαν τῷ* Θεῷ,

21 *καὶ πληροφορηθεὶς ὅτι ὃ ἐπήγγελται, δυνατός ἐστι καὶ ποιῆσαι.*

22 *Διὸ καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.*

23 *Οὐκ ἐγράφη δὲ δι' αὐτὸν μόνον, ὅτι ἐλογίσθη αὐτῷ,*

24 *ἀλλὰ καὶ δι' ἡμᾶς, οἷς μέλλει λογίζεσθαι, τοῖς πιστεύουσιν ἐπὶ τὸν ἐγείραντα* Ἰησοῦν *τὸν* Κύριον *ἡμῶν ἐκ νεκρῶν,*

25 *ὃς παρεδόθη διὰ τὰ παραπτώματα ἡμῶν, καὶ ἠγέρθη διὰ τὴν δικαίωσιν ἡμῶν.*

ΚΕΦ. ε΄. 5.

1 ΔΙΚΑΙΩΘΕΝΤΕΣ *οὖν ἐκ πίστεως, εἰρήνην ἔχομεν πρὸς τὸν* Θεὸν *διὰ τοῦ* Κυρίου *ἡμῶν* Ἰησοῦ Χριστοῦ,

2 *δι' οὗ καὶ τὴν προσαγωγὴν ἐσχήκαμεν τῇ πίστει εἰς τὴν χάριν ταύτην, ἐν ᾗ ἑστήκαμεν· καὶ καυχώμεθα ἐπ' ἐλπίδι τῆς δόξης τοῦ* Θεοῦ.

3 *Οὐ μόνον δὲ, ἀλλὰ καὶ καυχώμεθα ἐν ταῖς θλίψεσιν, εἰδότες ὅτι ἡ θλίψις ὑπομονὴν κατεργάζεται,*

4 *ἡ δὲ ὑπομονὴ δοκιμὴν, ἡ δὲ δοκιμὴ ἐλπίδα,*

5 *ἡ δὲ ἐλπὶς οὐ καταισχύνει· ὅτι ἡ ἀγάπη τοῦ* Θεοῦ *ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν διὰ* Πνεύματος *ἁγίου τοῦ δοθέντος ἡμῖν.*

6 *Ἔτι γὰρ* Χριστὸς *ὄντων ἡμῶν ἀσθενῶν κατὰ καιρὸν ὑπὲρ ἀσεβῶν ἀπέθανε.*

7 *Μόλις γὰρ ὑπὲρ δικαίου τὶς ἀποθανεῖται· ὑπὲρ γὰρ τοῦ ἀγαθοῦ τάχα τὶς καὶ τολμᾷ ἀποθανεῖν·*

8 *συνίστησι δὲ τὴν ἑαυτοῦ ἀγάπην εἰς ἡμᾶς ὁ* Θεὸς, *ὅτι ἔτι ἁμαρτωλῶν ὄντων ἡμῶν* Χριστὸς *ὑπὲρ ἡμῶν ἀπέθανε.*

9 *Πολλῷ οὖν μᾶλλον, δικαιωθέντες νῦν ἐν τῷ αἵματι αὐτοῦ, σωθησόμεθα δι' αὐτοῦ ἀπὸ τῆς ὀργῆς.*

10 *Εἰ γὰρ ἐχθροὶ ὄντες κατηλλάγημεν τῷ* Θεῷ *διὰ τοῦ θανάτου τοῦ* Υἱοῦ *αὐτοῦ, πολλῷ μᾶλλον καταλλαγέντες σωθησόμεθα ἐν τῇ ζωῇ αὐτοῦ·*

11 *οὐ μόνον δὲ, ἀλλὰ καὶ καυχώμενοι ἐν τῷ* Θεῷ *διὰ τοῦ* Κυρίου *ἡμῶν* Ἰησοῦ Χριστοῦ, *δι' οὗ νῦν τὴν καταλλαγὴν ἐλάβομεν.*

12 ΔΙΑ *τοῦτο ὥσπερ δι' ἑνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν κόσμον εἰσῆλθε, καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος, καὶ οὕτως εἰς πάντας ἀνθρώπους ὁ θάνατος διῆλθεν, ἐφ' ᾧ πάντες ἥμαρτον.*

13 *Ἄχρι γὰρ νόμου ἁμαρτία ἦν ἐν κόσμῳ· ἁμαρτία δὲ οὐκ ἐλλογεῖται, μὴ ὄντος νόμου·*

14 *ἀλλ' ἐβασίλευσεν ὁ θάνατος ἀπὸ* Ἀδὰμ *μέχρι* Μωσέως *καὶ ἐπὶ τοὺς μὴ ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως* Ἀδὰμ, *ὅς ἐστι τύπος τοῦ μέλλοντος.*

15 *Ἀλλ' οὐχ ὡς τὸ παράπτωμα, οὕτω καὶ τὸ χάρισμα. εἰ γὰρ τῷ τοῦ ἑνὸς παραπτώματι οἱ πολλοὶ ἀπέθανον, πολλῷ μᾶλλον ἡ χάρις τοῦ* Θεοῦ *καὶ ἡ δωρεὰ ἐν χάριτι τῇ τοῦ ἑνὸς ἀνθρώπου* Ἰησοῦ Χριστοῦ *εἰς τοὺς πολλοὺς ἐπερίσσευσε.*

16 *Καὶ οὐχ ὡς δι' ἑνὸς ἁμαρτήσαντος, τὸ δώρημα· τὸ μὲν γὰρ κρίμα ἐξ ἑνὸς εἰς κατάκριμα, τὸ δὲ χάρισμα ἐκ πολλῶν παραπτωμάτων εἰς δικαίωμα.*

17 Εἰ γὰρ τῷ τοῦ ἑνὸς παραπτώματι ὁ θάνατος ἐβασίλευσε διὰ τοῦ ἑνὸς, πολλῷ μᾶλλον οἱ τὴν περισσείαν τῆς χάριτος καὶ τῆς δωρεᾶς τῆς δικαιοσύνης λαμβάνοντες, ἐν ζωῇ βασιλεύσουσι διὰ τοῦ ἑνὸς Ἰησοῦ Χριστοῦ.

18 Ἄρα οὖν ὡς δι' ἑνὸς παραπτώματος, εἰς πάντας ἀνθρώπους, εἰς κατάκριμα, οὕτω καὶ δι' ἑνὸς δικαιώματος, εἰς πάντας ἀνθρώπους, εἰς δικαίωσιν ζωῆς.

19 Ὥσπερ γὰρ διὰ τῆς παρακοῆς τοῦ ἑνὸς ἀνθρώπου ἁμαρτωλοὶ κατεστάθησαν οἱ πολλοὶ, οὕτω καὶ διὰ τῆς ὑπακοῆς τοῦ ἑνὸς δίκαιοι κατασταθήσονται οἱ πολλοί.

20 Νόμος δὲ παρεισῆλθεν, ἵνα πλεονάσῃ παράπτωμα. οὗ δὲ ἐπλεόνασεν ἡ ἁμαρτία, ὑπερεπερίσσευσεν ἡ χάρις·

21 ἵνα ὥσπερ ἐβασίλευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ, οὕτω καὶ ἡ χάρις βασιλεύσῃ διὰ δικαιοσύνης εἰς ζωὴν αἰώνιον διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν.

## ΚΕΦ. ϛʹ. 6.

1 ΤΙ οὖν ἐροῦμεν; ἐπιμενοῦμεν τῇ ἁμαρτίᾳ, ἵνα ἡ χάρις πλεονάσῃ;

2 μὴ γένοιτο. οἵτινες ἀπεθάνομεν τῇ ἁμαρτίᾳ, πῶς ἔτι ζήσομεν ἐν αὐτῇ;

3 Ἢ ἀγνοεῖτε ὅτι ὅσοι ἐβαπτίσθημεν εἰς Χριστὸν Ἰησοῦν, εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν;

4 Συνετάφημεν οὖν αὐτῷ διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον· ἵνα ὥσπερ ἠγέρθη Χριστὸς ἐκ νεκρῶν διὰ τῆς δόξης τοῦ πατρὸς, οὕτω καὶ ἡμεῖς ἐν καινότητι ζωῆς περιπατήσωμεν.

5 Εἰ γὰρ σύμφυτοι γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ, ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα·

6 τοῦτο γινώσκοντες, ὅτι ὁ παλαιὸς ἡμῶν ἄνθρωπος συνεσταυρώθη, ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας, τοῦ μηκέτι δουλεύειν ἡμᾶς τῇ ἁμαρτίᾳ·

7 ὁ γὰρ ἀποθανὼν δεδικαίωται ἀπὸ τῆς ἁμαρτίας.

8 Εἰ δὲ ἀπεθάνομεν σὺν Χριστῷ, πιστεύομεν ὅτι καὶ συζήσομεν αὐτῷ,

9 εἰδότες ὅτι Χριστὸς ἐγερθεὶς ἐκ νεκρῶν οὐκ ἔτι ἀποθνήσκει· θάνατος αὐτοῦ οὐκ ἔτι κυριεύει.

10 Ὃ γὰρ ἀπέθανε, τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ· ὃ δὲ ζῇ, ζῇ τῷ Θεῷ.

11 Οὕτω καὶ ὑμεῖς λογίζεσθε ἑαυτοὺς νεκροὺς μὲν εἶναι τῇ ἁμαρτίᾳ, ζῶντας δὲ τῷ Θεῷ, ἐν Χριστῷ Ἰησοῦ τῷ Κυριῷ ἡμῶν.

12 Μὴ οὖν βασιλευέτω ἡ ἁμαρτία ἐν τῷ θνητῷ ὑμῶν σώματι, εἰς τὸ ὑπακούειν αὐτῇ ἐν ταῖς ἐπιθυμίαις αὐτοῦ·

13 μηδὲ παριστάνετε τὰ μέλη ὑμῶν ὅπλα ἀδικίας τῇ ἁμαρτίᾳ· ἀλλὰ παραστήσατε ἑαυτοὺς τῷ Θεῷ, ὡς ἐκ νεκρῶν ζῶντας, καὶ τὰ μέλη ὑμῶν ὅπλα δικαιοσύνης τῷ Θεῷ.

14 Ἁμαρτία γὰρ ὑμῶν οὐ κυριεύσει· οὐ γάρ ἐστε ὑπὸ νόμον, ἀλλ' ὑπὸ χάριν.

15 ΤΙ οὖν; ἁμαρτήσομεν, ὅτι οὐκ ἐσμὲν ὑπὸ νόμον, ἀλλ' ὑπὸ χάριν; μὴ γένοιτο.

16 Οὐκ οἴδατε ὅτι ᾧ παριστάνετε ἑαυτοὺς δούλους εἰς ὑπακοὴν, δοῦλοί ἐστε ᾧ ὑπακούετε, ἤτοι ἁμαρτίας εἰς θάνατον, ἢ ὑπακοῆς εἰς δικαιοσύνην;

17 χάρις δὲ τῷ Θεῷ, ὅτι ἦτε δοῦλοι τῆς ἁμαρτίας, ὑπηκούσατε δὲ ἐκ καρδίας εἰς ὃν παρεδόθητε τύπον διδαχῆς

18 Ἐλευθερωθέντες δὲ ἀπὸ τῆς ἁμαρτίας, ἐδουλώθητε τῇ δικαιοσύνῃ.

19 Ἀνθρώπινον λέγω διὰ τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν. ὥσπερ γὰρ παρεστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ ἀκαθαρσίᾳ καὶ τῇ ἀνομίᾳ εἰς τὴν ἀνομίαν, οὕτω νῦν παραστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ δικαιοσύνῃ εἰς ἁγιασμόν.

20 Ὅτε γὰρ δοῦλοι ἦτε τῆς ἁμαρτίας, ἐλεύθεροι ἦτε τῇ δικαιοσύνῃ.

21 Τίνα οὖν καρπὸν εἴχετε τότε, ἐφ' οἷς νῦν ἐπαισχύνεσθε; τὸ γὰρ τέλος ἐκείνων, θάνατος.

22 Νυνὶ δὲ ἐλευθερωθέντες ἀπὸ τῆς ἁμαρτίας, δουλωθέντες δὲ τῷ Θεῷ, ἔχετε τὸν καρπὸν ὑμῶν εἰς ἁγιασμόν· τὸ δὲ τέλος, ζωὴν αἰώνιον.

23 Τὰ γὰρ ὀψώνια τῆς ἁμαρτίας, θάνατος· τὸ δὲ χάρισμα τοῦ Θεοῦ, ζωὴ αἰώνιος, ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.

## ΚΕΦ. ζʹ. 7.

1 Ἢ ἈΓΝΟΕΙΤΕ, ἀδελφοί, γινώσκουσι γὰρ νόμον λαλῶ, ὅτι ὁ νόμος κυριεύει τοῦ ἀνθρώπου ἐφ' ὅσον χρόνον ζῇ;

2 ἡ γὰρ ὕπανδρος γυνὴ τῷ ζῶντι ἀνδρὶ δέδεται νόμῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, κατήργηται ἀπὸ τοῦ νόμου τοῦ ἀνδρός.

3 ἄρα οὖν ζῶντος τοῦ ἀνδρὸς μοιχαλὶς χρηματίσει, ἐὰν γένηται ἀνδρὶ ἑτέρῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, ἐλευθέρα ἐστὶν ἀπὸ τοῦ νόμου, τοῦ μὴ εἶναι αὐτὴν μοιχαλίδα, γενομένην ἀνδρὶ ἑτέρῳ.

4 Ὥστε, ἀδελφοί μου, καὶ ὑμεῖς ἐθανατώθητε τῷ νόμῳ διὰ τοῦ σώματος τοῦ Χριστοῦ, εἰς τὸ γενέσθαι ὑμᾶς ἑτέρῳ, τῷ ἐκ νεκρῶν ἐγερθέντι, ἵνα καρποφορήσωμεν τῷ Θεῷ.

5 Ὅτε γὰρ ἦμεν ἐν τῇ σαρκὶ, τὰ παθήματα τῶν ἁμαρτιῶν τὰ διὰ τοῦ νόμου ἐνηργεῖτο ἐν τοῖς μέλεσιν ἡμῶν, εἰς τὸ καρποφορῆσαι τῷ θανάτῳ·

6. νυνὶ δὲ κατηργήθημεν ἀπὸ τοῦ νόμου, ἀποθανόντες, ἐν ᾧ κατειχόμεθα, ὥστε δουλεύειν ἡμᾶς ἐν καινότητι πνεύματος, καὶ οὐ παλαιότητι γράμματος.

7 ΤΙ οὖν ἐροῦμεν; ὁ νόμος ἁμαρτία; μὴ γένοιτο· ἀλλὰ τὴν ἁμαρτίαν οὐκ ἔγνων, εἰ μὴ διὰ νόμου· τήν τε γὰρ ἐπιθυμίαν οὐκ ᾔδειν, εἰ μὴ ὁ νόμος ἔλεγεν, Οὐκ ἐπιθυμήσεις·

8 ἀφορμὴν δὲ λαβοῦσα ἡ ἁμαρτία, διὰ τῆς ἐντολῆς κατειργάσατο ἐν ἐμοὶ πᾶσαν ἐπιθυμίαν· χωρὶς γὰρ νόμου ἁμαρτία νεκρά.

9 Ἐγὼ δὲ ἔζων χωρὶς νόμου ποτέ· ἐλθούσης δὲ τῆς ἐντολῆς, ἡ ἁμαρτία ἀνέζησεν,

10 ἐγὼ δὲ ἀπέθανον· καὶ εὑρέθη μοι ἡ ἐντολὴ ἡ εἰς ζωὴν, αὕτη εἰς θάνατον.

11 Ἡ γὰρ ἁμαρτία ἀφορμὴν λαβοῦσα, διὰ τῆς ἐντολῆς ἐξηπάτησέ με, καὶ δι' αὐτῆς ἀπέκτεινεν.

12 Ὥστε ὁ μὲν νόμος ἅγιος, καὶ ἡ ἐντολὴ ἁγία καὶ δικαία καὶ ἀγαθή.

13 Τὸ οὖν ἀγαθὸν, ἐμοὶ γέγονε θάνατος; μὴ γένοιτο· ἀλλὰ ἡ ἁμαρτία· ἵνα φανῇ ἁμαρτία διὰ τοῦ ἀγαθοῦ μοι κατεργαζομένη θάνατον, ἵνα γένηται καθ' ὑπερβολὴν ἁμαρτωλὸς ἡ ἁμαρτία διὰ τῆς ἐντολῆς·

14 Οἴδαμεν γὰρ ὅτι ὁ νόμος πνευματικός ἐστιν· ἐγὼ δὲ σαρκικός εἰμι, πεπραμένος ὑπὸ τὴν ἁμαρτίαν.

15 ὃ γὰρ κατεργάζομαι, οὐ γινώσκω· οὐ γὰρ ὃ θέλω, τοῦτο πράσσω· ἀλλ' ὃ μισῶ, τοῦτο ποιῶ.

16 Εἰ δὲ ὃ οὐ θέλω, τοῦτο ποιῶ, σύμφημι τῷ νόμῳ ὅτι καλός.

17 Νυνὶ δὲ οὐκ ἔτι ἐγὼ κατεργάζομαι αὐτὸ, ἀλλ' ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία.

18 Οἶδα γὰρ ὅτι οὐκ οἰκεῖ ἐν ἐμοὶ, τουτέστιν ἐν τῇ σαρκί μου, ἀγαθόν. τὸ γὰρ θέλειν παράκειταί μοι, τὸ δὲ κατεργάζεσθαι τὸ καλὸν οὐχ εὑρίσκω.

19 Οὐ γὰρ ὃ θέλω, ποιῶ ἀγαθόν· ἀλλ' ὃ οὐ θέλω κακὸν, τοῦτο πράσσω.

20 Εἰ δὲ ὃ οὐ θέλω ἐγὼ, τοῦτο ποιῶ, οὐκ ἔτι ἐγὼ κατεργάζομαι αὐτὸ, ἀλλ' ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία.

21 Εὑρίσκω ἄρα τὸν νόμον τῷ θέλοντι ἐμοὶ ποιεῖν τὸ καλὸν, ὅτι ἐμοὶ τὸ κακὸν παράκειται.

22 συνήδομαι γὰρ τῷ νόμῳ τοῦ Θεοῦ κατὰ τὸν ἔσω ἄνθρωπον·

23 βλέπω δὲ ἕτερον νόμον ἐν τοῖς μέλεσί μου ἀντιστρατευόμενον τῷ νόμῳ τοῦ νοός μου, καὶ αἰχμαλωτίζοντά με τῷ νόμῳ τῆς ἁμαρτίας τῷ ὄντι ἐν τοῖς μέλεσί μου.

24 ταλαίπωρος ἐγὼ ἄνθρωπος· τίς με ῥύσεται ἐκ τοῦ σώματος τοῦ θανάτου τούτου;

25 Εὐχαριστῶ τῷ Θεῷ διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν. ἄρα οὖν αὐτὸς ἐγὼ τῷ μὲν νοΐ δουλεύω νόμῳ Θεοῦ, τῇ δὲ σαρκὶ, νόμῳ ἁμαρτίας.

ΚΕΦ. η΄. 8.

1 ΟΥΔΕΝ ἄρα νῦν κατάκριμα τοῖς ἐν Χριστῷ Ἰησοῦ, μὴ κατὰ σάρκα περιπατοῦσιν, ἀλλὰ κατὰ πνεῦμα.

2 Ὁ γὰρ νόμος του πνεύματος τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ ἠλευθέρωσέ με ἀπὸ του νόμου τῆς ἁμαρτίας καὶ του θανάτου.

3 Τὸ γὰρ ἀδύνατον τοῦ νόμου, ἐν ᾧ ἠσθένει διὰ τῆς σαρκὸς, ὁ Θεὸς τὸν ἑαυτοῦ Υἱὸν πέμψας ἐν ὁμοιώματι σαρκὸς ἁμαρτίας καὶ περὶ ἁμαρτίας κατέκρινε τὴν ἁμαρτίαν ἐν τῇ σαρκὶ,

4 ἵνα τὸ δικαίωμα τοῦ νόμου πληρωθῇ ἐν ἡμῖν, τοῖς μὴ κατὰ σάρκα περιπατοῦσιν, ἀλλὰ κατὰ πνεῦμα.

5 Οἱ γὰρ κατὰ σάρκα ὄντες, τὰ τῆς σαρκὸς φρονοῦσιν· οἱ δὲ κατὰ πνεῦμα, τὰ τοῦ πνεύματος.

6 Τὸ γὰρ φρόνημα τῆς σαρκὸς, θάνατος· τὸ δὲ φρόνημα τοῦ πνεύματος, ζωὴ καὶ εἰρήνη.

7 Διότι τὸ φρόνημα τῆς σαρκὸς, ἔχθρα εἰς Θεόν· τῷ γὰρ νόμῳ τοῦ Θεοῦ οὐχ ὑποτάσσεται, οὐδὲ γὰρ δύναται·

8 Οἱ δὲ ἐν σαρκὶ ὄντες, Θεῷ ἀρέσαι οὐ δύνανται.

9 Ὑμεῖς δὲ οὐκ ἐστὲ ἐν σαρκὶ, ἀλλ' ἐν πνεύματι, εἴπερ πνεῦμα Θεοῦ οἰκεῖ ἐν ὑμῖν. εἰ δέ τις πνεῦμα Χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ.

10 Εἰ δὲ Χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν δι' ἁμαρτίαν, τὸ δὲ πνεῦμα ζωὴ διὰ δικαιοσύνην.

11 Εἰ δὲ τὸ πνεῦμα του ἐγείραντος Ἰησοῦν ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν, ὁ ἐγείρας τὸν Χριστὸν ἐκ νεκρῶν ζωοποιήσει καὶ τὰ θνητὰ σώματα ὑμῶν, διὰ τὸ ἐνοικοῦν αὐτοῦ Πνεῦμα ἐν ὑμῖν.

12 ΑΡΑ οὖν, ἀδελφοὶ, ὀφειλέται ἐσμὲν οὐ τῇ σαρκὶ, τοῦ κατὰ σάρκα ζῆν·

13 Εἰ γὰρ κατὰ σάρκα ζῆτε, μέλλετε ἀποθνήσκειν· εἰ δὲ Πνεύματι τὰς πράξεις τοῦ σώματος θανατουτε, ζήσεσθε.

14 Ὅσοι γὰρ Πνεύματι Θεοῦ ἄγονται, οὗτοί εἰσιν υἱοὶ Θεοῦ.

15 Οὐ γὰρ ἐλάβετε πνεῦμα

δουλείας πάλιν εἰς φόβον, ἀλλ' ἐλάβετε πνεῦμα υἱοθεσίας, ἐν ᾧ κράζομεν, Ἀββᾶ, ὁ πατήρ.

16 Αὐτὸ τὸ Πνεῦμα συμμαρτυρεῖ τῷ πνεύματι ἡμῶν, ὅτι ἐσμὲν τέκνα Θεοῦ.

17 Εἰ δὲ τέκνα, καὶ κληρονόμοι· κληρονόμοι μὲν Θεοῦ, συγκληρονόμοι δὲ Χριστοῦ· εἴπερ συμπάσχομεν, ἵνα καὶ συνδοξασθῶμεν·

18 Λογίζομαι γὰρ ὅτι οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς.

19 Ἡ γὰρ ἀποκαραδοκία τῆς κτίσεως τὴν ἀποκάλυψιν τῶν υἱῶν τοῦ Θεοῦ ἀπεκδέχεται.

20 Τῇ γὰρ ματαιότητι ἡ κτίσις ὑπετάγη, οὐχ ἑκοῦσα, ἀλλὰ διὰ τὸν ὑποτάξαντα, ἐπ' ἐλπίδι,

21 ὅτι καὶ αὐτὴ ἡ κτίσις ἐλευθερωθήσεται ἀπὸ τῆς δουλείας τῆς φθορᾶς εἰς τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ Θεοῦ.

22 Οἴδαμεν γὰρ ὅτι πᾶσα ἡ κτίσις συστενάζει καὶ συνωδίνει ἄχρι τοῦ νῦν·

23 οὐ μόνον δὲ, ἀλλὰ καὶ αὐτοὶ τὴν ἀπαρχὴν τοῦ Πνεύματος ἔχοντες, καὶ ἡμεῖς αὐτοὶ ἐν ἑαυτοῖς στενάζομεν, υἱοθεσίαν ἀπεκδεχόμενοι, τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν.

24 Τῇ γὰρ ἐλπίδι ἐσώθημεν. ἐλπὶς δὲ βλεπομένη, οὐκ ἔστιν ἐλπίς· ὃ γὰρ βλέπει τὶς, τί καὶ ἐλπίζει;

25 εἰ δὲ ὃ οὐ βλέπομεν, ἐλπίζομεν, δι' ὑπομονῆς ἀπεκδεχόμεθα.

26 Ὡσαύτως δὲ καὶ τὸ Πνεῦμα συναντιλαμβάνεται ταῖς ἀσθενείαις ἡμῶν. τὸ γὰρ τί προσευξώμεθα καθὸ δεῖ, οὐκ οἴδαμεν, ἀλλ' αὐτὸ τὸ Πνεῦμα ὑπερεντυγχάνει ὑπὲρ ἡμῶν στεναγμοῖς ἀλαλήτοις·

27 ὁ δὲ ἐρευνῶν τὰς καρδίας οἶδε τί τὸ φρόνημα τοῦ Πνεύματος, ὅτι κατὰ Θεὸν ἐντυγχάνει ὑπὲρ ἁγίων.

28 Οἴδαμεν δὲ ὅτι τοῖς ἀγαπῶσι τὸν Θεὸν πάντα συνεργεῖ εἰς ἀγαθὸν, τοῖς κατὰ πρόθεσιν κλητοῖς οὖσιν.

29 Ὅτι οὓς προέγνω, καὶ προώρισε συμμόρφους τῆς εἰκόνος τοῦ Υἱοῦ αὐτοῦ, εἰς τὸ εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς ἀδελφοῖς·

30 οὓς δὲ προώρισε, τούτους καὶ ἐκάλεσε. καὶ οὓς ἐκάλεσε, τούτους καὶ ἐδικαίωσεν· οὓς δὲ ἐδικαίωσε, τούτους καὶ ἐδόξασε.

31 Τί οὖν ἐροῦμεν πρὸς ταῦτα; εἰ ὁ Θεὸς ὑπὲρ ἡμῶν, τίς καθ' ἡμῶν;

32 Ὅς γε τοῦ ἰδίου Υἱοῦ οὐκ ἐφείσατο, ἀλλ' ὑπὲρ ἡμῶν πάντων παρέδωκεν αὐτὸν, πῶς οὐχὶ καὶ σὺν αὐτῷ τὰ πάντα ἡμῖν χαρίσεται;

33 Τίς ἐγκαλέσει κατὰ ἐκλεκτῶν Θεοῦ; Θεὸς ὁ δικαιῶν,

34 τίς ὁ κατακρίνων; Χριστὸς ὁ ἀποθανὼν, μᾶλλον δὲ καὶ ἐγερθεὶς, ὃς καὶ ἔστιν ἐν δεξιᾷ τοῦ Θεοῦ, ὃς καὶ ἐντυγχάνει ὑπὲρ ἡμῶν·

35 τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ; θλίψις, ἢ στενοχωρία, ἢ διωγμὸς, ἢ λιμὸς, ἢ γυμνότης, ἢ κίνδυνος, ἢ μάχαιρα;

36 καθὼς γέγραπται, Ὅτι ἕνεκα σοῦ θανατούμεθα ὅλην τὴν ἡμέραν· ἐλογίσθημεν ὡς πρόβατα σφαγῆς.

37 Ἀλλ' ἐν τούτοις πᾶσιν ὑπερνικῶμεν διὰ τοῦ ἀγαπήσαντος ἡμᾶς.

38 Πέπεισμαι γὰρ ὅτι οὔτε θάνατος, οὔτε ζωὴ, οὔτε ἄγγελοι, οὔτε ἀρχαὶ, οὔτε δυνάμεις, οὔτε ἐνεστῶτα οὔτε μέλλοντα,

39 οὔτε ὕψωμα οὔτε βάθος, οὔτε τὶς κτίσις ἑτέρα δυνήσεται ἡμᾶς χωρίσαι ἀπὸ τῆς ἀγάπης τοῦ Θεοῦ, τῆς ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.

ΚΕΦ. θ΄. 9.

1 ἈΛΗΘΕΙΑΝ λέγω ἐν Χριστῷ, οὐ ψεύδομαι, συμμαρτυρούσης μοι τῆς συνειδήσεώς μου ἐν Πνεύματι ἁγίῳ·

2 ὅτι λύπη μοί ἐστι μεγάλη, καὶ ἀδιάλειπτος ὀδύνη τῇ καρδίᾳ μου·

3 ηὐχόμην γὰρ αὐτὸς ἐγὼ ἀνάθεμα εἶναι ἀπὸ τοῦ Χριστοῦ ὑπὲρ τῶν ἀδελφῶν μου, τῶν συγγενῶν μου κατὰ σάρκα·

4 οἵτινές εἰσιν Ἰσραηλῖται, ὧν ἡ υἱοθεσία, καὶ ἡ δόξα, καὶ αἱ διαθῆκαι, καὶ ἡ νομοθεσία, καὶ ἡ λατρεία, καὶ αἱ ἐπαγγελίαι,

5 ὧν οἱ πατέρες, καὶ ἐξ ὧν ὁ Χριστὸς τὸ κατὰ σάρκα, ὁ ὢν ἐπὶ πάντων Θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας. ἀμήν.

6 Οὐχ οἷον δὲ ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ Θεοῦ. Οὐ γὰρ πάντες οἱ ἐξ Ἰσραὴλ, οὗτοι Ἰσραὴλ·

7 οὐδ' ὅτι εἰσὶ σπέρμα Ἀβραὰμ, πάντες τέκνα, ἀλλ', Ἐν Ἰσαὰκ κληθήσεταί σοι σπέρμα.

8 Τουτέστιν, οὐ τὰ τέκνα τῆς σαρκὸς, ταῦτα τέκνα τοῦ Θεοῦ· ἀλλὰ τὰ τέκνα τῆς ἐπαγγελίας λογίζεται εἰς σπέρμα.

9 Ἐπαγγελίας γὰρ ὁ λόγος οὗτος, Κατὰ τὸν καιρὸν τοῦτον ἐλεύσομαι, καὶ ἔσται τῇ Σάῤῥᾳ υἱός.

10 Οὐ μόνον δὲ, ἀλλὰ καὶ Ῥεβέκκα ἐξ ἑνὸς κοίτην ἔχουσα, Ἰσαὰκ τοῦ πατρὸς ἡμῶν·

11 μήπω γὰρ γεννηθέντων, μηδὲ πραξάντων τὶ ἀγαθὸν ἢ κακὸν, ἵνα η κατ' ἐκλογὴν τοῦ Θεοῦ πρόθεσις μένῃ, οὐκ ἐξ ἔργων, ἀλλ' ἐκ τοῦ καλοῦντος,

12 Ἐῤῥήθη αὐτῇ, Ὅτι ὁ μείζων δουλεύσει τῷ ἐλάσσονι·

13 καθὼς γέγραπται, Τὸν Ἰακὼβ ἠγάπησα, τὸν δὲ Ἡσαῦ ἐμίσησα.

14 ΤΙ οὖν ἐροῦμεν; μὴ ἀδικία παρὰ τῷ Θεῷ; μὴ γένοιτο.

15 Τῷ γὰρ Μωσῇ λέγει, Ἐλεήσω ὃν ἂν ἐλεῶ, καὶ οἰκτειρήσω ὃν ἂν οἰκτείρω.

16 Ἄρα οὖν οὐ τοῦ θέλοντος, οὐδὲ τοῦ τρέχοντος, ἀλλὰ τοῦ ἐλεοῦντος Θεοῦ.

17 Λέγει γὰρ ἡ γραφὴ τῷ Φαραὼ, Ὅτι εἰς αὐτὸ τοῦτο ἐξήγειρά σε, ὅπως ἐνδείξωμαι ἐν σοὶ τὴν δύναμίν μου, καὶ ὅπως διαγγελῇ τὸ ὄνομά μου ἐν πάσῃ τῇ γῇ.

18 Ἄρα οὖν ὃν θέλει, ἐλεεῖ· ὃν δὲ θέλει, σκληρύνει.

19 Ἐρεῖς οὖν μοι, Τί ἔτι μέμφεται; τῷ γὰρ βουλήματι αὐτοῦ τίς ἀνθέστηκε;

20 Μενοῦνγε, ὦ ἄνθρωπε, σὺ τίς εἶ ὁ ἀνταποκρινόμενος τῷ Θεῷ; μὴ ἐρεῖ τὸ πλάσμα τῷ πλάσαντι, Τί με ἐποίησας οὕτως;

21 Ἢ οὐκ ἔχει ἐξουσίαν ὁ κεραμεὺς τοῦ πηλοῦ, ἐκ τοῦ αὐτοῦ φυράματος ποιῆσαι ὃ μὲν εἰς τιμὴν σκεῦος, ὃ δὲ εἰς ἀτιμίαν;

22 εἰ δὲ θέλων ὁ Θεὸς ἐνδείξασθαι τὴν ὀργὴν, καὶ γνωρίσαι τὸ δυνατὸν αὐτοῦ, ἤνεγκεν ἐν πολλῇ μακροθυμίᾳ σκεύη ὀργῆς κατηρτισμένα εἰς ἀπώλειαν·

23 καὶ ἵνα γνωρίσῃ τὸν πλοῦτον τῆς δόξης αὐτοῦ, ἐπὶ σκεύη ἐλέους, ἃ προητοίμασεν εἰς δόξαν,

24 οὓς καὶ ἐκάλεσεν ἡμᾶς οὐ μόνον ἐξ Ἰουδαίων, ἀλλὰ καὶ ἐξ ἐθνῶν·

25 ὡς καὶ ἐν τῷ Ὡσηὲ λέγει, Καλέσω τὸν οὐ λαόν μου, λαόν μου· καὶ τὴν οὐκ ἠγαπημένην, ἠγαπημένην.

26 Καὶ ἔσται ἐν τῷ τόπῳ οὗ ἐῤῥήθη αὐτοῖς, Οὐ λαός μου ὑμεῖς, ἐκεῖ κληθήσονται υἱοὶ Θεοῦ ζῶντος.

27 Ἡσαΐας δὲ κράζει ὑπὲρ τοῦ Ἰσραὴλ, Ἐὰν ᾖ ὁ ἀριθμὸς τῶν υἱῶν Ἰσραὴλ ὡς ἡ ἄμμος τῆς θαλάσσης, τὸ κατάλειμμα σωθήσεται·

28 λόγον γὰρ συντελῶν καὶ συντέμνων ἐν δικαιοσύνῃ· ὅτι λόγον συντετμημένον ποιήσει Κύριος ἐπὶ τῆς γῆς.

29 Καὶ καθὼς προείρηκεν Ἡσαΐας, Εἰ μὴ Κύριος Σαβαὼθ ἐγκατέλιπεν ἡμῖν σπέρμα, ὡς Σόδομα ἂν ἐγενήθημεν, καὶ ὡς Γόμοῤῥα ἂν ὡμοιώθημεν.

30 Τί οὖν ἐροῦμεν; ὅτι ἔθνη τὰ μὴ διώκοντα δικαιοσύνην, κατέλαβε δικαιοσύνην, δικαιοσύνην δὲ τὴν ἐκ πίστεως·

31 Ἰσραὴλ δὲ διώκων νόμον δικαιοσύνης, εἰς νόμον δικαιοσύνης οὐκ ἔφθασε·

32 διατί; ὅτι οὐκ ἐκ πίστεως, ἀλλ' ὡς ἐξ ἔργων νόμου. προσέκοψαν γὰρ τῷ λίθῳ τοῦ προσκόμματος,

33 καθὼς γέγραπται, Ἰδοὺ τίθημι ἐν Σιὼν λίθον προσκόμματος, καὶ πέτραν σκανδάλου· καὶ πᾶς ὁ πιστεύων ἐπ' αὐτῷ οὐ καταισχυνθήσεται.

## ΚΕΦ. ι΄. 10.

1 ἈΔΕΛΦΟΙ, ἡ μὲν εὐδοκία τῆς ἐμῆς καρδίας, καὶ ἡ δέησις ἡ πρὸς τὸν Θεὸν ὑπὲρ τοῦ Ἰσραήλ ἐστιν εἰς σωτηρίαν.

2 Μαρτυρῶ γὰρ αὐτοῖς ὅτι ζῆλον Θεοῦ ἔχουσιν, ἀλλ' οὐ κατ' ἐπίγνωσιν.

3 Ἀγνοοῦντες γὰρ τὴν τοῦ Θεοῦ δικαιοσύνην, καὶ τὴν ἰδίαν δικαιοσύνην ζητοῦντες στῆσαι, τῇ δικαιοσύνῃ τοῦ Θεοῦ οὐχ ὑπετάγησαν.

4 Τέλος γὰρ νόμου Χριστὸς εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι.

5 Μωσῆς γὰρ γράφει τὴν δικαιοσύνην τὴν ἐκ τοῦ νόμου, Ὅτι ὁ ποιήσας αὐτὰ ἄνθρωπος, ζήσεται ἐν αὐτοῖς.

6 Ἡ δὲ ἐκ πίστεως δικαιοσύνη οὕτω λέγει, Μὴ εἴπῃς ἐν τῇ καρδίᾳ σου, Τίς ἀναβήσεται εἰς τὸν οὐρανόν; τοῦτ' ἔστι Χριστὸν καταγαγεῖν·

7 ἢ τίς καταβήσεται εἰς τὴν ἄβυσσον; τοῦτ' ἔστι Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν·

8 ἀλλὰ τί λέγει; Ἐγγύς σου τὸ ῥῆμά ἐστιν, ἐν τῷ στόματί σου καὶ ἐν τῇ καρδίᾳ σου· τοῦτ' ἔστι, τὸ ῥῆμα τῆς πίστεως, ὃ κηρύσσομεν·

9 ὅτι ἐὰν ὁμολογήσῃς ἐν τῷ στόματί σου Κύριον Ἰησοῦν, καὶ πιστεύσῃς ἐν τῇ καρδίᾳ σου ὅτι ὁ Θεὸς αὐτὸν ἤγειρεν ἐκ νεκρῶν, σωθήσῃ·

10 καρδίᾳ γὰρ πιστεύεται εἰς δικαιοσύνην, στόματι δὲ ὁμολογεῖται εἰς σωτηρίαν.

11 Λέγει γὰρ ἡ γραφὴ, Πᾶς ὁ πιστεύων ἐπ' αὐτῷ οὐ καταισχυνθήσεται.

12 Οὐ γάρ ἐστι διαστολὴ Ἰουδαίου τε καὶ Ἕλληνος· ὁ γὰρ αὐτὸς Κύριος πάντων, πλουτῶν εἰς πάντας τοὺς ἐπικαλουμένους αὐτόν·

13 Πᾶς γὰρ, ὃς ἂν ἐπικαλέσηται τὸ ὄνομα Κυρίου, σωθήσεται.

14 Πῶς οὖν ἐπικαλέσονται εἰς ὃν οὐκ ἐπίστευσαν; πῶς δὲ πιστεύσουσιν οὗ οὐκ ἤκουσαν;

15 πῶς δὲ ἀκούσουσι χωρὶς κηρύσσοντος; πῶς δὲ κηρύξουσιν ἐὰν μὴ ἀποσταλῶσι; καθὼς γέγραπται, Ὡς ὡραῖοι οἱ πόδες τῶν εὐαγγελιζομένων εἰρήνην, τῶν εὐαγγελιζομένων τὰ ἀγαθά.

16 Ἀλλ' οὐ πάντες ὑπήκουσαν τῷ εὐαγγελίῳ· Ἠσαΐας γὰρ λέγει, Κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν;

17 Ἄρα ἡ πίστις ἐξ ἀκοῆς, ἡ δὲ ἀκοὴ διὰ ῥήματος Θεοῦ.

18 Ἀλλὰ λέγω, Μὴ οὐκ ἤκουσαν; μενοῦνγε εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν, καὶ εἰς τὰ πέοατα τῆς οἰκουμένης τὰ ῥήματα αὐτῶν.

19 Ἀλλὰ λέγω, Μὴ οὐκ ἔγνω Ἰσραήλ; πρῶτος Μωσῆς λέγει, Ἐγὼ παραζηλώσω ὑμᾶς ἐπ' οὐκ ἔθνει, ἐπὶ ἔθνει ἀσυνέτῳ παροργιῶ ὑμᾶς.

20 Ἠσαΐας δὲ ἀποτολμᾷ καὶ λέγει, Εὑρέθην τοῖς ἐμὲ μὴ ζητοῦσιν, ἐμφανὴς ἐγενόμην τοῖς ἐμὲ μὴ ἐπερωτῶσι·

21 πρὸς δὲ τὸν Ἰσραὴλ λέγει, Ὅλην τὴν ἡμέραν ἐξεπέτασα τὰς χεῖράς μου πρὸς λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα.

## ΚΕΦ. ια'. 11.

1 ΛΕΓΩ οὖν, Μὴ ἀπώσατο ὁ Θεὸς τὸν λαὸν αὐτοῦ; μὴ γένοιτο· καὶ γὰρ ἐγὼ Ἰσραηλίτης εἰμὶ, ἐκ σπέρματος Ἀβραὰμ, φυλῆς Βενϊαμίν.

2 Οὐκ ἀπώσατο ὁ Θεὸς τὸν λαὸν αὐτοῦ, ὃν προέγνω. ἢ οὐκ οἴδατε ἐν Ἠλίᾳ τί λέγει ἡ γραφή; ὡς ἐντυγχάνει τῷ Θεῷ κατὰ τοῦ Ἰσραὴλ, λέγων,

3 Κύριε, τοὺς προφήτας σου ἀπέκτειναν, καὶ τὰ θυσιαστήριά σου κατέσκαψαν· κἀγὼ ὑπελείφθην μόνος, καὶ ζητοῦσι τὴν ψυχήν μου.

4 Ἀλλὰ τί λέγει αὐτῷ ὁ χρηματισμός; Κατέλιπον ἐμαυτῷ ἑπτακισχιλίους ἄνδρας, οἵτινες οὐκ ἔκαμψαν γόνυ τῇ Βάαλ.

5 Οὕτως οὖν καὶ ἐν τῷ νῦν καιρῷ λεῖμμα κατ' ἐκλογὴν χάριτος γέγονεν·

6 Εἰ δὲ χάριτι, οὐκ ἔτι ἐξ ἔργων· ἐπεὶ ἡ χάρις οὐκ ἔτι γίνεται χάρις. εἰ δὲ ἐξ ἔργων, οὐκ ἔτι ἐστὶ χάρις· ἐπεὶ τὸ ἔργον οὐκ ἔτι ἐστὶν ἔργον.

7 Τί οὖν; ὃ ἐπιζητεῖ Ἰσραὴλ, τούτου οὐκ ἐπέτυχεν, ἡ δὲ ἐκλογὴ ἐπέτυχεν· οἱ δὲ λοιποὶ ἐπωρώθησαν,

8 καθὼς γέγραπται, Ἔδωκεν αὐτοῖς ὁ Θεὸς πνεῦμα κατανύξεως, ὀφθαλμοὺς τοῦ μὴ βλέπειν, καὶ ὦτα τοῦ μὴ ἀκούειν, ἕως τῆς σήμερον ἡμέρας.

9 Καὶ Δαβὶδ λέγει, Γενηθήτω ἡ τράπεζα αὐτῶν εἰς παγίδα καὶ εἰς θήραν, καὶ εἰς σκάνδαλον καὶ εἰς ἀνταπόδομα αὐτοῖς·

10 Σκοτισθήτωσαν οἱ ὀφθαλμοὶ αὐτῶν τοῦ μὴ βλέπειν, καὶ τὸν νῶτον αὐτῶν διαπαντὸς σύγκαμψον.

11 Λέγω οὖν, μὴ ἔπταισαν, ἵνα πέσωσι; μὴ γένοιτο· ἀλλὰ τῷ αὐτῶν παραπτώματι ἡ σωτηρία τοῖς ἔθνεσιν, εἰς τὸ παραζηλῶσαι αὐτούς.

12 εἰ δὲ τὸ παράπτωμα αὐτῶν πλοῦτος κόσμου, καὶ τὸ ἥττημα

αὐτῶν πλοῦτος ἐθνῶν, πόσῳ μᾶλλον τὸ πλήρωμα αὐτῶν;

13 (Ὑμῖν γὰρ λέγω τοῖς ἔθνεσιν· ἐφ' ὅσον μέν εἰμι ἐγὼ ἐθνῶν ἀποστολος, τὴν διακονίαν μου δοξάζω,

14 εἴ πως παραζηλώσω μου τὴν σάρκα, καὶ σώσω τινὰς ἐξ αὐτῶν.)

15 Εἰ γὰρ ἡ ἀποβολὴ αὐτῶν, καταλλαγὴ κόσμου, τίς ἡ πρόσληψις, εἰ μὴ ζωὴ ἐκ νεκρῶν;

16 εἰ δὲ ἡ ἀπαρχὴ ἁγία, καὶ τὸ φύραμα· καὶ εἰ ἡ ῥίζα ἁγία, καὶ οἱ κλάδοι.

17 Εἰ δέ τινες τῶν κλάδων ἐξεκλάσθησαν, σὺ δὲ ἀγριέλαιος ὢν ἐνεκεντρίσθης ἐν αὐτοῖς, καὶ συγκοινωνὸς τῆς ῥίζης καὶ τῆς πιότητος τῆς ἐλαίας ἐγένου,

18 μὴ κατακαυχῶ τῶν κλάδων· εἰ δὲ κατακαυχᾶσαι, οὐ σὺ τὴν ῥίζαν βαστάζεις, ἀλλ' ἡ ῥίζα σέ.

19 Ἐρεῖς οὖν, Ἐξεκλάσθησαν οἱ κλάδοι, ἵνα ἐγὼ ἐγκεντρισθῶ.

20 Καλῶς· τῇ ἀπιστίᾳ ἐξεκλάσθησαν, σὺ δὲ τῇ πίστει ἕστηκας. μὴ ὑψηλοφρόνει, ἀλλὰ φοβοῦ·

21 εἰ γὰρ ὁ Θεὸς τῶν κατὰ φύσιν κλάδων οὐκ ἐφείσατο, μή πως οὐδὲ σοῦ φείσηται.

22 Ἴδε οὖν χρηστότητα καὶ ἀποτομίαν Θεοῦ· ἐπὶ μὲν τοὺς πεσόντας, ἀποτομίαν· ἐπὶ δὲ σὲ, χρηστότητα, ἐὰν ἐπιμείνῃς τῇ χρηστότητι· ἐπεὶ καὶ σὺ ἐκκοπήσῃ.

23 Καὶ ἐκεῖνοι δὲ ἐὰν μὴ ἐπιμείνωσι τῇ ἀπιστίᾳ, ἐγκεντρισθήσονται· δυνατὸς γάρ ἐστιν ὁ Θεὸς πάλιν ἐγκεντρίσαι αὐτούς.

24 Εἰ γὰρ σὺ ἐκ τῆς κατὰ φύσιν ἐξεκόπης ἀγριελαίου, καὶ παρὰ φύσιν ἐνεκεντρίσθης εἰς καλλιέλαιον, πόσῳ μᾶλλον οὗτοι οἱ κατὰ φύσιν ἐγκεντρισθήσονται τῇ ἰδίᾳ ἐλαίᾳ;

25 Οὐ γὰρ θέλω ὑμᾶς ἀγνοεῖν, ἀδελφοὶ, τὸ μυστήριον τοῦτο, (ἵνα μὴ ἦτε παρ' ἑαυτοῖς φρόνιμοι,) ὅτι πώρωσις ἀπὸ μέρους τῷ Ἰσραὴλ γέγονεν, ἄχρις οὗ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ·

26 καὶ οὕτω πᾶς Ἰσραὴλ σωθήσεται, καθὼς γέγραπται, Ἥξει ἐκ Σιὼν ὁ ῥυόμενος, καὶ ἀποστρέψει ἀσεβείας ἀπὸ Ἰακώβ·

27 καὶ αὕτη αὐτοῖς ἡ παρ' ἐμοῦ διαθήκη, ὅταν ἀφέλωμαι τὰς ἁμαρτίας αὐτῶν.

28 Κατὰ μὲν τὸ εὐαγγέλιον, ἐχθροὶ δι' ὑμᾶς· κατὰ δὲ τὴν ἐκλογὴν, ἀγαπητοὶ διὰ τοὺς πατέρας.

29 Ἀμεταμέλητα γὰρ τὰ χαρίσματα καὶ ἡ κλῆσις τοῦ Θεοῦ.

30 Ὥσπερ γὰρ καὶ ὑμεῖς ποτὲ ἠπειθήσατε τῷ Θεῷ, νῦν δὲ ἠλεήθητε τῇ τούτων ἀπειθείᾳ,

31 οὕτω καὶ οὗτοι νῦν ἠπείθησαν τῷ ὑμετέρῳ ἐλέει, ἵνα καὶ αὐτοὶ ἐλεηθῶσι.

32 Συνέκλεισε γὰρ ὁ Θεὸς τοὺς πάντας εἰς ἀπείθειαν, ἵνα τοὺς πάντας ἐλεήσῃ.

33 Ὦ βάθος πλούτου καὶ σοφίας καὶ γνώσεως Θεοῦ· ὡς ἀνεξερεύνητα τὰ κρίματα αὐτοῦ, καὶ ἀνεξιχνίαστοι αἱ ὁδοὶ αὐτοῦ.

34 Τίς γὰρ ἔγνω νοῦν Κυρίου; ἢ τίς σύμβουλος αὐτοῦ ἐγένετο;

35 ἢ τίς προέδωκεν αὐτῷ, καὶ ἀνταποδοθήσεται αὐτῷ;

36 ὅτι ἐξ αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν τὰ πάντα· αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας. ἀμήν.

## ΚΕΦ. ιβ΄. 12.

1 ΠΑΡΑΚΑΛΩ οὖν ὑμᾶς,

ἀδελφοὶ, διὰ τῶν οἰκτιρμῶν τοῦ Θεοῦ, παραστῆσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν, ἁγίαν, εὐάρεστον τῷ Θεῷ, τὴν λογικὴν λατρείαν ὑμῶν·

2 Καὶ μὴ συσχηματίζεσθε τῷ αἰῶνι τούτῳ, ἀλλὰ μεταμορφοῦσθε τῇ ἀνακαινώσει τοῦ νοὸς ὑμῶν, εἰς τὸ δοκιμάζειν ὑμᾶς, τί τὸ θέλημα τοῦ Θεοῦ τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον.

3 Λέγω γὰρ διὰ τῆς χάριτος τῆς δοθείσης μοι, παντὶ τῷ ὄντι ἐν ὑμῖν, μὴ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν, ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν, ἑκάστῳ ὡς ὁ Θεὸς ἐμέρισε μέτρον πίστεως.

4 Καθάπερ γὰρ ἐν ἑνὶ σώματι μέλη πολλὰ ἔχομεν, τὰ δὲ μέλη πάντα οὐ τὴν αὐτὴν ἔχει πρᾶξιν,

5 οὕτως οἱ πολλοὶ ἓν σῶμά ἐσμεν ἐν Χριστῷ, ὁ δὲ καθ' εἷς ἀλλήλων μέλη·

6 ἔχοντες δὲ χαρίσματα κατὰ τὴν χάριν τὴν δοθεῖσαν ἡμῖν διάφορα· εἴτε προφητείαν, κατὰ τὴν ἀναλογίαν τῆς πίστεως·

7 εἴτε διακονίαν, ἐν τῇ διακονίᾳ· εἴτε ὁ διδάσκων, ἐν τῇ διδασκαλίᾳ·

8 εἴτε ὁ παρακαλῶν, ἐν τῇ παρακλήσει. ὁ μεταδιδοὺς, ἐν ἁπλότητι· ὁ προϊστάμενος, ἐν σπουδῇ· ὁ ἐλεῶν, ἐν ἱλαρότητι.

9 Ἡ ἈΓΑΠΗ ἀνυπόκριτος. ἀποστυγοῦντες τὸ πονηρὸν, κολλώμενοι τῷ ἀγαθῷ·

10 τῇ φιλαδελφίᾳ εἰς ἀλλήλους φιλόστοργοι· τῇ τιμῇ ἀλλήλους προηγούμενοι·

11 τῇ σπουδῇ μὴ ὀκνηροὶ, τῷ πνεύματι ζέοντες, τῷ καιρῷ δουλεύοντες·

12 τῇ ἐλπίδι χαίροντες, τῇ θλίψει ὑπομένοντες, τῇ προσευχῇ προσκαρτεροῦντες·

13 ταῖς χρείαις τῶν ἁγίων κοινωνοῦντες, τὴν φιλοξενίαν διώκοντες·

14 εὐλογεῖτε τοὺς διώκοντας ὑμᾶς· εὐλογεῖτε, καὶ μὴ καταρᾶσθε.

15 Χαίρειν μετὰ χαιρόντων, καὶ κλαίειν μετὰ κλαιόντων.

16 Τὸ αὐτὸ εἰς ἀλλήλους φρονοῦντες· μὴ τὰ ὑψηλὰ φρονοῦντες, ἀλλὰ τοῖς ταπεινοῖς συναπαγόμενοι. μὴ γίνεσθε φρόνιμοι παρ' ἑαυτοῖς.

17 Μηδενὶ κακὸν ἀντὶ κακοῦ ἀποδιδόντες. προνοούμενοι καλὰ ἐνώπιον πάντων ἀνθρώπων·

18 εἰ δυνατὸν, τὸ ἐξ ὑμῶν, μετὰ πάντων ἀνθρώπων εἰρηνεύοντες.

19 Μὴ ἑαυτοὺς ἐκδικοῦντες, ἀγαπητοὶ, ἀλλὰ δότε τόπον τῇ ὀργῇ· γέγραπται γὰρ, Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω, λέγει Κύριος.

20 Ἐὰν οὖν πεινᾷ ὁ ἐχθρός σου, ψώμιζε αὐτόν· ἐὰν διψᾷ, πότιζε αὐτόν· τοῦτο γὰρ ποιῶν, ἄνθρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ.

21 Μὴ νικῶ ὑπὸ τοῦ κακοῦ, ἀλλὰ νίκα ἐν τῷ ἀγαθῷ τὸ κακόν.

## ΚΕΦ. ιγ΄. 13.

1 ΠΑΣΑ ψυχὴ ἐξουσίαις ὑπερεχούσαις ὑποτασσέσθω. οὐ γάρ ἐστιν ἐξουσία εἰ μὴ ἀπὸ Θεοῦ· αἱ δὲ οὖσαι ἐξουσίαι ὑπὸ τοῦ Θεοῦ τεταγμέναι εἰσίν.

2 Ὥστε ὁ ἀντιτασσόμενος τῇ ἐξουσίᾳ, τῇ τοῦ Θεοῦ διαταγῇ ἀνθέστηκεν· οἱ δὲ ἀνθεστηκότες, ἑαυτοῖς κρίμα λήψονται.

3 Οἱ γὰρ ἄρχοντες οὐκ εἰσὶ φόβος τῶν ἀγαθῶν ἔργων, ἀλλὰ τῶν κακῶν. Θέλεις δὲ μὴ φοβεῖσθαι τὴν ἐξουσίαν; τὸ ἀγαθὸν ποίει, καὶ ἕξεις ἔπαινον ἐξ αὐτῆς·

4 Θεοῦ γὰρ διάκονός ἐστι σοὶ εἰς τὸ ἀγαθόν. ἐὰν δὲ τὸ κακὸν ποιῇς, φοβοῦ· οὐ γὰρ εἰκῇ τὴν μάχαιραν φορεῖ· Θεοῦ γὰρ διάκονός ἐστιν, ἔκδικος εἰς ὀργὴν τῷ τὸ κακὸν πράσσοντι·

5 διὸ ἀνάγκη ὑποτάσσεσθαι, οὐ μόνον διὰ τὴν ὀργὴν, ἀλλὰ καὶ διὰ τὴν συνείδησιν.

6 Διὰ τοῦτο γὰρ καὶ φόρους τελεῖτε· λειτουργοὶ γὰρ Θεοῦ εἰσιν, εἰς αὐτὸ τοῦτο προσκαρτεροῦντες.

7 Ἀπόδοτε οὖν πᾶσι τὰς ὀφειλάς· τῷ τὸν φόρον, τὸν φόρον· τῷ τὸ τέλος, τὸ τέλος· τῷ τὸν φόβον, τὸν φόβον· τῷ τὴν τιμὴν, τὴν τιμήν.

8 Μηδενὶ μηδὲν ὀφείλετε, εἰ μὴ τὸ ἀγαπᾷν ἀλλήλους· ὁ γὰρ ἀγαπῶν τὸν ἕτερον, νόμον πεπλήρωκε.

9 Τὸ γὰρ, Οὐ μοιχεύσεις, οὐ φονεύσεις, οὐ κλέψεις, οὐ ψευδομαρτυρήσεις, οὐκ ἐπιθυμήσεις, καὶ εἴ τις ἑτέρα ἐντολὴ, ἐν τούτῳ τῷ λόγῳ ἀνακεφαλαιοῦται, ἐν τῷ, Ἀγαπήσεις τὸν πλησίον σου ὡς ἑαυτόν.

10 Ἡ ἀγάπη τῷ πλησίον κακὸν οὐκ ἐργάζεται· πλήρωμα οὖν νόμου ἡ ἀγάπη.

11 ΚΑΙ τοῦτο, εἰδότες τὸν καιρὸν, ὅτι ὥρα ἡμᾶς ἤδη ἐξ ὕπνου ἐγερθῆναι· νῦν γὰρ ἐγγύτερον ἡμῶν ἡ σωτηρία, ἢ ὅτε ἐπιστεύσαμεν.

12 Ἡ νὺξ προέκοψεν, ἡ δὲ ἡμέρα ἤγγικεν. ἀποθώμεθα οὖν τὰ ἔργα τοῦ σκότους, καὶ ἐνδυσώμεθα τὰ ὅπλα τοῦ φωτός.

13 Ὡς ἐν ἡμέρᾳ, εὐσχημόνως περιπατήσωμεν, μὴ κώμοις καὶ μέθαις, μὴ κοίταις καὶ ἀσελγείαις, μὴ ἔριδι καὶ ζήλῳ·

14 ἀλλ᾽ ἐνδύσασθε τὸν Κύριον Ἰησοῦν Χριστὸν, καὶ τῆς σαρκὸς πρόνοιαν μὴ ποιεῖσθε εἰς ἐπιθυμίας.

## ΚΕΦ. ιδ΄. 14.

1 ΤΟΝ δὲ ἀσθενοῦντα τῇ πίστει προσλαμβάνεσθε, μὴ εἰς διακρίσεις διαλογισμῶν.

2 Ὃς μὲν πιστεύει φαγεῖν πάντα, ὁ δὲ ἀσθενῶν λάχανα ἐσθίει.

3 Ὁ ἐσθίων, τὸν μὴ ἐσθίοντα μὴ ἐξουθενείτω· καὶ ὁ μὴ ἐσθίων, τὸν ἐσθίοντα μὴ κρινέτω· ὁ Θεὸς γὰρ αὐτὸν προσελάβετο.

4 Σὺ τίς εἶ ὁ κρίνων ἀλλότριον οἰκέτην; τῷ ἰδίῳ κυρίῳ στήκει, ἢ πίπτει, σταθήσεται δέ· δυνατὸς γάρ ἐστιν ὁ Θεὸς στῆσαι αὐτόν.

5 Ὃς μὲν κρίνει ἡμέραν παρ᾽ ἡμέραν, ὃς δὲ κρίνει πᾶσαν ἡμέραν. ἕκαστος ἐν τῷ ἰδίῳ νοῒ πληροφορείσθω.

6 Ὁ φρονῶν τὴν ἡμέραν, Κυρίῳ φρονεῖ· καὶ ὁ μὴ φρονῶν τὴν ἡμέραν, Κυρίῳ οὐ φρονεῖ. ὁ ἐσθίων, Κυρίῳ ἐσθίει, εὐχαριστεῖ γὰρ τῷ Θεῷ· καὶ ὁ μὴ ἐσθίων, Κυρίῳ οὐκ ἐσθίει, καὶ εὐχαριστεῖ τῷ Θεῷ·

7 οὐδεὶς γὰρ ἡμῶν ἑαυτῷ ζῇ, καὶ οὐδεὶς ἑαυτῷ ἀποθνήσκει.

8 Ἐάν τε γὰρ ζῶμεν, τῷ Κυρίῳ ζῶμεν· ἐάν τε ἀποθνήσκωμεν, τῷ Κυρίῳ ἀποθνήσκομεν. ἐάν τε οὖν ζῶμεν, ἐάν τε ἀποθνήσκωμεν, τοῦ Κυρίου ἐσμέν.

9 Εἰς τοῦτο γὰρ Χριστὸς καὶ ἀπέθανε καὶ ἀνέστη καὶ ἀνέζησεν, ἵνα καὶ νεκρῶν καὶ ζώντων κυριεύσῃ.

10 Σὺ δὲ τί κρίνεις τὸν ἀδελφόν σου; ἢ καὶ σὺ τί ἐξουθενεῖς τὸν ἀδελφόν σου; πάντες γὰρ παραστησόμεθα τῷ βήματι τοῦ Χριστοῦ.

11 Γέγραπται γὰρ, Ζῶ ἐγὼ,

λέγει Κύριος· ὅτι ἐμοὶ κάμψει πᾶν γόνυ, καὶ πᾶσα γλῶσσα ἐξομολογήσεται τῷ Θεῷ.

12 Ἄρα οὖν ἕκαστος ἡμῶν περὶ ἑαυτοῦ λόγον δώσει τῷ Θεῷ.

13 Μηκέτι οὖν ἀλλήλους κρίνωμεν· ἀλλὰ τοῦτο κρίνατε μᾶλλον, τὸ μὴ τιθέναι πρόσκομμα τῷ ἀδελφῷ ἢ σκάνδαλον.

14 Οἶδα καὶ πέπεισμαι ἐν Κυρίῳ Ἰησοῦ, ὅτι οὐδὲν κοινὸν δι' ἑαυτοῦ, εἰ μὴ τῷ λογιζομένῳ τὶ κοινὸν εἶναι, ἐκείνῳ κοινόν·

15 εἰ δὲ διὰ βρῶμα ὁ ἀδελφός σου λυπεῖται, οὐκ ἔτι κατὰ ἀγάπην περιπατεῖς. μὴ τῷ βρώματί σου ἐκεῖνον ἀπόλλυε, ὑπὲρ οὗ Χριστὸς ἀπέθανε.

16 Μὴ βλασφημείσθω οὖν ὑμῶν τὸ ἀγαθόν.

17 Οὐ γάρ ἐστιν ἡ βασιλεία τοῦ Θεοῦ βρῶσις καὶ πόσις, ἀλλὰ δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ ἐν Πνεύματι ἁγίῳ·

18 ὁ γὰρ ἐν τούτοις δουλεύων τῷ Χριστῷ, εὐάρεστος τῷ Θεῷ, καὶ δόκιμος τοῖς ἀνθρώποις.

19 Ἄρα οὖν τὰ τῆς εἰρήνης διώκωμεν, καὶ τὰ τῆς οἰκοδομῆς τῆς εἰς ἀλλήλους.

20 Μὴ ἕνεκεν βρώματος κατάλυε τὸ ἔργον τοῦ Θεοῦ. πάντα μὲν καθαρὰ, ἀλλὰ κακὸν τῷ ἀνθρώπῳ τῷ διὰ προσκόμματος ἐσθίοντι·

21 καλὸν τὸ μὴ φαγεῖν κρέα, μηδὲ πιεῖν οἶνον, μηδὲ ἐν ᾧ ὁ ἀδελφός σου προσκόπτει ἢ σκανδαλίζεται ἢ ἀσθενεῖ.

22 Σὺ πίστιν ἔχεις; κατὰ σαυτὸν ἔχε ἐνώπιον τοῦ Θεοῦ· μακάριος ὁ μὴ κρίνων ἑαυτὸν ἐν ᾧ δοκιμάζει.

23 Ὁ δὲ διακρινόμενος, ἐὰν φάγῃ, κατακέκριται, ὅτι οὐκ ἐκ πίστεως· πᾶν δὲ ὃ οὐκ ἐκ πίστεως, ἁμαρτία ἐστίν.

ΚΕΦ. ιε΄. 15.

1 Ὀφείλομεν δὲ ἡμεῖς οἱ δυνατοὶ τὰ ἀσθενήματα τῶν ἀδυνάτων βαστάζειν, καὶ μὴ ἑαυτοῖς ἀρέσκειν·

2 ἕκαστος γὰρ ἡμῶν τῷ πλησίον ἀρεσκέτω εἰς τὸ ἀγαθὸν πρὸς οἰκοδομήν.

3 Καὶ γὰρ ὁ Χριστὸς οὐχ ἑαυτῷ ἤρεσεν, ἀλλὰ καθὼς γέγραπται, Οἱ ὀνειδισμοὶ τῶν ὀνειδιζόντων σε, ἐπέπεσον ἐπ' ἐμέ.

4 Ὅσα γὰρ προεγράφη, εἰς τὴν ἡμετέραν διδασκαλίαν προεγράφη, ἵνα διὰ τῆς ὑπομονῆς καὶ τῆς παρακλήσεως τῶν γραφῶν τὴν ἐλπίδα ἔχωμεν.

5 Ὁ δὲ Θεὸς τῆς ὑπομονῆς καὶ τῆς παρακλήσεως δῴη ὑμῖν τὸ αὐτὸ φρονεῖν ἐν ἀλλήλοις κατὰ Χριστὸν Ἰησοῦν,

6 ἵνα ὁμοθυμαδὸν ἐν ἑνὶ στόματι δοξάζητε τὸν Θεὸν καὶ πατέρα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

7 Διὸ προσλαμβάνεσθε ἀλλήλους, καθὼς καὶ ὁ Χριστὸς προσελάβετο ἡμᾶς, εἰς δόξαν Θεοῦ.

8 Λέγω δὲ, Ἰησοῦν Χριστὸν διάκονον γεγενῆσθαι περιτομῆς ὑπὲρ ἀληθείας Θεοῦ, εἰς τὸ βεβαιῶσαι τὰς ἐπαγγελίας τῶν πατέρων·

9 τὰ δὲ ἔθνη ὑπὲρ ἐλέους δοξάσαι τὸν Θεὸν, καθὼς γέγραπται, Διὰ τοῦτο ἐξομολογήσομαί σοι ἐν ἔθνεσι, καὶ τῷ ὀνόματί σου ψαλῶ.

10 Καὶ πάλιν λέγει, Εὐφράνθητε, ἔθνη, μετὰ τοῦ λαοῦ αὐτοῦ.

11 Καὶ πάλιν, Αἰνεῖτε τὸν Κύριον, πάντα τὰ ἔθνη, καὶ

ἐπαινέσατε αὐτὸν, πάντες οἱ λαοί.

12 Καὶ πάλιν Ἡσαΐας λέγει, Ἔσται ἡ ῥίζα τοῦ Ἰεσσαὶ, καὶ ὁ ἀνιστάμενος ἄρχειν ἐθνῶν, ἐπ' αὐτῷ ἔθνη ἐλπιοῦσιν.

13 Ὁ δὲ Θεὸς τῆς ἐλπίδος πληρώσαι ὑμᾶς πάσης χαρᾶς καὶ εἰρήνης ἐν τῷ πιστεύειν, εἰς τὸ περισσεύειν ὑμᾶς ἐν τῇ ἐλπίδι, ἐν δυνάμει Πνεύματος ἁγίου.

14 ΠΕΠΕΙΣΜΑΙ δὲ, ἀδελφοί μου, καὶ αὐτὸς ἐγὼ περὶ ὑμῶν, ὅτι καὶ αὐτοὶ μεστοί ἐστε ἀγαθωσύνης, πεπληρωμένοι πάσης γνώσεως, δυνάμενοι καὶ ἀλλήλους νουθετεῖν.

15 Τολμηρότερον δὲ ἔγραψα ὑμῖν, ἀδελφοὶ, ἀπὸ μέρους, ὡς ἐπαναμιμνήσκων ὑμᾶς, διὰ τὴν χάριν τὴν δοθεῖσάν μοι ὑπό τοῦ Θεοῦ,

16 εἰς τὸ εἶναί με λειτουργὸν Ἰησοῦ Χριστοῦ εἰς τὰ ἔθνη, ἱερουργοῦντα τὸ εὐαγγέλιον τοῦ Θεοῦ, ἵνα γένηται ἡ προσφορὰ τῶν ἐθνῶν εὐπρόσδεκτος, ἡγιασμένη ἐν Πνεύματι ἁγίῳ.

17 Ἔχω οὖν καύχησιν ἐν Χριστῷ Ἰησοῦ τὰ πρὸς Θεόν·

18 οὐ γὰρ τολμήσω λαλεῖν τι ὧν οὐ κατειργάσατο Χριστὸς δι' ἐμοῦ εἰς ὑπακοὴν ἐθνῶν, λόγῳ καὶ ἔργῳ,

19 ἐν δυνάμει σημείων καὶ τεράτων, ἐν δυνάμει Πνεύματος Θεοῦ· ὥστέ με ἀπὸ Ἱερουσαλὴμ καὶ κύκλῳ μέχρι τοῦ Ἰλλυρικοῦ πεπληρωκέναι τὸ εὐαγγέλιον τοῦ Χριστοῦ,

20 οὕτω δὲ φιλοτιμούμενον εὐαγγελίζεσθαι, οὐχ ὅπου ὠνομάσθη Χριστὸς, (ἵνα μὴ ἐπ' ἀλλότριον θεμέλιον οἰκοδομῶ,)

21 ἀλλὰ καθὼς γέγραπται, Οἷς οὐκ ἀνηγγέλη περὶ αὐτοῦ, ὄψονται· καὶ οἳ οὐκ ἀκηκόασι, συνήσουσι.

22 Διὸ καὶ ἐνεκοπτόμην τὰ πολλὰ τοῦ ἐλθεῖν πρὸς ὑμᾶς.

23 Νυνὶ δὲ μηκέτι τόπον ἔχων ἐν τοῖς κλίμασι τούτοις, ἐπιποθίαν δὲ ἔχων τοῦ ἐλθεῖν πρὸς ὑμᾶς ἀπὸ πολλῶν ἐτῶν,

24 ὡς ἐὰν πορεύωμαι εἰς τὴν Σπανίαν, ἐλεύσομαι πρὸς ὑμᾶς. ἐλπίζω γὰρ διαπορευόμενος θεάσασθαι ὑμᾶς, καὶ ὑφ' ὑμῶν προπεμφθῆναι ἐκεῖ, ἐὰν ὑμῶν πρῶτον ἀπὸ μέρους ἐμπλησθῶ.

25 Νυνὶ δὲ πορεύομαι εἰς Ἱερουσαλὴμ, διακονῶν τοῖς ἁγίοις.

26 Εὐδόκησαν γὰρ Μακεδονία καὶ Ἀχαΐα κοινωνίαν τινὰ ποιήσασθαι εἰς τοὺς πτωχοὺς τῶν ἁγίων τῶν ἐν Ἱερουσαλήμ·

27 εὐδόκησαν γὰρ, καὶ ὀφειλέται αὐτῶν εἰσίν. εἰ γὰρ τοῖς πνευματικοῖς αὐτῶν ἐκοινώνησαν τὰ ἔθνη, ὀφείλουσι καὶ ἐν τοῖς σαρκικοῖς λειτουργῆσαι αὐτοῖς.

28 Τοῦτο οὖν ἐπιτελέσας, καὶ σφαγισάμενος αὐτοῖς τὸν καρπὸν τοῦτον, ἀπελεύσομαι δι' ὑμῶν εἰς τὴν Σπανίαν.

29 Οἶδα δὲ ὅτι ἐρχόμενος πρὸς ὑμᾶς, ἐν πληρώματι εὐλογίας τοῦ εὐαγγελίου τοῦ Χριστοῦ ἐλεύσομαι.

30 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοὶ, διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ διὰ τῆς ἀγάπης τοῦ Πνεύματος, συναγωνίσασθαί μοι ἐν ταῖς προσευχαῖς ὑπὲρ ἐμοῦ πρὸς τὸν Θεὸν,

31 ἵνα ῥυσθῶ ἀπὸ τῶν ἀπειθούντων ἐν τῇ Ἰουδαίᾳ, καὶ ἵνα ἡ διακονία μου ἡ εἰς Ἱερουσαλὴμ εὐπρόσδεκτος γένηται τοῖς ἁγίοις·

32 ἵνα ἐν χαρᾷ ἔλθω πρὸς

ὑμᾶς διὰ θελήματος Θεοῦ, καὶ συναναπαύσωμαι ὑμῖν.

33 Ὁ δὲ Θεὸς τῆς εἰρήνης μετὰ πάντων ὑμῶν. Ἀμήν.

ΚΕΦ. ιϛ΄. 16.

1 ΣΥΝΙΣΤΗΜΙ δὲ ὑμῖν Φοίβην τὴν ἀδελφὴν ἡμῶν, οὖσαν διάκονον τῆς ἐκκλησίας τῆς ἐν Κεγχρεαῖς·

2 ἵνα αὐτὴν προσδέξησθε ἐν Κυρίῳ ἀξίως τῶν ἁγίων, καὶ παραστῆτε αὐτῇ ἐν ᾧ ἂν ὑμῶν χρήζῃ πράγματι· καὶ γὰρ αὕτη προστάτις πολλῶν ἐγενήθη, καὶ αὐτοῦ ἐμοῦ.

3 Ἀσπάσασθε Πρίσκιλλαν καὶ Ἀκύλαν τοὺς συνεργούς μου ἐν Χριστῷ Ἰησοῦ·

4 οἵτινες ὑπὲρ τῆς ψυχῆς μου τὸν ἑαυτῶν τράχηλον ὑπέθηκαν· οἷς οὐκ ἐγὼ μόνος εὐχαριστῶ, ἀλλὰ καὶ πᾶσαι αἱ ἐκκλησίαι τῶν ἐθνῶν·

5 καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν. Ἀσπάσασθε Ἐπαίνετον τὸν ἀγαπητόν μου, ὅς ἐστιν ἀπαρχὴ τῆς Ἀχαΐας εἰς Χριστόν.

6 Ἀσπάσασθε Μαριὰμ, ἥτις πολλὰ ἐκοπίασεν εἰς ἡμᾶς.

7 Ἀσπάσασθε Ἀνδρόνικον καὶ Ἰουνίαν τοὺς συγγενεῖς μου καὶ συναιχμαλώτους μου· οἵτινές εἰσιν ἐπίσημοι ἐν τοῖς ἀποστόλοις, οἳ καὶ πρὸ ἐμοῦ γεγόνασιν ἐν Χριστῷ.

8 Ἀσπάσασθε Ἀμπλίαν τὸν ἀγαπητόν μου ἐν Κυρίῳ.

9 Ἀσπάσασθε Οὐρβανὸν τὸν συνεργὸν ἡμῶν ἐν Χριστῷ, καὶ Στάχυν τὸν ἀγαπητόν μου.

10 Ἀσπάσασθε Ἀπελλῆν τὸν δόκιμον ἐν Χριστῷ. Ἀσπάσασθε τοὺς ἐκ τῶν Ἀριστοβούλου.

11 Ἀσπάσασθε Ἡροδίωνα τὸν συγγενῆ μου. Ἀσπάσασθε τοὺς ἐκ τῶν Ναρκίσσου τοὺς ὄντας ἐν Κυρίῳ.

12 Ἀσπάσασθε Τρύφαιναν καὶ Τρυφῶσαν τὰς κοπιώσας ἐν Κυρίῳ. Ἀσπάσασθε Περσίδα τὴν ἀγαπητὴν, ἥτις πολλὰ ἐκοπίασεν ἐν Κυρίῳ.

13 Ἀσπάσασθε Ῥοῦφον τὸν ἐκλεκτὸν ἐν Κυρίῳ, καὶ τὴν μητέρα αὐτοῦ καὶ ἐμοῦ.

14 Ἀσπάσασθε Ἀσύγκριτον, Φλέγοντα, Ἑρμᾶν, Πατρόβαν, Ἑρμῆν, καὶ τοὺς σὺν αὐτοῖς ἀδελφούς.

15 Ἀσπάσασθε Φιλόλογον καὶ Ἰουλίαν, Νηρέα καὶ τὴν ἀδελφὴν αὐτοῦ, καὶ Ὀλυμπᾶν, καὶ τοὺς σὺν αὐτοῖς πάντας ἁγίους·

16 Ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ. Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τοῦ Χριστοῦ.

17 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοὶ, σκοπεῖν τοὺς τὰς διχοστασίας καὶ τὰ σκάνδαλα, παρὰ τὴν διδαχὴν ἣν ὑμεῖς ἐμάθετε, ποιοῦντας· καὶ ἐκκλίνατε ἀπ' αὐτῶν.

18 Οἱ γὰρ τοιοῦτοι τῷ Κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ οὐ δουλεύουσιν, ἀλλὰ τῇ ἑαυτῶν κοιλίᾳ· καὶ διὰ τῆς χρηστολογίας καὶ εὐλογίας ἐξαπατῶσι τὰς καρδίας τῶν ἀκάκων.

19 Ἡ γὰρ ὑμῶν ὑπακοὴ εἰς πάντας ἀφίκετο· χαίρω οὖν τὸ ἐφ' ὑμῖν· θέλω δὲ ὑμᾶς σοφοὺς μὲν εἶναι εἰς τὸ ἀγαθὸν, ἀκεραίους δὲ εἰς τὸ κακόν.

20 Ὁ δὲ Θεὸς τῆς εἰρήνης συντρίψει τὸν Σατανᾶν ὑπὸ τοὺς πόδας ὑμῶν ἐν τάχει. Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μεθ' ὑμῶν.

21 Ἀσπάζονται ὑμᾶς Τιμόθεος ὁ συνεργός μου, καὶ Λούκιος καὶ Ἰάσων καὶ Σωσίπατρος οἱ συγγενεῖς μου.

22 Ἀσπάζομαι ὑμᾶς ἐγὼ Τέρτιος, ὁ γράψας τὴν ἐπιστολὴν, ἐν Κυρίῳ.

23 Ἀσπάζεται ὑμᾶς Γάϊος ὁ ξένος μου καὶ τῆς ἐκκλησίας ὅλης. Ἀσπάζεται ὑμᾶς Ἔραστος ὁ οἰκονόμος τῆς πόλεως, καὶ Κούαρτος ὁ ἀδελφός.

24 Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν. Ἀμήν.

25 ΤΩ δὲ δυναμένῳ ὑμᾶς στηρίξαι κατὰ τὸ εὐαγγέλιόν μου καὶ τὸ κήρυγμα Ἰησοῦ Χριστοῦ, κατὰ ἀποκάλυψιν μυστηρίου χρόνοις αἰωνίοις σεσιγημένου,

26 φανερωθέντος δὲ νῦν, διά τε γραφῶν προφητικῶν, κατ' ἐπιταγὴν τοῦ αἰωνίου Θεοῦ, εἰς ὑπακοὴν πίστεως εἰς πάντα τὰ ἔθνη γνωρισθέντος,

27 μόνῳ σοφῷ Θεῷ, διὰ Ἰησοῦ Χριστοῦ, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας. Ἀμήν.

Πρὸς Ῥωμαίους ἐγράφη ἀπὸ Κορίνθου διὰ Φοίβης τῆς διακόνου τῆς ἐν Κεγχρεαῖς ἐκκλησίας.

# ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

# ΚΟΡΙΝΘΙΟΥΣ.

## ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ.

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### ΚΕΦ. α΄. 1.

1 ΠΑΥΛΟΣ *κλητὸς ἀπόστολος* Ἰησοῦ Χριστοῦ, *διὰ θελήματος* Θεοῦ, *καὶ* Σωσθένης *ὁ ἀδελφὸς*,

2 *τῇ ἐκκλησίᾳ τοῦ* Θεοῦ *τῇ οὔσῃ ἐν* Κορίνθῳ, *ἡγιασμένοις ἐν* Χριστῷ Ἰησοῦ, *κλητοῖς ἁγίοις, σὺν πᾶσι τοῖς ἐπικαλουμένοις τὸ ὄνομα τοῦ* Κυρίου *ἡμῶν* Ἰησοῦ Χριστοῦ, *ἐν παντὶ τόπῳ αὐτῶν τε καὶ ἡμῶν·*

3 *χάρις ὑμῖν καὶ εἰρήνη ἀπὸ* Θεοῦ *πατρὸς ἡμῶν καὶ* Κυρίου Ἰησοῦ Χριστοῦ.

4 ΕΥΧΑΡΙΣΤΩ *τῷ* Θεῷ *μου πάντοτε περὶ ὑμῶν, ἐπὶ τῇ χάριτι τοῦ* Θεοῦ *τῇ δοθείσῃ ὑμῖν ἐν* Χριστῷ Ἰησοῦ·

5 *ὅτι ἐν παντὶ ἐπλουτίσθητε ἐν αὐτῷ, ἐν παντὶ λόγῳ καὶ πάσῃ γνώσει,*

6 *καθὼς τὸ μαρτύριον τοῦ* Χριστοῦ *ἐβεβαιώθη ἐν ὑμῖν·*

7 *ὥστε ὑμᾶς μὴ ὑστερεῖσθαι ἐν μηδενὶ χαρίσματι, ἀπεκδεχομένους τὴν ἀποκάλυψιν τοῦ* Κυρίου *ἡμῶν* Ἰησοῦ Χριστοῦ·

8 *ὃς καὶ βεβαιώσει ὑμᾶς ἕως τέλους ἀνεγκλήτους ἐν τῇ ἡμέρᾳ τοῦ* Κυρίου *ἡμῶν* Ἰησοῦ Χριστοῦ.

9 Πιστὸς *ὁ* Θεὸς, *δι' οὗ ἐκλήθητε εἰς κοινωνίαν τοῦ* Υἱοῦ *αὐτοῦ* Ἰησοῦ Χριστοῦ *τοῦ* Κυρίου *ἡμῶν.*

10 ΠΑΡΑΚΑΛΩ *δὲ ὑμᾶς, ἀδελφοὶ, διὰ τοῦ ὀνόματος τοῦ* Κυρίου *ἡμῶν* Ἰησοῦ Χριστοῦ, *ἵνα τὸ αὐτὸ λέγητε πάντες, καὶ μὴ ᾖ ἐν ὑμῖν σχίσματα, ἦτε δὲ κατηρτισμένοι ἐν τῷ αὐτῷ νοῒ καὶ ἐν τῇ αὐτῇ γνώμῃ.*

11 Ἐδηλώθη *γάρ μοι περὶ ὑμῶν, ἀδελφοί μου, ὑπὸ τῶν* Χλόης, *ὅτι ἔριδες ἐν ὑμῖν εἰσι·*

12 *λέγω δὲ τοῦτο, ὅτι ἕκαστος ὑμῶν λέγει,* Ἐγὼ *μέν εἰμι* Παύλου, *ἐγὼ δὲ* Ἀπολλῶ, *ἐγὼ δὲ* Κηφᾶ, *ἐγὼ δὲ* Χριστοῦ.

13 Μεμέρισται *ὁ* Χριστός; *μὴ* Παῦλος *ἐσταυρώθη ὑπὲρ ὑμῶν, ἢ εἰς τὸ ὄνομα* Παύλου *ἐβαπτίσθητε;*

14 Εὐχαριστῶ *τῷ* Θεῷ *ὅτι οὐδένα ὑμῶν ἐβάπτισα, εἰ μὴ* Κρίσπον *καὶ* Γάϊον·

15 *ἵνα μή τις εἴπῃ ὅτι εἰς τὸ ἐμὸν ὄνομα ἐβάπτισα.*

16 Ἐβάπτισα *δὲ καὶ τὸν* Στεφανᾶ *οἶκον· λοιπὸν οὐκ οἶδα εἴ τινα ἄλλον ἐβάπτισα.*

17 ΟΥ *γὰρ ἀπέστειλέ με* Χριστὸς *βαπτίζειν, ἀλλ' εὐαγγελίζεσθαι· οὐκ ἐν σοφίᾳ λόγου, ἵνα*

*μὴ κενωθῇ ὁ σταυρὸς τοῦ Χριστοῦ.*

18 Ὁ λόγος γὰρ ὁ τοῦ σταυροῦ τοῖς μὲν ἀπολλυμένοις μωρία ἐστὶ, τοῖς δὲ σωζομένοις ἡμῖν δύναμις Θεοῦ ἐστι.

19 Γέγραπται γάρ, Ἀπολῶ τὴν σοφίαν τῶν σοφῶν, καὶ τὴν σύνεσιν τῶν συνετῶν ἀθετήσω.

20 Ποῦ σοφός; ποῦ γραμματεύς; ποῦ συζητητὴς τοῦ αἰῶνος τούτου; οὐχὶ ἐμώρανεν ὁ Θεὸς τὴν σοφίαν τοῦ κόσμου τούτου;

21 Ἐπειδὴ γὰρ ἐν τῇ σοφίᾳ τοῦ Θεοῦ οὐκ ἔγνω ὁ κόσμος διὰ τῆς σοφίας τὸν Θεὸν, εὐδόκησεν ὁ Θεὸς διὰ τῆς μωρίας τοῦ κηρύγματος σῶσαι τοὺς πιστεύοντας·

22 ἐπειδὴ καὶ Ἰουδαῖοι σημεῖον αἰτοῦσι, καὶ Ἕλληνες σοφίαν ζητοῦσιν·

23 ἡμεῖς δὲ κηρύσσομεν Χριστὸν ἐσταυρωμένον, Ἰουδαίοις μὲν σκάνδαλον, Ἕλλησι δὲ μωρίαν·

24 αὐτοῖς δὲ τοῖς κλητοῖς Ἰουδαίοις τε καὶ Ἕλλησι, Χριστὸν Θεοῦ δύναμιν καὶ Θεοῦ σοφίαν.

25 Ὅτι τὸ μωρὸν τοῦ Θεοῦ σοφώτερον τῶν ἀνθρώπων ἐστί· καὶ τὸ ἀσθενὲς τοῦ Θεοῦ ἰσχυρότερον τῶν ἀνθρώπων ἐστί.

26 Βλέπετε γὰρ τὴν κλῆσιν ὑμῶν, ἀδελφοὶ, ὅτι οὐ πολλοὶ σοφοὶ κατὰ σάρκα, οὐ πολλοὶ δυνατοὶ, οὐ πολλοὶ εὐγενεῖς·

27 ἀλλὰ τὰ μωρὰ τοῦ κόσμου ἐξελέξατο ὁ Θεὸς, ἵνα τοὺς σοφοὺς καταισχύνῃ·

28 καὶ τὰ ἀσθενῆ τοῦ κόσμου ἐξελέξατο ὁ Θεὸς, ἵνα καταισχύνῃ τὰ ἰσχυρά· καὶ τὰ ἀγενῆ τοῦ κόσμου καὶ τὰ ἐξουθενημένα ἐξελέξατο ὁ Θεὸς, καὶ τὰ μὴ ὄντα, ἵνα τὰ ὄντα καταργήσῃ·

29 ὅπως μὴ καυχήσηται πᾶσα σὰρξ ἐνώπιον αὐτοῦ.

30 Ἐξ αὐτοῦ δὲ ὑμεῖς ἐστὲ ἐν Χριστῷ Ἰησοῦ, ὃς ἐγενήθη ἡμῖν σοφία ἀπὸ Θεοῦ, δικαιοσύνη τε καὶ ἁγιασμὸς καὶ ἀπολύτρωσις·

31 ἵνα καθὼς γέγραπται, Ὁ καυχώμενος, ἐν Κυρίῳ καυχάσθω.

## ΚΕΦ. β΄. 2.

1 ΚΑΓΩ ἐλθὼν πρὸς ὑμᾶς, ἀδελφοὶ, ἦλθον οὐ καθ' ὑπεροχὴν λόγου ἢ σοφίας καταγγέλλων ὑμῖν τὸ μαρτύριον τοῦ Θεοῦ.

2 Οὐ γὰρ ἔκρινα τοῦ εἰδέναι τὶ ἐν ὑμῖν, εἰ μὴ Ἰησοῦν Χριστὸν, καὶ τοῦτον ἐσταυρωμένον.

3 Καὶ ἐγὼ ἐν ἀσθενείᾳ καὶ ἐν φόβῳ καὶ ἐν τρόμῳ πολλῷ ἐγενόμην πρὸς ὑμᾶς·

4 καὶ ὁ λόγος μου καὶ τὸ κήρυγμά μου οὐκ ἐν πειθοῖς ἀνθρωπίνης σοφίας λόγοις, ἀλλ' ἐν ἀποδείξει Πνεύματος καὶ δυνάμεως·

5 ἵνα ἡ πίστις ὑμῶν μὴ ᾖ ἐν σοφίᾳ ἀνθρώπων, ἀλλ' ἐν δυνάμει Θεοῦ.

6 ΣΟΦΙΑΝ δὲ λαλοῦμεν ἐν τοῖς τελείοις· σοφίαν δὲ οὐ τοῦ αἰῶνος τούτου, οὐδὲ τῶν ἀρχόντων τοῦ αἰῶνος τούτου, τῶν καταργουμένων·

7 ἀλλὰ λαλοῦμεν σοφίαν Θεοῦ ἐν μυστηρίῳ τὴν ἀποκεκρυμμένην, (ἣν προώρισεν ὁ Θεὸς πρὸ τῶν αἰώνων εἰς δόξαν ἡμῶν,

8 ἣν οὐδεὶς τῶν ἀρχόντων τοῦ αἰῶνος τούτου ἔγνωκεν· εἰ γὰρ ἔγνωσαν, οὐκ ἂν τὸν Κύριον τῆς δόξης ἐσταύρωσαν·)

9 ἀλλὰ καθὼς γέγραπται, Ἃ ὀφθαλμὸς οὐκ εἶδε, καὶ οὖς οὐκ ἤκουσε, καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, ἃ ἡτοί-

μασεν ὁ Θεὸς τοῖς ἀγαπῶσιν αὐτόν·

10 ἡμῖν δὲ ὁ Θεὸς ἀπεκάλυψε διὰ τοῦ Πνεύματος αὐτοῦ· τὸ γὰρ Πνεῦμα πάντα ἐρευνᾷ, καὶ τὰ βάθη τοῦ Θεοῦ.

11 Τίς γὰρ οἶδεν ἀνθρώπων τὰ τοῦ ἀνθρώπου, εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου τὸ ἐν αὐτῷ; οὕτω καὶ τὰ τοῦ Θεοῦ οὐδεὶς οἶδεν, εἰ μὴ τὸ Πνεῦμα τοῦ Θεοῦ.

12 Ἡμεῖς δὲ οὐ τὸ πνεῦμα τοῦ κόσμου ἐλάβομεν, ἀλλὰ τὸ Πνεῦμα τὸ ἐκ τοῦ Θεοῦ, ἵνα εἰδῶμεν τὰ ὑπὸ τοῦ Θεοῦ χαρισθέντα ἡμῖν.

13 Ἃ καὶ λαλοῦμεν, οὐκ ἐν διδακτοῖς ἀνθρωπίνης σοφίας λόγοις, ἀλλ' ἐν διδακτοῖς Πνεύματος ἁγίου, πνευματικοῖς πνευματικὰ συγκρίνοντες.

14 Ψυχικὸς δὲ ἄνθρωπος οὐ δέχεται τὰ τοῦ Πνεύματος τοῦ Θεοῦ, μωρία γὰρ αὐτῷ ἐστι· καὶ οὐ δύναται γνῶναι, ὅτι πνευματικῶς ἀνακρίνεται.

15 Ὁ δὲ πνευματικὸς ἀνακρίνει μὲν πάντα, αὐτὸς δὲ ὑπ' οὐδενὸς ἀνακρίνεται.

16 Τίς γὰρ ἔγνω νοῦν Κυρίου, ὃς συμβιβάσει αὐτόν; ἡμεῖς δὲ νοῦν Χριστοῦ ἔχομεν.

ΚΕΦ. γ'. 3.

1 ΚΑΙ ἐγὼ, ἀδελφοὶ, οὐκ ἠδυνήθην λαλῆσαι ὑμῖν ὡς πνευματικοῖς, ἀλλ' ὡς σαρκικοῖς, ὡς νηπίοις ἐν Χριστῷ.

2 Γάλα ὑμᾶς ἐπότισα, καὶ οὐ βρῶμα· οὔπω γὰρ ἠδύνασθε, ἀλλ' οὔτε ἔτι νῦν δύνασθε·

3 ἔτι γὰρ σαρκικοί ἐστε. ὅπου γὰρ ἐν ὑμῖν ζῆλος καὶ ἔρις καὶ διχοστασίαι, οὐχὶ σαρκικοί ἐστε, καὶ κατὰ ἄνθρωπον περιπατεῖτε;

4 Ὅταν γὰρ λέγῃ τὶς, Ἐγὼ μέν εἰμι Παύλου, ἕτερος δὲ, Ἐγὼ Ἀπολλὼ, οὐχὶ σαρκικοί ἐστε;

5 Τίς οὖν ἐστι Παῦλος, τίς δὲ Ἀπολλὼς, ἀλλ' ἢ διάκονοι, δι' ὧν ἐπιστεύσατε, καὶ ἑκάστῳ ὡς ὁ Κύριος ἔδωκεν;

6 Ἐγὼ ἐφύτευσα, Ἀπολλὼς ἐπότισεν, ἀλλ' ὁ Θεὸς ηὔξανεν·

7 ὥστε οὔτε ὁ φυτεύων ἐστί τι, οὔτε ὁ ποτίζων, ἀλλ' ὁ αὐξάνων Θεός.

8 Ὁ φυτεύων δὲ καὶ ὁ ποτίζων ἕν εἰσιν, ἕκαστος δὲ τὸν ἴδιον μισθὸν λήψεται κατὰ τὸν ἴδιον κόπον.

9 Θεοῦ γάρ ἐσμεν συνεργοί· Θεοῦ γεώργιον, Θεοῦ οἰκοδομή ἐστε.

10 Κατὰ τὴν χάριν τοῦ Θεοῦ τὴν δοθεῖσάν μοι, ὡς σοφὸς ἀρχιτέκτων θεμέλιον τέθεικα· ἄλλος δὲ ἐποικοδομεῖ· ἕκαστος δὲ βλεπέτω πῶς ἐποικοδομεῖ.

11 Θεμέλιον γὰρ ἄλλον οὐδεὶς δύναται θεῖναι παρὰ τὸν κείμενον, ὅς ἐστιν Ἰησοῦς ὁ Χριστός.

12 Εἰ δέ τις ἐποικοδομεῖ ἐπὶ τὸν θεμέλιον τοῦτον, χρυσὸν, ἄργυρον, λίθους τιμίους, ξύλα, χόρτον, καλάμην,

13 ἑκάστου τὸ ἔργον φανερὸν γενήσεται· ἡ γὰρ ἡμέρα δηλώσει· ὅτι ἐν πυρὶ ἀποκαλύπτεται· καὶ ἑκάστου τὸ ἔργον ὁποῖόν ἐστι, τὸ πῦρ δοκιμάσει.

14 Εἴ τινος τὸ ἔργον μένει, ὃ ἐπῳκοδόμησε, μισθὸν λήψεται.

15 Εἴ τινος τὸ ἔργον κατακαήσεται, ζημιωθήσεται· αὐτὸς δὲ σωθήσεται, οὕτως δὲ ὡς διὰ πυρός.

16 Οὐκ οἴδατε ὅτι ναὸς Θεοῦ ἐστε, καὶ τὸ Πνεῦμα τοῦ Θεοῦ οἰκεῖ ἐν ὑμῖν;

17 Εἴ τις τὸν ναὸν τοῦ Θεοῦ φθείρει, φθερεῖ τοῦτον ὁ Θεός· ὁ γὰρ ναὸς τοῦ Θεοῦ ἅγιός ἐστιν, οἵτινές ἐστε ὑμεῖς.

18 Μηδεὶς ἑαυτὸν ἐξαπατάτω· εἴ τις δοκεῖ σοφὸς εἶναι ἐν ὑμῖν, ἐν τῷ αἰῶνι τούτῳ μωρὸς γενέσθω, ἵνα γένηται σοφός.

19 Ἡ γὰρ σοφία τοῦ κόσμου τούτου, μωρία παρὰ τῷ Θεῷ ἐστι. γέγραπται γὰρ, Ὁ δρασσόμενος τοὺς σοφοὺς ἐν τῇ πανουργίᾳ αὐτῶν.

20 Καὶ πάλιν, Κύριος γινώσκει τοὺς διαλογισμοὺς τῶν σοφῶν, ὅτι εἰσὶ μάταιοι.

21 Ὥστε μηδεὶς καυχάσθω ἐν ἀνθρώποις· πάντα γὰρ ὑμῶν ἐστιν,

22 εἴτε Παῦλος, εἴτε Ἀπολλῶς, εἴτε Κηφᾶς, εἴτε κόσμος, εἴτε ζωὴ εἴτε θάνατος, εἴτε ἐνεστῶτα εἴτε μέλλοντα· πάντα ὑμῶν ἐστιν·

23 ὑμεῖς δὲ, Χριστοῦ· Χριστὸς δὲ, Θεοῦ.

ΚΕΦ. δ΄. 4.

1 ΟΥΤΩΣ ἡμᾶς λογιζέσθω ἄνθρωπος, ὡς ὑπηρέτας Χριστοῦ καὶ οἰκονόμους μυστηρίων Θεοῦ·

2 ὃ δὲ λοιπὸν, ζητεῖται ἐν τοῖς οἰκονόμοις, ἵνα πιστός τις εὑρεθῇ·

3 ἐμοὶ δὲ εἰς ἐλάχιστόν ἐστιν ἵνα ὑφ' ὑμῶν ἀνακριθῶ, ἢ ὑπὸ ἀνθρωπίνης ἡμέρας· ἀλλ' οὐδὲ ἐμαυτὸν ἀνακρίνω·

4 οὐδὲν γὰρ ἐμαυτῷ σύνοιδα, ἀλλ' οὐκ ἐν τούτῳ δεδικαίωμαι· ὁ δὲ ἀνακρίνων με, Κύριός ἐστιν.

5 Ὥστε μὴ πρὸ καιροῦ τι κρίνετε, ἕως ἂν ἔλθῃ ὁ Κύριος, ὃς καὶ φωτίσει τὰ κρυπτὰ τοῦ σκότους, καὶ φανερώσει τὰς βουλὰς τῶν καρδιῶν· καὶ τότε ὁ ἔπαινος γενήσεται ἑκάστῳ ἀπὸ τοῦ Θεοῦ.

6 ΤΑΥΤΑ δὲ, ἀδελφοὶ, μετεσχημάτισα εἰς ἐμαυτὸν καὶ Ἀπολλὼ δι' ὑμᾶς, ἵνα ἐν ἡμῖν μάθητε τὸ μὴ ὑπὲρ ὃ γέγραπται φρονεῖν, ἵνα μὴ εἷς ὑπὲρ τοῦ ἑνὸς φυσιοῦσθε κατὰ τοῦ ἑτέρου.

7 Τίς γάρ σε διακρίνει; τί δὲ ἔχεις ὃ οὐκ ἔλαβες; εἰ δὲ καὶ ἔλαβες, τί καυχᾶσαι ὡς μὴ λαβών;

8 Ἤδη κεκορεσμένοι ἐστὲ, ἤδη ἐπλουτήσατε, χωρὶς ἡμῶν ἐβασιλεύσατε· καὶ ὄφελόν γε ἐβασιλεύσατε, ἵνα καὶ ἡμεῖς ὑμῖν συμβασιλεύσωμεν.

9 Δοκῶ γὰρ ὅτι ὁ Θεὸς ἡμᾶς τοὺς ἀποστόλους ἐσχάτους ἀπέδειξεν ὡς ἐπιθανατίους, ὅτι θέατρον ἐγενήθημεν τῷ κόσμῳ καὶ ἀγγέλοις καὶ ἀνθρώποις.

10 Ἡμεῖς μωροὶ διὰ Χριστὸν, ὑμεῖς δὲ φρόνιμοι ἐν Χριστῷ· ἡμεῖς ἀσθενεῖς, ὑμεῖς δὲ ἰσχυροί· ὑμεῖς ἔνδοξοι, ἡμεῖς δὲ ἄτιμοι.

11 Ἄχρι τῆς ἄρτι ὥρας καὶ πεινῶμεν, καὶ διψῶμεν, καὶ γυμνητεύομεν, καὶ κολαφιζόμεθα, καὶ ἀστατοῦμεν,

12 καὶ κοπιῶμεν ἐργαζόμενοι ταῖς ἰδίαις χερσί· λοιδορούμενοι, εὐλογοῦμεν· διωκόμενοι, ἀνεχόμεθα·

13 βλασφημούμενοι, παρακαλοῦμεν· ὡς περικαθάρματα τοῦ κόσμου ἐγενήθημεν, πάντων περίψημα ἕως ἄρτι.

14 Οὐκ ἐντρέπων ὑμᾶς γράφω ταῦτα, ἀλλ' ὡς τέκνα μου ἀγαπητὰ νουθετῶ.

15 Ἐὰν γὰρ μυρίους παιδαγωγοὺς ἔχητε ἐν Χριστῷ, ἀλλ' οὐ πολλοὺς πατέρας· ἐν γὰρ Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου ἐγὼ ὑμᾶς ἐγέννησα.

16 Παρακαλῶ οὖν ὑμᾶς, μιμηταί μου γίνεσθε.

17 Διὰ τοῦτο ἔπεμψα ὑμῖν Τιμόθεον, ὅς ἐστι τέκνον μου ἀγαπητὸν καὶ πιστὸν ἐν Κυρίῳ, ὃς

ὑμᾶς ἀναμνήσει τὰς ὁδούς μου τὰς ἐν Χριστῷ, καθὼς πανταχοῦ ἐν πάσῃ ἐκκλησίᾳ διδάσκω.

18 Ὡς μὴ ἐρχομένου δέ μου πρὸς ὑμᾶς ἐφυσιώθησάν τινες·

19 ἐλεύσομαι δὲ ταχέως πρὸς ὑμᾶς, ἐὰν ὁ Κύριος θελήσῃ, καὶ γνώσομαι οὐ τὸν λόγον τῶν πεφυσιωμένων, ἀλλὰ τὴν δύναμιν.

20 Οὐ γὰρ ἐν λόγῳ ἡ βασιλεία τοῦ Θεοῦ, ἀλλ' ἐν δυνάμει.

21 Τί θέλετε; ἐν ῥάβδῳ ἔλθω πρὸς ὑμᾶς, ἢ ἐν ἀγάπῃ πνεύματί τε πρᾳότητος;

## ΚΕΦ. ε΄. 5.

1 ὍΛΩΣ ἀκούεται ἐν ὑμῖν πορνεία, καὶ τοιαύτη πορνεία, ἥτις οὐδὲ ἐν τοῖς ἔθνεσιν ὀνομάζεται, ὥστε γυναῖκά τινα τοῦ πατρὸς ἔχειν·

2 καὶ ὑμεῖς πεφυσιωμένοι ἐστὲ, καὶ οὐχὶ μᾶλλον ἐπενθήσατε, ἵνα ἐξαρθῇ ἐκ μέσου ὑμῶν ὁ τὸ ἔργον τοῦτο ποιήσας.

3 Ἐγὼ μὲν γὰρ ὡς ἀπὼν τῷ σώματι, παρὼν δὲ τῷ πνεύματι, ἤδη κέκρικα ὡς παρὼν, τὸν οὕτω τοῦτο κατεργασάμενον,

4 ἐν τῷ ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, συναχθέντων ὑμῶν καὶ τοῦ ἐμοῦ πνεύματος, σὺν τῇ δυνάμει τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,

5 παραδοῦναι τὸν τοιοῦτον τῷ Σατανᾷ εἰς ὄλεθρον τῆς σαρκὸς, ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ τοῦ Κυρίου Ἰησοῦ.

6 Οὐ καλὸν τὸ καύχημα ὑμῶν. οὐκ οἴδατε ὅτι μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ;

7 Ἐκκαθάρατε οὖν τὴν παλαιὰν ζύμην, ἵνα ἦτε νέον φύραμα, καθώς ἐστε ἄζυμοι· καὶ γὰρ τὸ πάσχα ἡμῶν ὑπὲρ ἡμῶν ἐτύθη, Χριστός.

8 Ὥστε ἑορτάζωμεν, μὴ ἐν ζύμῃ παλαιᾷ, μηδὲ ἐν ζύμῃ κακίας καὶ πονηρίας, ἀλλ' ἐν ἀζύμοις εἰλικρινείας καὶ ἀληθείας.

9 ἜΓΡΑΨΑ ὑμῖν ἐν τῇ ἐπιστολῇ, μὴ συναναμίγνυσθαι πόρνοις.

10 Καὶ οὐ πάντως τοῖς πόρνοις τοῦ κόσμου τούτου, ἢ τοῖς πλεονέκταις, ἢ ἅρπαξιν, ἢ εἰδωλολάτραις· ἐπεὶ ὀφείλετε ἄρα ἐκ τοῦ κόσμου ἐξελθεῖν.

11 Νυνὶ δὲ ἔγραψα ὑμῖν μὴ συναναμίγνυσθαι, ἐάν τις ἀδελφὸς ὀνομαζόμενος ᾖ πόρνος, ἢ πλεονέκτης, ἢ εἰδωλολάτρης, ἢ λοίδορος, ἢ μέθυσος, ἢ ἅρπαξ, τῷ τοιούτῳ μηδὲ συνεσθίειν.

12 Τί γάρ μοι καὶ τοὺς ἔξω κρίνειν; οὐχὶ τοὺς ἔσω ὑμεῖς κρίνετε;

13 τοὺς δὲ ἔξω ὁ Θεὸς κρίνει. Καὶ ἐξαρεῖτε τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν.

## ΚΕΦ. ς΄. 6.

1 ΤΟΛΜΑ τις ὑμῶν, πρᾶγμα ἔχων πρὸς τὸν ἕτερον, κρίνεσθαι ἐπὶ τῶν ἀδίκων, καὶ οὐχὶ ἐπὶ τῶν ἁγίων;

2 Οὐκ οἴδατε ὅτι οἱ ἅγιοι τὸν κόσμον κρινοῦσι; καὶ εἰ ἐν ὑμῖν κρίνεται ὁ κόσμος, ἀνάξιοί ἐστε κριτηρίων ἐλαχίστων;

3 οὐκ οἴδατε ὅτι ἀγγέλους κρινοῦμεν; μήτι γε βιωτικά;

4 βιωτικὰ μὲν οὖν κριτήρια ἐὰν ἔχητε, τοὺς ἐξουθενημένους ἐν τῇ ἐκκλησίᾳ, τούτους καθίζετε.

5 Πρὸς ἐντροπὴν ὑμῖν λέγω· οὕτως οὐκ ἔστιν ἐν ὑμῖν σοφὸς οὐδὲ εἷς, ὃς δυνήσεται διακρῖναι ἀνὰ μέσον τοῦ ἀδελφοῦ αὐτοῦ;

6 ἀλλὰ ἀδελφὸς μετὰ ἀδελφοῦ κρίνεται, καὶ τοῦτο ἐπὶ ἀπίστων;

7 Ἤδη μὲν οὖν ὅλως ἥττημα ἐν ὑμῖν ἐστιν, ὅτι κρίματα ἔχετε

μεθ' ἑαυτῶν. διατί οὐχὶ μᾶλλον ἀδικεῖσθε; διατί οὐχὶ μᾶλλον ἀποστερεῖσθε;

8 'Αλλὰ ὑμεῖς ἀδικεῖτε καὶ ἀποστερεῖτε, καὶ ταῦτα ἀδελφούς.

9 Ἢ οὐκ οἴδατε ὅτι ἄδικοι βασιλείαν Θεοῦ οὐ κληρονομήσουσι; Μὴ πλανᾶσθε· οὔτε πόρνοι, οὔτε εἰδωλολάτραι, οὔτε μοιχοὶ, οὔτε μαλακοὶ, οὔτε ἀρσενοκοῖται,

10 οὔτε κλέπται, οὔτε πλεονέκται, οὔτε μέθυσοι, οὐ λοίδοροι, οὐχ ἅρπαγες, βασιλείαν Θεοῦ οὐ κληρονομήσουσι.

11 Καὶ ταῦτα τινὲς ἦτε· ἀλλὰ ἀπελούσασθε, ἀλλὰ ἡγιάσθητε, ἀλλ' ἐδικαιώθητε, ἐν τῷ ὀνόματι τοῦ Κυρίου Ἰησοῦ, καὶ ἐν τῷ Πνεύματι τοῦ Θεοῦ ἡμῶν.

12 ΠΑΝΤΑ μοι ἔξεστιν· ἀλλ' οὐ πάντα συμφέρει. πάντα μοι ἔξεστιν· ἀλλ' οὐκ ἐγὼ ἐξουσιασθήσομαι ὑπό τινος.

13 Τὰ βρώματα τῇ κοιλίᾳ, καὶ ἡ κοιλία τοῖς βρώμασιν· ὁ δὲ Θεὸς καὶ ταύτην καὶ ταῦτα καταργήσει. Τὸ δὲ σῶμα οὐ τῇ πορνείᾳ, ἀλλὰ τῷ Κυρίῳ, καὶ ὁ Κύριος τῷ σώματι·

14 ὁ δὲ Θεὸς καὶ τὸν Κύριον ἤγειρε, καὶ ἡμᾶς ἐξεγερεῖ διὰ τῆς δυνάμεως αὐτοῦ.

15 Οὐκ οἴδατε ὅτι τὰ σώματα ὑμῶν μέλη Χριστοῦ ἐστιν; ἄρας οὖν τὰ μέλη τοῦ Χριστοῦ, ποιήσω πόρνης μέλη; μὴ γένοιτο.

16 Ἢ οὐκ οἴδατε ὅτι ὁ κολλώμενος τῇ πόρνῃ, ἓν σῶμά ἐστιν; Ἔσονται γάρ, φησιν, οἱ δύο εἰς σάρκα μίαν·

17 ὁ δὲ κολλώμενος τῷ Κυρίῳ, ἓν πνεῦμά ἐστι.

18 Φεύγετε τὴν πορνείαν. πᾶν ἁμάρτημα ὃ ἐὰν ποιήσῃ ἄνθρωπος, ἐκτὸς τοῦ σώματός ἐστιν· ὁ δὲ πορνεύων, εἰς τὸ ἴδιον σῶμα ἁμαρτάνει.

19 Ἢ οὐκ οἴδατε, ὅτι τὸ σῶμα ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἁγίου Πνεύματός ἐστιν, οὗ ἔχετε ἀπὸ Θεοῦ, καὶ οὐκ ἐστὲ ἑαυτῶν;

20 ἠγοράσθητε γὰρ τιμῆς· δοξάσατε δὴ τὸν Θεὸν ἐν τῷ σώματι ὑμῶν, καὶ ἐν τῷ πνεύματι ὑμῶν, ἅτινά ἐστι τοῦ Θεοῦ.

## ΚΕΦ. ζʹ. 7.

1 ΠΕΡΙ δὲ ὧν ἐγράψατέ μοι, καλὸν ἀνθρώπῳ γυναικὸς μὴ ἅπτεσθαι·

2 διὰ δὲ τὰς πορνείας ἕκαστος τὴν ἑαυτοῦ γυναῖκα ἐχέτω, καὶ ἑκάστη τὸν ἴδιον ἄνδρα ἐχέτω.

3 Τῇ γυναικὶ ὁ ἀνὴρ τὴν ὀφειλομένην εὔνοιαν ἀποδιδότω· ὁμοίως δὲ καὶ ἡ γυνὴ τῷ ἀνδρί.

4 Ἡ γυνὴ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει, ἀλλ' ὁ ἀνήρ· ὁμοίως δὲ καὶ ὁ ἀνὴρ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει, ἀλλ' ἡ γυνή.

5 Μὴ ἀποστερεῖτε ἀλλήλους, εἰ μή τι ἂν ἐκ συμφώνου πρὸς καιρὸν, ἵνα σχολάζητε τῇ νηστείᾳ καὶ τῇ προσευχῇ, καὶ πάλιν ἐπὶ τὸ αὐτὸ συνέρχησθε, ἵνα μὴ πειράζῃ ὑμᾶς ὁ Σατανᾶς διὰ τὴν ἀκρασίαν ὑμῶν.

6 Τοῦτο δὲ λέγω κατὰ συγγνώμην, οὐ κατ' ἐπιταγήν.

7 Θέλω γὰρ πάντας ἀνθρώπους εἶναι ὡς καὶ ἐμαυτόν· ἀλλ' ἕκαστος ἴδιον χάρισμα ἔχει ἐκ Θεοῦ, ὃς μὲν οὕτως, ὃς δὲ οὕτως.

8 ΛΕΓΩ δὲ τοῖς ἀγάμοις καὶ ταῖς χήραις, καλὸν αὐτοῖς ἐστιν ἐὰν μείνωσιν ὡς κἀγώ.

9 εἰ δὲ οὐκ ἐγκρατεύονται, γαμησάτωσαν· κρεῖσσον γάρ ἐστι γαμῆσαι ἢ πυροῦσθαι.

10 Τοῖς δὲ γεγαμηκόσι παραγγέλλω, οὐκ ἐγὼ, ἀλλ' ὁ Κύριος,

γυναῖκα ἀπὸ ἀνδρὸς μὴ χωρισθῆναι·

11 ἐὰν δὲ καὶ χωρισθῇ, μενέτω ἄγαμος, ἢ τῷ ἀνδρὶ καταλλαγήτω· καὶ ἄνδρα γυναῖκα μὴ ἀφιέναι.

12 Τοῖς δὲ λοιποῖς ἐγὼ λέγω, οὐχ ὁ Κύριος, εἴ τις ἀδελφὸς γυναῖκα ἔχει ἄπιστον, καὶ αὐτὴ συνευδοκεῖ οἰκεῖν μετ' αὐτοῦ, μὴ ἀφιέτω αὐτήν·

13 καὶ γυνὴ, ἥτις ἔχει ἄνδρα ἄπιστον, καὶ αὐτὸς συνευδοκεῖ οἰκεῖν μετ' αὐτῆς, μὴ ἀφιέτω αὐτόν.

14 Ἡγίασται γὰρ ὁ ἀνὴρ ὁ ἄπιστος ἐν τῇ γυναικὶ, καὶ ἡγίασται ἡ γυνὴ ἡ ἄπιστος ἐν τῷ ἀνδρί· ἐπεὶ ἄρα τὰ τέκνα ὑμῶν ἀκάθαρτά ἐστι, νῦν δὲ ἅγιά ἐστιν.

15 Εἰ δὲ ὁ ἄπιστος χωρίζεται, χωριζέσθω. οὐ δεδούλωται ὁ ἀδελφὸς ἢ ἡ ἀδελφὴ ἐν τοῖς τοιούτοις· ἐν δὲ εἰρήνῃ κέκληκεν ἡμᾶς ὁ Θεός.

16 Τί γὰρ οἶδας, γύναι, εἰ τὸν ἄνδρα σώσεις; ἢ τί οἶδας, ἄνερ, εἰ τὴν γυναῖκα σώσεις;

17 Εἰ μὴ ἑκάστῳ ὡς ἐμέρισεν ὁ Θεὸς, ἕκαστον ὡς κέκληκεν ὁ Κύριος, οὕτω περιπατείτω· καὶ οὕτως ἐν ταῖς ἐκκλησίαις πάσαις διατάσσομαι.

18 Περιτετμημένος τὶς ἐκλήθη; μὴ ἐπισπάσθω· ἐν ἀκροβυστίᾳ τις ἐκλήθη; μὴ περιτεμνέσθω.

19 Ἡ περιτομὴ οὐδέν ἐστι, καὶ ἡ ἀκροβυστία οὐδέν ἐστιν, ἀλλὰ τήρησις ἐντολῶν Θεοῦ.

20 Ἕκαστος ἐν τῇ κλήσει ᾗ ἐκλήθη, ἐν ταύτῃ μενέτω.

21 Δοῦλος ἐκλήθης; μή σοι μελέτω· ἀλλ' εἰ καὶ δύνασαι ἐλεύθερος γενέσθαι, μᾶλλον χρῆσαι.

22 Ὁ γὰρ ἐν Κυρίῳ κληθεὶς δοῦλος, ἀπελεύθερος Κυρίου ἐστίν· ὁμοίως καὶ ὁ ἐλεύθερος κληθεὶς, δοῦλός ἐστι Χριστοῦ.

23 Τιμῆς ἠγοράσθητε· μὴ γίνεσθε δοῦλοι ἀνθρώπων.

24 Ἕκαστος ἐν ᾧ ἐκλήθη, ἀδελφοὶ, ἐν τούτῳ μενέτω παρὰ τῷ Θεῷ.

25 ΠΕΡΙ δὲ τῶν παρθένων, ἐπιταγὴν Κυρίου οὐκ ἔχω· γνώμην δὲ δίδωμι, ὡς ἠλεημένος ὑπὸ Κυρίου πιστὸς εἶναι.

26 Νομίζω οὖν, τοῦτο καλὸν ὑπάρχειν διὰ τὴν ἐνεστῶσαν ἀνάγκην, ὅτι καλὸν ἀνθρώπῳ τὸ οὕτως εἶναι.

27 Δέδεσαι γυναικί; μὴ ζήτει λύσιν· λέλυσαι ἀπὸ γυναικός; μὴ ζήτει γυναῖκα.

28 Ἐὰν δὲ καὶ γήμῃς, οὐχ ἥμαρτες· καὶ ἐὰν γήμῃ ἡ παρθένος, οὐχ ἥμαρτε· θλίψιν δὲ τῇ σαρκὶ ἕξουσιν οἱ τοιοῦτοι· ἐγὼ δὲ ὑμῶν φείδομαι.

29 Τοῦτο δέ φημι, ἀδελφοὶ, ὁ καιρὸς συνεσταλμένος τὸ λοιπόν ἐστιν, ἵνα καὶ οἱ ἔχοντες γυναῖκας ὡς μὴ ἔχοντες ὦσι·

30 καὶ οἱ κλαίοντες, ὡς μὴ κλαίοντες· καὶ οἱ χαίροντες, ὡς μὴ χαίροντες· καὶ οἱ ἀγοράζοντες, ὡς μὴ κατέχοντες·

31 καὶ οἱ χρώμενοι τῷ κόσμῳ τούτῳ, ὡς μὴ καταχρώμενοι. παράγει γὰρ τὸ σχῆμα τοῦ κόσμου τούτου.

32 Θέλω δὲ ὑμᾶς ἀμερίμνους εἶναι. ὁ ἄγαμος μεριμνᾷ τὰ τοῦ Κυρίου, πῶς ἀρέσει τῷ Κυρίῳ·

33 ὁ δὲ γαμήσας μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἀρέσει τῇ γυναικί.

34 Μεμέρισται ἡ γυνὴ καὶ ἡ παρθένος· ἡ ἄγαμος μεριμνᾷ τὰ τοῦ Κυρίου, ἵνα ᾖ ἁγία καὶ σώματι καὶ πνεύματι· ἡ δὲ γαμή-

σασα μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἀρέσει τῷ ἀνδρί.

35 Τοῦτο δὲ πρὸς τὸ ὑμῶν αὐτῶν συμφέρον λέγω· οὐχ ἵνα βρόχον ὑμῖν ἐπιβάλω, ἀλλὰ πρὸς τὸ εὔσχημον καὶ εὐπρόσεδρον τῷ Κυρίῳ ἀπερισπάστως.

36 Εἰ δέ τις ἀσχημονεῖν ἐπὶ τὴν παρθένον αὐτοῦ νομίζει, ἐὰν ᾖ ὑπέρακμος, καὶ οὕτως ὀφείλει γίνεσθαι, ὃ θέλει ποιείτω, οὐχ ἁμαρτάνει· γαμείτωσαν.

37 Ὃς δὲ ἕστηκεν ἑδραῖος ἐν τῇ καρδίᾳ, μὴ ἔχων ἀνάγκην, ἐξουσίαν δὲ ἔχει περὶ τοῦ ἰδίου θελήματος, καὶ τοῦτο κέκρικεν ἐν τῇ καρδίᾳ αὐτοῦ, τοῦ τηρεῖν τὴν ἑαυτοῦ παρθένον, καλῶς ποιεῖ.

38 Ὥστε καὶ ὁ ἐκγαμίζων, καλῶς ποιεῖ· ὁ δὲ μὴ ἐκγαμίζων, κρεῖσσον ποιεῖ.

39 ΓΥΝΗ δέδεται νόμῳ ἐφ' ὅσον χρόνον ζῇ ὁ ἀνὴρ αὐτῆς· ἐὰν δὲ κοιμηθῇ ὁ ἀνὴρ αὐτῆς, ἐλευθέρα ἐστὶν ᾧ θέλει γαμηθῆναι, μόνον ἐν Κυρίῳ.

40 Μακαριωτέρα δέ ἐστιν, ἐὰν οὕτω μείνῃ, κατὰ τὴν ἐμὴν γνώμην· δοκῶ δὲ κἀγὼ Πνεῦμα Θεοῦ ἔχειν.

## ΚΕΦ. η΄. 8.

1 ΠΕΡΙ δὲ τῶν εἰδωλοθύτων, οἴδαμεν, (ὅτι πάντες γνῶσιν ἔχομεν· ἡ γνῶσις φυσιοῖ, ἡ δὲ ἀγάπη οἰκοδομεῖ·

2 εἰ δέ τις δοκεῖ εἰδέναι τὶ, οὐδέπω οὐδὲν ἔγνωκε καθὼς δεῖ γνῶναι·

3 εἰ δέ τις ἀγαπᾷ τὸν Θεὸν, οὗτος ἔγνωσται ὑπ' αὐτοῦ·)

4 περὶ τῆς βρώσεως οὖν τῶν εἰδωλοθύτων, οἴδαμεν ὅτι οὐδὲν εἴδωλον ἐν κόσμῳ, καὶ ὅτι οὐδεὶς Θεὸς ἕτερος εἰ μὴ εἷς.

5 Καὶ γὰρ εἴπερ εἰσὶ λεγόμενοι θεοὶ, εἴτε ἐν οὐρανῷ, εἴτε ἐπὶ τῆς γῆς· (ὥσπερ εἰσὶ θεοὶ πολλοὶ, καὶ κύριοι πολλοί·)

6 ἀλλ' ἡμῖν εἷς Θεὸς ὁ πατὴρ, ἐξ οὗ τὰ πάντα, καὶ ἡμεῖς εἰς αὐτόν· καὶ εἷς Κύριος Ἰησοῦς Χριστὸς, δι' οὗ τὰ πάντα, καὶ ἡμεῖς δι' αὐτοῦ.

7 Ἀλλ' οὐκ ἐν πᾶσιν ἡ γνῶσις· τινὲς δὲ τῇ συνειδήσει τοῦ εἰδώλου ἕως ἄρτι ὡς εἰδωλόθυτον ἐσθίουσι, καὶ ἡ συνείδησις αὐτῶν ἀσθενὴς οὖσα μολύνεται.

8 Βρῶμα δὲ ἡμᾶς οὐ παρίστησι τῷ Θεῷ· οὔτε γὰρ ἐὰν φάγωμεν, περισσεύομεν· οὔτε ἐὰν μὴ φάγωμεν, ὑστερούμεθα.

9 Βλέπετε δὲ μήπως ἡ ἐξουσία ὑμῶν αὕτη πρόσκομμα γένηται τοῖς ἀσθενοῦσιν·

10 ἐὰν γάρ τις ἴδῃ σὲ, τὸν ἔχοντα γνῶσιν, ἐν εἰδωλείῳ κατακείμενον, οὐχὶ ἡ συνείδησις αὐτοῦ ἀσθενοῦς ὄντος οἰκοδομηθήσεται εἰς τὸ τὰ εἰδωλόθυτα ἐσθίειν;

11 Καὶ ἀπολεῖται ὁ ἀσθενῶν ἀδελφὸς ἐπὶ τῇ σῇ γνώσει, δι' ὃν Χριστὸς ἀπέθανεν.

12 Οὕτω δὲ ἁμαρτάνοντες εἰς τοὺς ἀδελφοὺς, καὶ τύπτοντες αὐτῶν τὴν συνείδησιν ἀσθενοῦσαν, εἰς Χριστὸν ἁμαρτάνετε.

13 Διόπερ εἰ βρῶμα σκανδαλίζει τὸν ἀδελφόν μου, οὐ μὴ φάγω κρέα εἰς τὸν αἰῶνα, ἵνα μὴ τὸν ἀδελφόν μου σκανδαλίσω.

## ΚΕΦ. θ΄. 9.

1 ΟΥΚ εἰμὶ ἀπόστολος; οὐκ εἰμὶ ἐλεύθερος; οὐχὶ Ἰησοῦν Χριστὸν τὸν Κύριον ἡμῶν ἑώρακα; οὐ τὸ ἔργον μου ὑμεῖς ἐστε ἐν Κυρίῳ;

2 Εἰ ἄλλοις οὐκ εἰμὶ ἀπόστολος, ἀλλά γε ὑμῖν εἰμι· ἡ γὰρ

σφραγὶς τῆς ἐμῆς ἀποστολῆς ὑμεῖς ἐστε ἐν Κυρίῳ·

3 ἡ ἐμὴ ἀπολογία τοῖς ἐμὲ ἀνακρίνουσιν αὕτη ἐστί.

4 Μὴ οὐκ ἔχομεν ἐξουσίαν φαγεῖν καὶ πιεῖν;

5 Μὴ οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν γυναῖκα περιάγειν, ὡς καὶ οἱ λοιποὶ ἀπόστολοι, καὶ οἱ ἀδελφοὶ τοῦ Κυρίου, καὶ Κηφᾶς;

6 Ἢ μόνος ἐγὼ καὶ Βαρνάβας οὐκ ἔχομεν ἐξουσίαν τοῦ μὴ ἐργάζεσθαι;

7 Τίς στρατεύεται ἰδίοις ὀψωνίοις ποτέ; τίς φυτεύει ἀμπελῶνα, καὶ ἐκ τοῦ καρποῦ αὐτοῦ οὐκ ἐσθίει; ἢ τίς ποιμαίνει ποίμνην, καὶ ἐκ τοῦ γάλακτος τῆς ποίμνης οὐκ ἐσθίει;

8 Μὴ κατὰ ἄνθρωπον ταῦτα λαλῶ; ἢ οὐχὶ καὶ ὁ νόμος ταῦτα λέγει;

9 Ἐν γὰρ τῷ Μωσέως νόμῳ γέγραπται, Οὐ φιμώσεις βοῦν ἀλοῶντα. Μὴ τῶν βοῶν μέλει τῷ Θεῷ;

10 Ἢ δι' ἡμᾶς πάντως λέγει; δι' ἡμᾶς γὰρ ἐγράφη, ὅτι ἐπ' ἐλπίδι ὀφείλει ὁ ἀροτριῶν ἀροτριᾷν, καὶ ὁ ἀλοῶν τῆς ἐλπίδος αὐτοῦ μετέχειν ἐπ' ἐλπίδι.

11 Εἰ ἡμεῖς ὑμῖν τὰ πνευματικὰ ἐσπείραμεν, μέγα εἰ ἡμεῖς ὑμῶν τὰ σαρκικὰ θερίσομεν;

12 Εἰ ἄλλοι τῆς ἐξουσίας ὑμῶν μετέχουσιν, οὐ μᾶλλον ἡμεῖς; Ἀλλ' οὐκ ἐχρησάμεθα τῇ ἐξουσίᾳ ταύτῃ· ἀλλὰ πάντα στέγομεν, ἵνα μὴ ἐγκοπήν τινα δῶμεν τῷ εὐαγγελίῳ τοῦ Χριστοῦ.

13 Οὐκ οἴδατε ὅτι οἱ τὰ ἱερὰ ἐργαζόμενοι, ἐκ τοῦ ἱεροῦ ἐσθίουσιν, οἱ τῷ θυσιαστηρίῳ προσεδρεύοντες, τῷ θυσιαστηρίῳ συμμερίζονται;

14 Οὕτω καὶ ὁ Κύριος διέταξε τοῖς τὸ εὐαγγέλιον καταγγέλλουσιν, ἐκ τοῦ εὐαγγελίου ζῆν.

15 Ἐγὼ δὲ οὐδενὶ ἐχρησάμην τούτων. οὐκ ἔγραψα δὲ ταῦτα, ἵνα οὕτω γένηται ἐν ἐμοί. καλὸν γάρ μοι μᾶλλον ἀποθανεῖν, ἢ τὸ καύχημά μου ἵνα τὶς κενώσῃ.

16 Ἐὰν γὰρ εὐαγγελίζωμαι, οὐκ ἐστί μοι καύχημα· ἀνάγκη γάρ μοι ἐπίκειται· οὐαὶ δέ μοι ἐστὶν ἐὰν μὴ εὐαγγελίζωμαι.

17 Εἰ γὰρ ἑκὼν τοῦτο πράσσω, μισθὸν ἔχω· εἰ δὲ ἄκων, οἰκονομίαν πεπίστευμαι.

18 Τίς οὖν μοί ἐστιν ὁ μισθὸς, ἵνα εὐαγγελιζόμενος ἀδάπανον θήσω τὸ εὐαγγέλιον τοῦ Χριστοῦ, εἰς τὸ μὴ καταχρήσασθαι τῇ ἐξουσίᾳ μου ἐν τῷ εὐαγγελίῳ;

19 Ἐλεύθερος γὰρ ὢν ἐκ πάντων, πᾶσιν ἐμαυτὸν ἐδούλωσα, ἵνα τοὺς πλείονας κερδήσω·

20 καὶ ἐγενόμην τοῖς Ἰουδαίοις ὡς Ἰουδαῖος, ἵνα Ἰουδαίους κερδήσω· τοῖς ὑπὸ νόμον ὡς ὑπὸ νόμον, ἵνα τοὺς ὑπὸ νόμον κερδήσω·

21 τοῖς ἀνόμοις ὡς ἄνομος, μὴ ὢν ἄνομος Θεῷ, ἀλλ' ἔννομος Χριστῷ, ἵνα κερδήσω ἀνόμους.

22 Ἐγενόμην τοῖς ἀσθενέσιν ὡς ἀσθενὴς, ἵνα τοὺς ἀσθενεῖς κερδήσω. τοῖς πᾶσι γέγονα τὰ πάντα, ἵνα πάντως τινὰς σώσω.

23 Τοῦτο δὲ ποιῶ διὰ τὸ εὐαγγέλιον, ἵνα συγκοινωνὸς αὐτοῦ γένωμαι.

24 Οὐκ οἴδατε, ὅτι οἱ ἐν σταδίῳ τρέχοντες, πάντες μὲν τρέχουσιν, εἷς δὲ λαμβάνει τὸ βραβεῖον; οὕτω τρέχετε, ἵνα καταλάβητε·

25 πᾶς δὲ ὁ ἀγωνιζόμενος, πάντα ἐγκρατεύεται· ἐκεῖνοι μὲν οὖν ἵνα φθαρτὸν στέφανον λάβωσιν, ἡμεῖς δὲ ἄφθαρτον.

26 Ἐγὼ τοίνυν οὕτω τρέχω, ὡς οὐκ ἀδήλως· οὕτω πυκτεύω, ὡς οὐκ ἀέρα δέρων·

27 ἀλλ' ὑπωπιάζω μου τὸ σῶμα καὶ δουλαγωγῶ, μήπως ἄλλοις κηρύξας, αὐτὸς ἀδόκιμος γένωμαι.

## ΚΕΦ. ι'. 10.

1 ΟΥ θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοὶ, ὅτι οἱ πατέρες ἡμῶν πάντες ὑπὸ τὴν νεφέλην ἦσαν, καὶ πάντες διὰ τῆς θαλάσσης διῆλθον,

2 καὶ πάντες εἰς τὸν Μωσῆν ἐβαπτίσαντο ἐν τῇ νεφέλῃ καὶ ἐν τῇ θαλάσσῃ,

3 καὶ πάντες τὸ αὐτὸ βρῶμα πνευματικὸν ἔφαγον,

4 καὶ πάντες τὸ αὐτὸ πόμα πνευματικὸν ἔπιον· ἔπινον γὰρ ἐκ πνευματικῆς ἀκολουθούσης πέτρας, ἡ δὲ πέτρα ἦν ὁ Χριστός.

5 Ἀλλ' οὐκ ἐν τοῖς πλείοσιν αὐτῶν εὐδόκησεν ὁ Θεός· κατεστρώθησαν γὰρ ἐν τῇ ἐρήμῳ.

6 Ταῦτα δὲ τύποι ἡμῶν ἐγενήθησαν, εἰς τὸ μὴ εἶναι ἡμᾶς ἐπιθυμητὰς κακῶν, καθὼς κἀκεῖνοι ἐπεθύμησαν.

7 Μηδὲ εἰδωλολάτραι γίνεσθε, καθώς τινες αὐτῶν· ὡς γέγραπται, Ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πιεῖν, καὶ ἀνέστησαν παίζειν.

8 Μηδὲ πορνεύωμεν, καθώς τινες αὐτῶν ἐπόρνευσαν, καὶ ἔπεσον ἐν μιᾷ ἡμέρᾳ εἰκοσιτρεῖς χιλιάδες.

9 Μηδὲ ἐκπειράζωμεν τὸν Χριστὸν, καθὼς καί τινες αὐτῶν ἐπείρασαν, καὶ ὑπὸ τῶν ὄφεων ἀπώλοντο.

10 Μηδὲ γογγύζετε, καθὼς καί τινες αὐτῶν ἐγόγγυσαν, καὶ ἀπώλοντο ὑπὸ τοῦ ὀλοθρευτοῦ.

11 Ταῦτα δὲ πάντα τύποι συνέβαινον ἐκείνοις· ἐγράφη δὲ πρὸς νουθεσίαν ἡμῶν, εἰς οὓς τὰ τέλη τῶν αἰώνων κατήντησεν.

12 Ὥστε ὁ δοκῶν ἑστᾶναι, βλεπέτω μὴ πέσῃ.

13 Πειρασμὸς ὑμᾶς οὐκ εἴληφεν εἰ μὴ ἀνθρώπινος· πιστὸς δὲ ὁ Θεὸς, ὃς οὐκ ἐάσει ὑμᾶς πειρασθῆναι ὑπὲρ ὃ δύνασθε, ἀλλὰ ποιήσει σὺν τῷ πειρασμῷ καὶ τὴν ἔκβασιν, τοῦ δύνασθαι ὑμᾶς ὑπενεγκεῖν.

14 Διόπερ, ἀγαπητοί μου, φεύγετε ἀπὸ τῆς εἰδωλολατρείας.

15 Ὡς φρονίμοις λέγω, κρίνατε ὑμεῖς ὅ φημι.

16 Τὸ ποτήριον τῆς εὐλογίας ὃ εὐλογοῦμεν, οὐχὶ κοινωνία τοῦ αἵματος τοῦ Χριστοῦ ἐστι; τὸν ἄρτον ὃν κλῶμεν, οὐχὶ κοινωνία τοῦ σώματος τοῦ Χριστοῦ ἐστιν;

17 Ὅτι εἷς ἄρτος, ἓν σῶμα οἱ πολλοί ἐσμεν· οἱ γὰρ πάντες ἐκ τοῦ ἑνὸς ἄρτου μετέχομεν.

18 Βλέπετε τὸν Ἰσραὴλ κατὰ σάρκα· οὐχὶ οἱ ἐσθίοντες τὰς θυσίας, κοινωνοὶ τοῦ θυσιαστηρίου εἰσί;

19 Τί οὖν φημι; ὅτι εἴδωλον τί ἐστιν; ἢ ὅτι εἰδωλόθυτον τί ἐστιν;

20 Ἀλλ' ὅτι ἃ θύει τὰ ἔθνη, δαιμονίοις θύει, καὶ οὐ Θεῷ· οὐ θέλω δὲ ὑμᾶς κοινωνοὺς τῶν δαιμονίων γίνεσθαι.

21 Οὐ δύνασθε ποτήριον Κυρίου πίνειν καὶ ποτήριον δαιμονίων· οὐ δύνασθε τραπέζης Κυρίου μετέχειν καὶ τραπέζης δαιμονίων.

22 Ἢ παραζηλοῦμεν τὸν Κύριον; μὴ ἰσχυρότεροι αὐτοῦ ἐσμεν;

23 Πάντα μοι ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει· πάντα μοι ἔξεστιν, ἀλλ' οὐ πάντα οἰκοδομεῖ.

24 Μηδεὶς τὸ ἑαυτοῦ ζητείτω, ἀλλὰ τὸ τοῦ ἑτέρου ἕκαστος.

25 Πᾶν τὸ ἐν μακέλλῳ πωλούμενον ἐσθίετε, μηδὲν ἀνακρίνοντες διὰ τὴν συνείδησιν·

26 Τοῦ γὰρ Κυρίου ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς.

27 Εἰ δέ τις καλεῖ ὑμᾶς τῶν ἀπίστων, καὶ θέλετε πορεύεσθαι, πᾶν τὸ παρατιθέμενον ὑμῖν ἐσθίετε, μηδὲν ἀνακρίνοντες διὰ τὴν συνείδησιν.

28 Ἐὰν δέ τις ὑμῖν εἴπῃ, Τοῦτο εἰδωλόθυτόν ἐστι, μὴ ἐσθίετε, δι' ἐκεῖνον τὸν μηνύσαντα καὶ τὴν συνείδησιν· τοῦ γὰρ Κυρίου ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς.

29 Συνείδησιν δὲ λέγω, οὐχὶ τὴν ἑαυτοῦ, ἀλλὰ τὴν τοῦ ἑτέρου. ἵνα τί γὰρ ἡ ἐλευθερία μου κρίνεται ὑπὸ ἄλλης συνειδήσεως;

30 Εἰ δὲ ἐγὼ χάριτι μετέχω, τί βλασφημοῦμαι ὑπὲρ οὗ ἐγὼ εὐχαριστῶ;

31 Εἴτε οὖν ἐσθίετε, εἴτε πίνετε, εἴτε τὶ ποιεῖτε, πάντα εἰς δόξαν Θεοῦ ποιεῖτε.

32 Ἀπρόσκοποι γίνεσθε καὶ Ἰουδαίοις καὶ Ἕλλησι καὶ τῇ ἐκκλησίᾳ τοῦ Θεοῦ·

33 καθὼς κἀγὼ πάντα πᾶσιν ἀρέσκω, μὴ ζητῶν τὸ ἐμαυτοῦ συμφέρον, ἀλλὰ τὸ τῶν πολλῶν, ἵνα σωθῶσι.

## ΚΕΦ. ια΄. 11.

1 ΜΙΜΗΤΑΙ μου γίνεσθε, καθὼς κἀγὼ Χριστοῦ.

2 Ἐπαινῶ δὲ ὑμᾶς, ἀδελφοὶ, ὅτι πάντα μου μέμνησθε, καὶ καθὼς παρέδωκα ὑμῖν, τὰς παραδόσεις κατέχετε.

3 Θέλω δὲ ὑμᾶς εἰδέναι, ὅτι παντὸς ἀνδρὸς ἡ κεφαλὴ ὁ Χριστός ἐστι· κεφαλὴ δὲ γυναικὸς, ὁ ἀνήρ· κεφαλὴ δὲ Χριστοῦ, ὁ Θεός.

4 Πᾶς ἀνὴρ προσευχόμενος ἢ προφητεύων κατὰ κεφαλῆς ἔχων, καταισχύνει τὴν κεφαλὴν αὐτοῦ.

5 Πᾶσα δὲ γυνὴ προσευχομένη ἢ προφητεύουσα ἀκατακαλύπτῳ τῇ κεφαλῇ, καταισχύνει τὴν κεφαλὴν ἑαυτῆς· ἓν γάρ ἐστι καὶ τὸ αὐτὸ τῇ ἐξυρημένῃ.

6 Εἰ γὰρ οὐ κατακαλύπτεται γυνὴ, καὶ κειράσθω· εἰ δὲ αἰσχρὸν γυναικὶ τὸ κείρασθαι ἢ ξυρᾶσθαι, κατακαλυπτέσθω.

7 Ἀνὴρ μὲν γὰρ οὐκ ὀφείλει κατακαλύπτεσθαι τὴν κεφαλὴν, εἰκὼν καὶ δόξα Θεοῦ ὑπάρχων. γυνὴ δὲ δόξα ἀνδρός ἐστιν·

8 οὐ γάρ ἐστιν ἀνὴρ ἐκ γυναικὸς, ἀλλὰ γυνὴ ἐξ ἀνδρός·

9 καὶ γὰρ οὐκ ἐκτίσθη ἀνὴρ διὰ τὴν γυναῖκα, ἀλλὰ γυνὴ διὰ τὸν ἄνδρα·

10 διὰ τοῦτο ὀφείλει ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς διὰ τοὺς ἀγγέλους.

11 Πλὴν οὔτε ἀνὴρ χωρὶς γυναικὸς, οὔτε γυνὴ χωρὶς ἀνδρὸς, ἐν Κυρίῳ·

12 ὥσπερ γὰρ ἡ γυνὴ ἐκ τοῦ ἀνδρὸς, οὕτω καὶ ὁ ἀνὴρ διὰ τῆς γυναικὸς, τὰ δὲ πάντα ἐκ τοῦ Θεοῦ.

13 Ἐν ὑμῖν αὐτοῖς κρίνατε πρέπον ἐστὶ γυναῖκα ἀκατακάλυπτον τῷ Θεῷ προσεύχεσθαι;

14 Ἢ οὐδὲ αὐτὴ ἡ φύσις διδάσκει ὑμᾶς, ὅτι ἀνὴρ μὲν ἐὰν κομᾷ, ἀτιμία αὐτῷ ἐστι·

15 γυνὴ δὲ ἐὰν κομᾷ, δόξα αὐτῇ ἐστιν; ὅτι ἡ κόμη ἀντὶ περιβολαίου δέδοται αὐτῇ·

16 εἰ δέ τις δοκεῖ φιλόνεικος εἶναι, ἡμεῖς τοιαύτην συνήθειαν οὐκ ἔχομεν, οὐδὲ αἱ ἐκκλησίαι τοῦ Θεοῦ.

17 ΤΟΥΤΟ δὲ παραγγέλλων οὐκ ἐπαινῶ, ὅτι οὐκ εἰς τὸ κρεῖτ-

τον, ἀλλ' εἰς τὸ ἧττον συνέρχεσθε.

18 Πρῶτον μὲν γὰρ συνερχομένων ὑμῶν ἐν τῇ ἐκκλησίᾳ, ἀκούω σχίσματα ἐν ὑμῖν ὑπάρχειν, καὶ μέρος τι πιστεύω·

19 δεῖ γὰρ καὶ αἱρέσεις ἐν ὑμῖν εἶναι, ἵνα οἱ δόκιμοι φανεροὶ γένωνται ἐν ὑμῖν.

20 Συνερχομένων οὖν ὑμῶν ἐπὶ τὸ αὐτὸ, οὐκ ἔστι κυριακὸν δεῖπνον φαγεῖν·

21 ἕκαστος γὰρ τὸ ἴδιον δεῖπνον προλαμβάνει ἐν τῷ φαγεῖν, καὶ ὃς μὲν πεινᾷ, ὃς δὲ μεθύει.

22 Μὴ γὰρ οἰκίας οὐκ ἔχετε εἰς τὸ ἐσθίειν καὶ πίνειν; ἢ τῆς ἐκκλησίας τοῦ Θεοῦ καταφρονεῖτε, καὶ καταισχύνετε τοὺς μὴ ἔχοντας; τί ὑμῖν εἴπω; ἐπαινέσω ὑμᾶς ἐν τούτῳ; οὐκ ἐπαινῶ.

23 Ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ Κυρίου ὃ καὶ παρέδωκα ὑμῖν, ὅτι ὁ Κύριος Ἰησοῦς, ἐν τῇ νυκτὶ ᾗ παρεδίδοτο, ἔλαβεν ἄρτον,

24 καὶ εὐχαριστήσας ἔκλασε, καὶ εἶπε, Λάβετε, φάγετε, τοῦτό μου ἐστὶ τὸ σῶμα τὸ ὑπὲρ ὑμῶν κλώμενον· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.

25 Ὡσαύτως καὶ τὸ ποτήριον, μετὰ τὸ δειπνῆσαι, λέγων, Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ ἐμῷ αἵματι· τοῦτο ποιεῖτε ὁσάκις ἂν πίνητε, εἰς τὴν ἐμὴν ἀνάμνησιν.

26 Ὁσάκις γὰρ ἂν ἐσθίητε τὸν ἄρτον τοῦτον, καὶ τὸ ποτήριον τοῦτο πίνητε, τὸν θάνατον τοῦ Κυρίου καταγγέλλετε, ἄχρις οὗ ἂν ἔλθῃ.

27 Ὥστε ὃς ἂν ἐσθίῃ τὸν ἄρτον τοῦτον ἢ πίνῃ τὸ ποτήριον τοῦ Κυρίου ἀναξίως, ἔνοχος ἔσται τοῦ σώματος καὶ αἵματος τοῦ Κυρίου.

28 Δοκιμαζέτω δὲ ἄνθρωπος ἑαυτὸν, καὶ οὕτως ἐκ τοῦ ἄρτου ἐσθιέτω, καὶ ἐκ τοῦ ποτηρίου πινέτω·

29 ὁ γὰρ ἐσθίων καὶ πίνων ἀναξίως, κρίμα ἑαυτῷ ἐσθίει καὶ πίνει, μὴ διακρίνων τὸ σῶμα τοῦ Κυρίου.

30 Διὰ τοῦτο ἐν ὑμῖν πολλοὶ ἀσθενεῖς καὶ ἄῤῥωστοι, καὶ κοιμῶνται ἱκανοί.

31 Εἰ γὰρ ἑαυτοὺς διεκρίνομεν, οὐκ ἂν ἐκρινόμεθα·

32 κρινόμενοι δὲ, ὑπὸ τοῦ Κυρίου παιδευόμεθα, ἵνα μὴ σὺν τῷ κόσμῳ κατακριθῶμεν.

33 Ὥστε, ἀδελφοί μου, συνερχόμενοι εἰς τὸ φαγεῖν, ἀλλήλους ἐκδέχεσθε·

34 εἰ δέ τις πεινᾷ, ἐν οἴκῳ ἐσθιέτω· ἵνα μὴ εἰς κρίμα συνέρχησθε. τὰ δὲ λοιπὰ, ὡς ἂν ἔλθω, διατάξομαι.

## ΚΕΦ. ιβ΄. 12.

1 ΠΕΡΙ δὲ τῶν πνευματικῶν, ἀδελφοὶ, οὐ θέλω ὑμᾶς ἀγνοεῖν.

2 Οἴδατε ὅτι ἔθνη ἦτε, πρὸς τὰ εἴδωλα τὰ ἄφωνα, ὡς ἂν ἤγεσθε, ἀπαγόμενοι·

3 διὸ γνωρίζω ὑμῖν, ὅτι οὐδεὶς ἐν Πνεύματι Θεοῦ λαλῶν λέγει, Ἀνάθεμα Ἰησοῦν· καὶ οὐδεὶς δύναται εἰπεῖν, Κύριον Ἰησοῦν, εἰ μὴ ἐν Πνεύματι ἁγίῳ.

4 Διαιρέσεις δὲ χαρισμάτων εἰσὶ, τὸ δὲ αὐτὸ Πνεῦμα·

5 καὶ διαιρέσεις διακονιῶν εἰσι, καὶ ὁ αὐτὸς Κύριος·

6 καὶ διαιρέσεις ἐνεργημάτων εἰσὶν, ὁ δὲ αὐτός ἐστι Θεὸς, ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσιν.

7 Ἑκάστῳ δὲ δίδοται ἡ φανέρωσις τοῦ Πνεύματος πρὸς τὸ συμφέρον.

8 Ὧ μὲν γὰρ διὰ τοῦ Πνεύματος δίδοται λόγος σοφίας, ἄλ-

λῳ δὲ λόγος γνώσεως, κατὰ τὸ αὐτὸ Πνεῦμα·

9 ἑτέρῳ δὲ πίστις, ἐν τῷ αὐτῷ Πνεύματι· ἄλλῳ δὲ χαρίσματα ἰαμάτων, ἐν τῷ αὐτῷ Πνεύματι·

10 ἄλλῳ δὲ ἐνεργήματα δυνάμεων, ἄλλῳ δὲ προφητεία, ἄλλῳ δὲ διακρίσεις πνευμάτων, ἑτέρῳ δὲ γένη γλωσσῶν, ἄλλῳ δὲ ἑρμηνεία γλωσσῶν·

11 πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἓν καὶ τὸ αὐτὸ Πνεῦμα, διαιροῦν ἰδίᾳ ἑκάστῳ καθὼς βούλεται.

12 Καθάπερ γὰρ τὸ σῶμα ἕν ἐστι, καὶ μέλη ἔχει πολλὰ, πάντα δὲ τὰ μέλη τοῦ σώματος τοῦ ἑνὸς, πολλὰ ὄντα, ἕν ἐστι σῶμα, οὕτω καὶ ὁ Χριστός.

13 Καὶ γὰρ ἐν ἑνὶ Πνεύματι ἡμεῖς πάντες εἰς ἓν σῶμα ἐβαπτίσθημεν, εἴτε Ἰουδαῖοι εἴτε Ἕλληνες, εἴτε δοῦλοι εἴτε ἐλεύθεροι· καὶ πάντες εἰς ἓν Πνεῦμα ἐποτίσθημεν.

14 Καὶ γὰρ τὸ σῶμα οὐκ ἔστιν ἓν μέλος, ἀλλὰ πολλά.

15 Ἐὰν εἴπῃ ὁ ποὺς, Ὅτι οὐκ εἰμὶ χεὶρ, οὐκ εἰμὶ ἐκ τοῦ σώματος, οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος.

16 Καὶ ἐὰν εἴπῃ τὸ οὖς, Ὅτι οὐκ εἰμὶ ὀφθαλμὸς, οὐκ εἰμὶ ἐκ τοῦ σώματος, οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος·

17 εἰ ὅλον τὸ σῶμα ὀφθαλμὸς, ποῦ ἡ ἀκοή; εἰ ὅλον ἀκοὴ, ποῦ ἡ ὄσφρησις;

18 Νυνὶ δὲ ὁ Θεὸς ἔθετο τὰ μέλη, ἓν ἕκαστον αὐτῶν ἐν τῷ σώματι, καθὼς ἠθέλησεν.

19 Εἰ δὲ ἦν τὰ πάντα ἓν μέλος, ποῦ τὸ σῶμα;

20 Νῦν δὲ πολλὰ μὲν μέλη, ἓν δὲ σῶμα.

21 Οὐ δύναται δὲ ὀφθαλμὸς εἰπεῖν τῇ χειρὶ, Χρείαν σου οὐκ ἔχω· ἢ πάλιν ἡ κεφαλὴ τοῖς ποσὶ, Χρείαν ὑμῶν οὐκ ἔχω.

22 Ἀλλὰ πολλῷ μᾶλλον τὰ δοκοῦντα μέλη τοῦ σώματος ἀσθενέστερα ὑπάρχειν, ἀναγκαῖά ἐστι·

23 καὶ ἃ δοκοῦμεν ἀτιμότερα εἶναι τοῦ σώματος, τούτοις τιμὴν περισσοτέραν περιτίθεμεν· καὶ τὰ ἀσχήμονα ἡμῶν εὐσχημοσύνην περισσοτέραν ἔχει·

24 τὰ δὲ εὐσχήμονα ἡμῶν οὐ χρείαν ἔχει. ἀλλ' ὁ Θεὸς συνεκέρασε τὸ σῶμα, τῷ ὑστεροῦντι περισσοτέραν δοὺς τιμὴν,

25 ἵνα μὴ ᾖ σχίσμα ἐν τῷ σώματι, ἀλλὰ τὸ αὐτὸ ὑπὲρ ἀλλήλων μεριμνῶσι τὰ μέλη·

26 καὶ εἴτε πάσχει ἓν μέλος, συμπάσχει πάντα τὰ μέλη· εἴτε δοξάζεται ἓν μέλος, συγχαίρει πάντα τὰ μέλη.

27 Ὑμεῖς δέ ἐστε σῶμα Χριστοῦ καὶ μέλη ἐκ μέρους.

28 ΚΑΙ οὓς μὲν ἔθετο ὁ Θεὸς ἐν τῇ ἐκκλησίᾳ πρῶτον ἀποστόλους, δεύτερον προφήτας, τρίτον διδασκάλους, ἔπειτα δυνάμεις, εἶτα χαρίσματα ἰαμάτων, ἀντιλήψεις, κυβερνήσεις, γένη γλωσσῶν.

29 Μὴ πάντες ἀπόστολοι; μὴ πάντες προφῆται; μὴ πάντες διδάσκαλοι; μὴ πάντες δυνάμεις;

30 Μὴ πάντες χαρίσματα ἔχουσιν ἰαμάτων; μὴ πάντες γλώσσαις λαλοῦσι; μὴ πάντες διερμηνεύουσι;

31 Ζηλοῦτε δὲ τὰ χαρίσματα τὰ κρείττονα· καὶ ἔτι καθ' ὑπερβολὴν ὁδὸν ὑμῖν δείκνυμι.

## ΚΕΦ. ιγ΄. 13.

1 ἘΑΝ ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ τῶν ἀγγέλων, ἀγάπην δὲ μὴ ἔχω, γέγονα

*χαλκὸς ἠχῶν ἢ κύμβαλον ἀλαλάζον.*

2 Καὶ *ἐὰν ἔχω προφητείαν, καὶ εἰδῶ τὰ μυστήρια πάντα καὶ πᾶσαν τὴν γνῶσιν, καὶ ἐὰν ἔχω πᾶσαν τὴν πίστιν, ὥστε ὄρη μεθιστάνειν, ἀγάπην δὲ μὴ ἔχω, οὐδέν εἰμι.*

3 Καὶ *ἐὰν ψωμίσω πάντα τὰ ὑπάρχοντά μου, καὶ ἐὰν παραδῶ τὸ σῶμά μου ἵνα καυθήσωμαι, ἀγάπην δὲ μὴ ἔχω, οὐδὲν ὠφελοῦμαι.*

4 Ἡ *ἀγάπη μακροθυμεῖ, χρηστεύεται· ἡ ἀγάπη οὐ ζηλοῖ. ἡ ἀγάπη οὐ περπερεύεται, οὐ φυσιοῦται,*

5 *οὐκ ἀσχημονεῖ, οὐ ζητεῖ τὰ ἑαυτῆς, οὐ παροξύνεται, οὐ λογίζεται τὸ κακὸν,*

6 *οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ ἀληθείᾳ,*

7 *πάντα στέγει, πάντα πιστεύει, πάντα ἐλπίζει, πάντα ὑπομένει.*

8 Ἡ *ἀγάπη οὐδέποτε ἐκπίπτει. εἴτε δὲ προφητεῖαι, καταργηθήσονται· εἴτε γλῶσσαι, παύσονται· εἴτε γνῶσις, καταργηθήσεται.*

9 Ἐκ *μέρους γὰρ γινώσκομεν, καὶ ἐκ μέρους προφητεύομεν·*

10 *ὅταν δὲ ἔλθῃ τὸ τέλειον, τότε τὸ ἐκ μέρους καταργηθήσεται.*

11 Ὅτε *ἤμην νήπιος, ὡς νήπιος ἐλάλουν, ὡς νήπιος ἐφρόνουν, ὡς νήπιος ἐλογιζόμην· ὅτε δὲ γέγονα ἀνὴρ, κατήργηκα τὰ τοῦ νηπίου.*

12 Βλέπομεν *γὰρ ἄρτι δι' ἐσόπτρου ἐν αἰνίγματι, τότε δὲ πρόσωπον πρὸς πρόσωπον· ἄρτι γινώσκω ἐκ μέρους, τότε δὲ ἐπιγνώσομαι καθὼς καὶ ἐπεγνώσθην.*

13 Νυνὶ *δὲ μένει πίστις, ἐλπὶς, ἀγάπη, τὰ τρία ταῦτα· μείζων δὲ τούτων ἡ ἀγάπη.*

ΚΕΦ. *ιδ΄.* 14.

1 ΔΙΩΚΕΤΕ *τὴν ἀγάπην ζηλοῦτε δὲ τὰ πνευματικὰ, μᾶλλον δὲ ἵνα προφητεύητε.*

2 Ὁ *γὰρ λαλῶν γλώσσῃ, οὐκ ἀνθρώποις λαλεῖ, ἀλλὰ τῷ* Θεῷ, *οὐδεὶς γὰρ ἀκούει, πνεύματι δὲ λαλεῖ μυστήρια·*

3 *ὁ δὲ προφητεύων, ἀνθρώποις λαλεῖ οἰκοδομὴν καὶ παράκλησιν καὶ παραμυθίαν.*

4 Ὁ *λαλῶν γλώσσῃ, ἑαυτὸν οἰκοδομεῖ· ὁ δὲ προφητεύων, ἐκκλησίαν οἰκοδομεῖ.*

5 Θέλω *δὲ πάντας ὑμᾶς λαλεῖν γλώσσαις, μᾶλλον δὲ ἵνα προφητεύητε· μείζων γὰρ ὁ προφητεύων ἢ ὁ λαλῶν γλώσσαις, ἐκτὸς εἰ μὴ διερμηνεύῃ, ἵνα ἡ ἐκκλησία οἰκοδομὴν λάβῃ.*

6 Νυνὶ *δὲ, ἀδελφοὶ, ἐὰν ἔλθω πρὸς ὑμᾶς γλώσσαις λαλῶν, τί ὑμᾶς ὠφελήσω, ἐὰν μὴ ὑμῖν λαλήσω ἢ ἐν ἀποκαλύψει, ἢ ἐν γνώσει, ἢ ἐν προφητείᾳ, ἢ ἐν διδαχῇ;*

7 Ὅμως *τὰ ἄψυχα φωνὴν διδόντα, εἴτε αὐλὸς, εἴτε κιθάρα, ἐὰν διαστολὴν τοῖς φθόγγοις μὴ δῷ, πῶς γνωσθήσεται τὸ αὐλούμενον ἢ τὸ κιθαριζόμενον;*

8 Καὶ *γὰρ ἐὰν ἄδηλον φωνὴν σάλπιγξ δῷ, τίς παρασκευάσεται εἰς πόλεμον;*

9 Οὕτω *καὶ ὑμεῖς διὰ τῆς γλώσσης ἐὰν μὴ εὔσημον λόγον δῶτε, πῶς γνωσθήσεται τὸ λαλούμενον; ἔσεσθε γὰρ εἰς ἀέρα λαλοῦντες.*

10 Τοσαῦτα, *εἰ τύχοι, γένη φωνῶν ἐστιν ἐν κόσμῳ, καὶ οὐδὲν αὐτῶν ἄφωνον·*

11 *ἐὰν οὖν μὴ εἰδῶ τὴν δύναμιν τῆς φωνῆς, ἔσομαι τῷ λα-*

λοῦντι βάρβαρος· καὶ ὁ λαλῶν, ἐν ἐμοὶ βάρβαρος·

12 οὕτω καὶ ὑμεῖς, ἐπεὶ ζηλωταί ἐστε πνευμάτων, πρὸς τὴν οἰκοδομὴν τῆς ἐκκλησίας ζητεῖτε ἵνα περισσεύητε.

13 Διόπερ ὁ λαλῶν γλώσσῃ προσευχέσθω ἵνα διερμηνεύῃ.

14 Ἐὰν γὰρ προσεύχωμαι γλώσσῃ, τὸ πνεῦμά μου προσεύχεται, ὁ δὲ νοῦς μου ἄκαρπός ἐστι.

15 Τί οὖν ἐστι; προσεύξομαι τῷ πνεύματι, προσεύξομαι δὲ καὶ τῷ νοΐ· ψαλῶ τῷ πνεύματι, ψαλῶ δὲ καὶ τῷ νοΐ.

16 Ἐπεὶ ἐὰν εὐλογήσῃς τῷ πνεύματι, ὁ ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου πῶς ἐρεῖ τὸ ἀμὴν ἐπὶ τῇ σῇ εὐχαριστίᾳ, ἐπειδὴ τί λέγεις οὐκ οἶδε;

17 Σὺ μὲν γὰρ καλῶς εὐχαριστεῖς, ἀλλ' ὁ ἕτερος οὐκ οἰκοδομεῖται.

18 Εὐχαριστῶ τῷ Θεῷ μου, πάντων ὑμῶν μᾶλλον γλώσσαις λαλῶν·

19 ἀλλ' ἐν ἐκκλησίᾳ θέλω πέντε λόγους διὰ τοῦ νοός μου λαλῆσαι, ἵνα καὶ ἄλλους κατηχήσω, ἢ μυρίους λόγους ἐν γλώσσῃ.

20 Ἀδελφοὶ, μὴ παιδία γίνεσθε ταῖς φρεσίν· ἀλλὰ τῇ κακίᾳ νηπιάζετε, ταῖς δὲ φρεσὶ τέλειοι γίνεσθε.

21 Ἐν τῷ νόμῳ γέγραπται, Ὅτι ἐν ἑτερογλώσσοις, καὶ ἐν χείλεσιν ἑτέροις, λαλήσω τῷ λαῷ τούτῳ, καὶ οὐδ' οὕτως εἰσακούσονταί μου, λέγει Κύριος.

22 Ὥστε αἱ γλῶσσαι εἰς σημεῖον εἰσὶν οὐ τοῖς πιστεύουσιν, ἀλλὰ τοῖς ἀπίστοις· ἡ δὲ προφητεία οὐ τοῖς ἀπίστοις, ἀλλὰ τοῖς πιστεύουσιν.

23 Ἐὰν οὖν συνέλθῃ ἡ ἐκκλησία ὅλη ἐπὶ τὸ αὐτὸ, καὶ πάντες γλώσσαις λαλῶσιν, εἰσέλθωσι δὲ ἰδιῶται ἢ ἄπιστοι, οὐκ ἐροῦσιν ὅτι μαίνεσθε;

24 Ἐὰν δὲ πάντες προφητεύωσιν, εἰσέλθῃ δέ τις ἄπιστος ἢ ἰδιώτης, ἐλέγχεται ὑπὸ πάντων, ἀνακρίνεται ὑπὸ πάντων,

25 καὶ οὕτω τὰ κρυπτὰ τῆς καρδίας αὐτοῦ φανερὰ γίνεται· καὶ οὕτω πεσὼν ἐπὶ πρόσωπον προσκυνήσει τῷ Θεῷ, ἀπαγγέλλων ὅτι ὁ Θεὸς ὄντως ἐν ὑμῖν ἐστι.

26 Τί οὖν ἐστιν, ἀδελφοί; ὅταν συνέρχησθε, ἕκαστος ὑμῶν ψαλμὸν ἔχει, διδαχὴν ἔχει, γλῶσσαν ἔχει, ἀποκάλυψιν ἔχει, ἑρμηνείαν ἔχει· πάντα πρὸς οἰκοδομὴν γενέσθω.

27 Εἴτε γλώσσῃ τὶς λαλεῖ, κατὰ δύο ἢ τὸ πλεῖστον τρεῖς, καὶ ἀνὰ μέρος· καὶ εἷς διερμηνευέτω.

28 Ἐὰν δὲ μὴ ᾖ διερμηνευτὴς, σιγάτω ἐν ἐκκλησίᾳ· ἑαυτῷ δὲ λαλείτω καὶ τῷ Θεῷ.

29 Προφῆται δὲ δύο ἢ τρεῖς λαλείτωσαν, καὶ οἱ ἄλλοι διακρινέτωσαν·

30 ἐὰν δὲ ἄλλῳ ἀποκαλυφθῇ καθημένῳ, ὁ πρῶτος σιγάτω.

31 Δύνασθε γὰρ καθ' ἕνα πάντες προφητεύειν, ἵνα πάντες μανθάνωσι, καὶ πάντες παρακαλῶνται·

32 καὶ πνεύματα προφητῶν προφήταις ὑποτάσσεται·

33 οὐ γάρ ἐστιν ἀκαταστασίας ὁ Θεὸς, ἀλλ' εἰρήνης, ὡς ἐν πάσαις ταῖς ἐκκλησίαις τῶν ἁγίων.

34 Αἱ γυναῖκες ὑμῶν ἐν ταῖς ἐκκλησίαις σιγάτωσαν· οὐ γὰρ ἐπιτέτραπται αὐταῖς λαλεῖν, ἀλλ' ὑποτάσσεσθαι, καθὼς καὶ ὁ νόμος λέγει.

35 Εἰ δέ τι μαθεῖν θέλουσιν, ἐν οἴκῳ τοὺς ἰδίους ἄνδρας ἐπερωτάτωσαν· αἰσχρὸν γάρ ἐστι γυναιξὶν ἐν ἐκκλησίᾳ λαλεῖν.

36 Ἢ ἀφ' ὑμῶν ὁ λόγος τοῦ Θεοῦ ἐξῆλθεν; ἢ εἰς ὑμᾶς μόνους κατήντησεν;

37 Εἴ τις δοκεῖ προφήτης εἶναι ἢ πνευματικὸς, ἐπιγινωσκέτω ἃ γράφω ὑμῖν, ὅτι τοῦ Κυρίου εἰσὶν ἐντολαί·

38 εἰ δέ τις ἀγνοεῖ, ἀγνοείτω.

39 Ὥστε, ἀδελφοὶ, ζηλοῦτε τὸ προφητεύειν, καὶ τὸ λαλεῖν γλώσσαις μὴ κωλύετε.

40 Πάντα εὐσχημόνως καὶ κατὰ τάξιν γινέσθω.

## ΚΕΦ. ιε΄. 15.

1 ΓΝΩΡΙΖΩ δὲ ὑμῖν, ἀδελφοὶ, τὸ εὐαγγέλιον ὃ εὐηγγελισάμην ὑμῖν, ὃ καὶ παρελάβετε, ἐν ᾧ καὶ ἑστήκατε,

2 δι' οὗ καὶ σώζεσθε, τίνι λόγῳ εὐηγγελισάμην ὑμῖν, εἰ κατέχετε, ἐκτὸς εἰ μὴ εἰκῇ ἐπιστεύσατε.

3 Παρέδωκα γὰρ ὑμῖν ἐν πρώτοις, ὃ καὶ παρέλαβον· ὅτι Χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, κατὰ τὰς γραφάς·

4 καὶ ὅτι ἐτάφη, καὶ ὅτι ἐγήγερται τῇ τρίτῃ ἡμέρᾳ, κατὰ τὰς γραφάς·

5 καὶ ὅτι ὤφθη Κηφᾷ, εἶτα τοῖς δώδεκα.

6 Ἔπειτα ὤφθη ἐπάνω πεντακοσίοις ἀδελφοῖς ἐφάπαξ, ἐξ ὧν οἱ πλείους μένουσιν ἕως ἄρτι, τινὲς δὲ καὶ ἐκοιμήθησαν·

7 ἔπειτα ὤφθη Ἰακώβῳ, εἶτα τοῖς ἀποστόλοις πᾶσιν.

8 Ἔσχατον δὲ πάντων, ὡσπερεὶ τῷ ἐκτρώματι, ὤφθη κἀμοί.

9 Ἐγὼ γάρ εἰμι ὁ ἐλάχιστος τῶν ἀποστόλων· ὃς οὐκ εἰμὶ ἱκανὸς καλεῖσθαι ἀπόστολος, διότι ἐδίωξα τὴν ἐκκλησίαν τοῦ Θεοῦ·

10 χάριτι δὲ Θεοῦ εἰμί ὅ εἰμι, καὶ ἡ χάρις αὐτοῦ ἡ εἰς ἐμὲ οὐ κενὴ ἐγενήθη, ἀλλὰ περισσότερον αὐτῶν πάντων ἐκοπίασα, οὐκ ἐγὼ δὲ, ἀλλ' ἡ χάρις τοῦ Θεοῦ ἡ σὺν ἐμοί.

11 Εἴτε οὖν ἐγὼ, εἴτε ἐκεῖνοι, οὕτω κηρύσσομεν, καὶ οὕτως ἐπιστεύσατε.

12 Εἰ δὲ Χριστὸς κηρύσσεται, ὅτι ἐκ νεκρῶν ἐγήγερται, πῶς λέγουσί τινες ἐν ὑμῖν, ὅτι ἀνάστασις νεκρῶν οὐκ ἔστιν;

13 Εἰ δὲ ἀνάστασις νεκρῶν οὐκ ἔστιν, οὐδὲ Χριστὸς ἐγήγερται·

14 εἰ δὲ Χριστὸς οὐκ ἐγήγερται, κενὸν ἄρα τὸ κήρυγμα ἡμῶν, κενὴ δὲ καὶ ἡ πίστις ὑμῶν.

15 Εὑρισκόμεθα δὲ καὶ ψευδομάρτυρες τοῦ Θεοῦ, ὅτι ἐμαρτυρήσαμεν κατὰ τοῦ Θεοῦ, ὅτι ἤγειρε τὸν Χριστὸν, ὃν οὐκ ἤγειρεν, εἴπερ ἄρα νεκροὶ οὐκ ἐγείρονται·

16 εἰ γὰρ νεκροὶ οὐκ ἐγείρονται, οὐδὲ Χριστὸς ἐγήγερται·

17 εἰ δὲ Χριστὸς οὐκ ἐγήγερται, ματαία ἡ πίστις ὑμῶν, ἔτι ἐστὲ ἐν ταῖς ἁμαρτίαις ὑμῶν·

18 ἄρα καὶ οἱ κοιμηθέντες ἐν Χριστῷ, ἀπώλοντο.

19 Εἰ ἐν τῇ ζωῇ ταύτῃ ἠλπικότες ἐσμὲν ἐν Χριστῷ μόνον, ἐλεεινότεροι πάντων ἀνθρώπων ἐσμέν.

20 Νυνὶ δὲ Χριστὸς ἐγήγερται ἐκ νεκρῶν, ἀπαρχὴ τῶν κεκοιμημένων ἐγένετο.

21 Ἐπειδὴ γὰρ δι' ἀνθρώπου ὁ θάνατος, καὶ δι' ἀνθρώπου ἀνάστασις νεκρῶν.

22 Ὥσπερ γὰρ ἐν τῷ Ἀδὰμ πάντες ἀποθνήσκουσιν, οὕτω καὶ

*ἐν τῷ Χριστῷ πάντες ζωοποιηθήσονται.*

23 *Ἕκαστος δὲ ἐν τῷ ἰδίῳ τάγματι· ἀπαρχὴ* Χριστὸς, *ἔπειτα οἱ* Χριστοῦ *ἐν τῇ παρουσίᾳ αὐτοῦ·*

24 *εἶτα τὸ τέλος, ὅταν παραδῷ τὴν βασιλείαν τῷ* Θεῷ *καὶ πατρὶ, ὅταν καταργήσῃ πᾶσαν ἀρχὴν καὶ πᾶσαν ἐξουσίαν καὶ δύναμιν·*

25 *δεῖ γὰρ αὐτὸν βασιλεύειν, ἄχρις οὗ ἂν θῇ πάντας τοὺς ἐχθροὺς ὑπὸ τοὺς πόδας αὐτοῦ.*

26 *Ἔσχατος ἐχθρὸς καταργεῖται ὁ θάνατος.*

27 *Πάντα γὰρ ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ· ὅταν δὲ εἴπῃ ὅτι πάντα ὑποτέτακται, δῆλον ὅτι ἐκτὸς τοῦ ὑποτάξαντος αὐτῷ τὰ πάντα·*

28 *ὅταν δὲ ὑποταγῇ αὐτῷ τὰ πάντα, τότε καὶ αὐτὸς ὁ* Υἱὸς *ὑποταγήσεται τῷ ὑποτάξαντι αὐτῷ τὰ πάντα, ἵνα ᾖ ὁ* Θεὸς *τὰ πάντα ἐν πᾶσιν.*

29 *Ἐπεὶ τί ποιήσουσιν οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν; εἰ ὅλως νεκροὶ οὐκ ἐγείρονται, τί καὶ βαπτίζονται ὑπὲρ τῶν νεκρῶν;*

30 Τί *καὶ ἡμεῖς κινδυνεύομεν πᾶσαν ὥραν;*

31 Καθ' *ἡμέραν ἀποθνήσκω, νὴ τὴν ὑμετέραν καύχησιν, ἣν ἔχω ἐν* Χριστῷ Ἰησοῦ *τῷ* Κυρίῳ *ἡμῶν.*

32 Εἰ *κατὰ ἄνθρωπον ἐθηριομάχησα ἐν* Ἐφέσῳ, *τί μοι τὸ ὄφελος; εἰ νεκροὶ οὐκ ἐγείρονται, φάγωμεν καὶ πίωμεν, αὔριον γὰρ ἀποθνήσκομεν.*

33 Μὴ *πλανᾶσθε· φθείρουσιν ἤθη χρησθ' ὁμιλίαι κακαί.*

34 Ἐκνήψατε *δικαίως, καὶ μὴ ἁμαρτάνετε· ἀγνωσίαν γὰρ* Θεοῦ *τινὲς ἔχουσι· πρὸς ἐντροπὴν ὑμῖν λέγω.*

35 Ἀλλ' *ἐρεῖ τις,* Πῶς *ἐγείρονται οἱ νεκροί; ποίῳ δὲ σώματι ἔρχονται;*

36 Ἄφρον, *σὺ ὃ σπείρεις, οὐ ζωοποιεῖται, ἐὰν μὴ ἀποθάνῃ·*

37 *καὶ ὃ σπείρεις, οὐ τὸ σῶμα τὸ γενησόμενον σπείρεις, ἀλλὰ γυμνὸν κόκκον, εἰ τύχοι, σίτου ἤ τινος τῶν λοιπῶν·*

38 *ὁ δὲ* Θεὸς *αὐτῷ δίδωσι σῶμα καθὼς ἠθέλησε, καὶ ἑκάστῳ τῶν σπερμάτων τὸ ἴδιον σῶμα.*

39 Οὐ *πᾶσα σὰρξ, ἡ αὐτὴ σάρξ· ἀλλὰ ἄλλη μὲν σὰρξ ἀνθρώπων, ἄλλη δὲ σὰρξ κτηνῶν, ἄλλη δὲ ἰχθύων, ἄλλη δὲ πτηνῶν.*

40 Καὶ *σώματα ἐπουράνια, καὶ σώματα ἐπίγεια· ἀλλ' ἑτέρα μὲν ἡ τῶν ἐπουρανίων δόξα, ἑτέρα δὲ ἡ τῶν ἐπιγείων.*

41 Ἄλλη *δόξα ἡλίου, καὶ ἄλλη δόξα σελήνης, καὶ ἄλλη δόξα ἀστέρων· ἀστὴρ γὰρ ἀστέρος διαφέρει ἐν δόξῃ.*

42 Οὕτω *καὶ ἡ ἀνάστασις τῶν νεκρῶν. σπείρεται ἐν φθορᾷ, ἐγείρεται ἐν ἀφθαρσίᾳ·*

43 *σπείρεται ἐν ἀτιμίᾳ, ἐγείρεται ἐν δόξῃ· σπείρεται ἐν ἀσθενείᾳ, ἐγείρεται ἐν δυνάμει·*

44 *σπείρεται σῶμα ψυχικὸν, ἐγείρεται σῶμα πνευματικόν. ἔστι σῶμα ψυχικὸν, καὶ ἔστι σῶμα πνευματικόν.*

45 Οὕτω *καὶ γέγραπται,* Ἐγένετο *ὁ πρῶτος ἄνθρωπος* Ἀδὰμ *εἰς ψυχὴν ζῶσαν· ὁ ἔσχατος* Ἀδὰμ *εἰς πνεῦμα ζωοποιοῦν.*

46 Ἀλλ' *οὐ πρῶτον τὸ πνευματικὸν, ἀλλὰ τὸ ψυχικὸν, ἔπειτα τὸ πνευματικόν.*

47 Ὁ *πρῶτος ἄνθρωπος ἐκ γῆς, χοϊκός· ὁ δεύτερος ἄνθρωπος, ὁ* Κύριος *ἐξ οὐρανοῦ.*

48 Οἷος ὁ χοϊκὸς, τοιοῦτοι καὶ οἱ χοϊκοί· καὶ οἷος ὁ ἐπουράνιος, τοιοῦτοι καὶ οἱ ἐπουράνιοι·

49 καὶ καθὼς ἐφορέσαμεν τὴν εἰκόνα τοῦ χοϊκοῦ, φορέσομεν καὶ τὴν εἰκόνα τοῦ ἐπουρανίου.

50 Τοῦτο δέ φημι, ἀδελφοὶ, ὅτι σὰρξ καὶ αἷμα βασιλείαν Θεοῦ κληρονομῆσαι οὐ δύνανται, οὐδὲ ἡ φθορὰ τὴν ἀφθαρσίαν κληρονομεῖ.

51 Ἰδοὺ, μυστήριον ὑμῖν λέγω· πάντες μὲν οὐ κοιμηθησόμεθα· πάντες δὲ ἀλλαγησόμεθα,

52 ἐν ἀτόμῳ, ἐν ῥιπῇ ὀφθαλμοῦ, ἐν τῇ ἐσχάτῃ σάλπιγγι· σαλπίσει γὰρ, καὶ οἱ νεκροὶ ἐγερθήσονται ἄφθαρτοι, καὶ ἡμεῖς ἀλλαγησόμεθα.

53 Δεῖ γὰρ τὸ φθαρτὸν τοῦτο ἐνδύσασθαι ἀφθαρσίαν, καὶ τὸ θνητὸν τοῦτο ἐνδύσασθαι ἀθανασίαν.

54 Ὅταν δὲ τὸ φθαρτὸν τοῦτο ἐνδύσηται ἀφθαρσίαν, καὶ τὸ θνητὸν τοῦτο ἐνδύσηται ἀθανασίαν, τότε γενήσεται ὁ λόγος ὁ γεγραμμένος, Κατεπόθη ὁ θάνατος εἰς νῖκος.

55 Ποῦ σου, θάνατε, τὸ κέντρον; ποῦ σου, ᾅδη, τὸ νῖκος;

56 Τὸ δὲ κέντρον τοῦ θανάτου, ἡ ἁμαρτία· ἡ δὲ δύναμις τῆς ἁμαρτίας, ὁ νόμος·

57 τῷ δὲ Θεῷ χάρις τῷ διδόντι ἡμῖν τὸ νῖκος διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

58 Ὥστε, ἀδελφοί μου ἀγαπητοὶ, ἑδραῖοι γίνεσθε, ἀμετακίνητοι, περισσεύοντες ἐν τῷ ἔργῳ τοῦ Κυρίου πάντοτε, εἰδότες ὅτι ὁ κόπος ὑμῶν οὐκ ἔστι κενὸς ἐν Κυρίῳ.

## ΚΕΦ. ιϛ΄. 16.

1 ΠΕΡΙ δὲ τῆς λογίας τῆς εἰς τοὺς ἁγίους, ὥσπερ διέταξα ταῖς ἐκκλησίαις τῆς Γαλατίας, οὕτω καὶ ὑμεῖς ποιήσατε.

2 Κατὰ μίαν σαββάτων ἕκαστος ὑμῶν παρ' ἑαυτῷ τιθέτω θησαυρίζων ὅ τι ἂν εὐοδῶται· ἵνα μὴ ὅταν ἔλθω, τότε λογίαι γίνωνται.

3 Ὅταν δὲ παραγένωμαι, οὓς ἐὰν δοκιμάσητε, δι' ἐπιστολῶν τούτους πέμψω ἀπενεγκεῖν τὴν χάριν ὑμῶν εἰς Ἱερουσαλήμ·

4 ἐὰν δὲ ᾖ ἄξιον τοῦ κἀμὲ πορεύεσθαι, σὺν ἐμοὶ πορεύσονται.

5 Ἐλεύσομαι δὲ πρὸς ὑμᾶς, ὅταν Μακεδονίαν διέλθω· Μακεδονίαν γὰρ διέρχομαι·

6 πρὸς ὑμᾶς δὲ τυχὸν παραμενῶ, ἢ καὶ παραχειμάσω, ἵνα ὑμεῖς με προπέμψητε οὗ ἐὰν πορεύωμαι.

7 Οὐ θέλω γὰρ ὑμᾶς ἄρτι ἐν παρόδῳ ἰδεῖν· ἐλπίζω δὲ χρόνον τινὰ ἐπιμεῖναι πρὸς ὑμᾶς, ἐὰν ὁ Κύριος ἐπιτρέπῃ.

8 Ἐπιμενῶ δὲ ἐν Ἐφέσῳ ἕως τῆς Πεντηκοστῆς·

9 θύρα γάρ μοι ἀνέῳγε μεγάλη καὶ ἐνεργὴς, καὶ ἀντικείμενοι πολλοί.

10 ἘΑΝ δὲ ἔλθῃ Τιμόθεος, βλέπετε ἵνα ἀφόβως γένηται πρὸς ὑμᾶς· τὸ γὰρ ἔργον Κυρίου ἐργάζεται, ὡς καὶ ἐγώ·

11 μήτις οὖν αὐτὸν ἐξουθενήσῃ. προπέμψατε δὲ αὐτὸν ἐν εἰρήνῃ, ἵνα ἔλθῃ πρός με· ἐκδέχομαι γὰρ αὐτὸν μετὰ τῶν ἀδελφῶν.

12 Περὶ δὲ Ἀπολλὼ τοῦ ἀδελφοῦ, πολλὰ παρεκάλεσα αὐτὸν, ἵνα ἔλθῃ πρὸς ὑμᾶς μετὰ τῶν ἀδελφῶν· καὶ πάντως οὐκ ἦν θέλημα ἵνα νῦν ἔλθῃ, ἐλεύσεται δὲ ὅταν εὐκαιρήσῃ.

13 Γρηγορεῖτε, στήκετε ἐν τῇ πίστει· ἀνδρίζεσθε, κραταιοῦσθε·

14 *πάντα ὑμῶν ἐν ἀγάπῃ γινέσθω.*

15 ΠΑΡΑΚΑΛΩ *δὲ ὑμᾶς, ἀδελφοί· οἴδατε τὴν οἰκίαν Στεφανᾶ, ὅτι ἐστὶν ἀπαρχὴ τῆς Ἀχαΐας, καὶ εἰς διακονίαν τοῖς ἁγίοις ἔταξαν ἑαυτούς·*

16 *ἵνα καὶ ὑμεῖς ὑποτάσσησθε τοῖς τοιούτοις, καὶ παντὶ τῷ συνεργοῦντι καὶ κοπιῶντι.*

17 *Χαίρω δὲ ἐπὶ τῇ παρουσίᾳ Στεφανᾶ καὶ Φουρτουνάτου καὶ Ἀχαϊκοῦ, ὅτι τὸ ὑμῶν ὑστέρημα οὗτοι ἀνεπλήρωσαν·*

18 *ἀνέπαυσαν γὰρ τὸ ἐμὸν πνεῦμα καὶ τὸ ὑμῶν. ἐπιγινώσκετε οὖν τοὺς τοιούτους.*

19 *Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τῆς Ἀσίας· ἀσπάζονται ὑμᾶς ἐν Κυρίῳ πολλὰ Ἀκύλας καὶ Πρίσκιλλα, σὺν τῇ κατ᾽ οἶκον αὐτῶν ἐκκλησίᾳ·*

20 *ἀσπάζονται ὑμᾶς οἱ ἀδελφοὶ πάντες. ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ.*

21 *Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου·*

22 *εἴ τις οὐ φιλεῖ τὸν Κύριον Ἰησοῦν Χριστὸν, ἤτω ἀνάθεμα, μαρὰν ἀθά.*

23 *Ἡ χάρις τοῦ Κυρίου Ἰησοῦ Χριστοῦ μεθ᾽ ὑμῶν·*

24 *ἡ ἀγάπη μου μετὰ πάντων ὑμῶν ἐν Χριστῷ Ἰησοῦ. Ἀμήν.*

*Πρὸς Κορινθίους πρώτη ἐγράφη ἀπὸ Φιλίππων διὰ Στεφανᾶ, καὶ Φουρτουνάτου, καὶ Ἀχαϊκοῦ, καὶ Τιμοθέου.*

# ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

# ΚΟΡΙΝΘΙΟΥΣ.

## ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ.

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ΚΕΦ. α΄. 1.

1 ΠΑΥΛΟΣ *ἀπόστολος* Ἰησοῦ Χριστοῦ, *διὰ θελήματος* Θεοῦ, *καὶ* Τιμόθεος *ὁ ἀδελφὸς, τῇ ἐκκλησίᾳ τοῦ* Θεοῦ *τῇ οὔσῃ ἐν* Κορίνθῳ, *σὺν τοῖς ἁγίοις πᾶσι τοῖς οὖσιν ἐν ὅλῃ τῇ* Ἀχαΐᾳ·

2 *χάρις ὑμῖν καὶ εἰρήνη ἀπὸ* Θεοῦ *πατρὸς ἡμῶν καὶ* Κυρίου Ἰησοῦ Χριστοῦ.

3 ΕΥΛΟΓΗΤΟΣ *ὁ* Θεὸς *καὶ πατὴρ τοῦ* Κυρίου *ἡμῶν* Ἰησοῦ Χριστοῦ, *ὁ πατὴρ τῶν οἰκτιρμῶν καὶ* Θεὸς *πάσης παρακλήσεως,*

4 *ὁ παρακαλῶν ἡμᾶς ἐπὶ πάσῃ τῇ θλίψει ἡμῶν, εἰς τὸ δύνασθαι ἡμᾶς παρακαλεῖν τοὺς ἐν πάσῃ θλίψει, διὰ τῆς παρακλήσεως ἧς παρακαλούμεθα αὐτοὶ ὑπὸ τοῦ* Θεοῦ·

5 *ὅτι καθὼς περισσεύει τὰ παθήματα τοῦ* Χριστοῦ *εἰς ἡμᾶς, οὕτω διὰ* Χριστοῦ *περισσεύει καὶ ἡ παράκλησις ἡμῶν.*

6 Εἴτε *δὲ θλιβόμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας, τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων ὧν καὶ ἡμεῖς πάσχομεν· εἴτε παρακαλούμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας·*

7 *καὶ ἡ ἐλπὶς ἡμῶν βεβαία ὑπὲρ ὑμῶν· εἰδότες ὅτι ὥσπερ κοινωνοί ἐστε τῶν παθημάτων, οὕτω καὶ τῆς παρακλήσεως·*

8 *οὐ γὰρ θέλομεν ὑμᾶς ἀγνοεῖν, ἀδελφοὶ, ὑπὲρ τῆς θλίψεως ἡμῶν τῆς γενομένης ἡμῖν ἐν τῇ* Ἀσίᾳ, *ὅτι καθ' ὑπερβολὴν ἐβαρήθημεν ὑπὲρ δύναμιν, ὥστε ἐξαπορηθῆναι ἡμᾶς καὶ τοῦ ζῆν·*

9 *ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς τὸ ἀπόκριμα τοῦ θανάτου ἐσχήκαμεν, ἵνα μὴ πεποιθότες ὦμεν ἐφ' ἑαυτοῖς, ἀλλ' ἐπὶ τῷ* Θεῷ *τῷ ἐγείροντι τοὺς νεκρούς·*

10 *ὃς ἐκ τηλικούτου θανάτου ἐῤῥύσατο ἡμᾶς καὶ ῥύεται, εἰς ὃν ἠλπίκαμεν ὅτι καὶ ἔτι ῥύσεται,*

11 *συνυπουργούντων καὶ ὑμῶν ὑπὲρ ἡμῶν τῇ δεήσει, ἵνα ἐκ πολλῶν προσώπων τὸ εἰς ἡμᾶς χάρισμα διὰ πολλῶν εὐχαριστηθῇ ὑπὲρ ἡμῶν.*

12 Ἡ *γὰρ καύχησις ἡμῶν αὕτη ἐστὶ, τὸ μαρτύριον τῆς συνειδήσεως ἡμῶν, ὅτι ἐν ἁπλότητι καὶ εἰλικρινείᾳ* Θεοῦ, *οὐκ ἐν σοφίᾳ σαρκικῇ, ἀλλ' ἐν χάριτι* Θεοῦ *ἀνεστράφημεν ἐν τῷ κόσμῳ, περισσοτέρως δὲ πρὸς ὑμᾶς.*

13 Οὐ *γὰρ ἄλλα γράφομεν ὑμῖν, ἀλλ' ἢ ἃ ἀναγινώσκετε, ἢ καὶ ἐπιγινώσκετε, ἐλπίζω δὲ ὅτι καὶ ἕως τέλους ἐπιγνώσεσθε,*

14 *καθὼς καὶ ἐπέγνωτε ἡμᾶς ἀπὸ μέρους, ὅτι καύχημα ὑμῶν ἐσμεν, καθάπερ καὶ ὑμεῖς ἡμῶν, ἐν τῇ ἡμέρᾳ τοῦ* Κυρίου Ἰησοῦ.

15 Καὶ *ταύτῃ τῇ πεποιθήσει ἐβουλόμην πρὸς ὑμᾶς ἐλθεῖν πρότερον, ἵνα δευτέραν χάριν ἔχητε·*

16 *καὶ δι' ὑμῶν διελθεῖν εἰς* Μακεδονίαν, *καὶ πάλιν ἀπὸ* Μακεδονίας *ἐλθεῖν πρὸς ὑμᾶς, καὶ ὑφ' ὑμῶν προπεμφθῆναι εἰς τὴν* Ἰουδαίαν.

17 Τοῦτο *οὖν βουλευόμενος, μήτι ἄρα τῇ ἐλαφρίᾳ ἐχρησάμην; ἢ ἃ βουλεύομαι, κατὰ σάρκα βουλεύομαι, ἵνα ᾖ παρ' ἐμοὶ τὸ ναὶ ναὶ, καὶ τὸ οὒ οὔ;*

18 Πιστὸς *δὲ ὁ* Θεὸς, *ὅτι ὁ λόγος ἡμῶν ὁ πρὸς ὑμᾶς οὐκ ἐγένετο ναὶ καὶ οὔ·*

19 *ὁ γὰρ τοῦ* Θεοῦ Υἱὸς Ἰησοῦς Χριστὸς *ὁ ἐν ὑμῖν δι' ἡμῶν κηρυχθεὶς, δι' ἐμοῦ καὶ* Σιλουανοῦ *καὶ* Τιμοθέου, *οὐκ ἐγένετο ναὶ καὶ οὒ, ἀλλὰ ναὶ ἐν αὐτῷ γέγονεν·*

20 *ὅσαι γὰρ ἐπαγγελίαι* Θεοῦ, *ἐν αὐτῷ τὸ ναὶ, καὶ ἐν αὐτῷ τὸ ἀμὴν, τῷ* Θεῷ *πρὸς δόξαν, δι' ἡμῶν.*

21 Ὁ *δὲ βεβαιῶν ἡμᾶς σὺν ὑμῖν εἰς* Χριστὸν, *καὶ χρίσας ἡμᾶς,* Θεός·

22 *ὁ καὶ σφραγισάμενος ἡμᾶς, καὶ δοὺς τὸν ἀῤῥαβῶνα τοῦ* Πνεύματος *ἐν ταῖς καρδίαις ἡμῶν.*

23 ἘΓΩ *δὲ μάρτυρα τὸν* Θεὸν *ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν ψυχὴν, ὅτι φειδόμενος ὑμῶν οὐκέτι ἦλθον εἰς* Κόρινθον·

24 *οὐχ ὅτι κυριεύομεν ὑμῶν τῆς πίστεως, ἀλλὰ συνεργοί ἐσμεν τῆς χαρᾶς ὑμῶν, τῇ γὰρ πίστει ἑστήκατε·*

ΚΕΦ. β΄. 2.

1 *ἔκρινα δὲ ἐμαυτῷ τοῦτο, τὸ μὴ πάλιν ἐλθεῖν ἐν λύπῃ πρὸς ὑμᾶς.*

2 Εἰ *γὰρ ἐγὼ λυπῶ ὑμᾶς, καὶ τίς ἐστιν ὁ εὐφραίνων με, εἰ μὴ ὁ λυπούμενος ἐξ ἐμου;*

3 Καὶ *ἔγραψα ὑμῖν τοῦτο αὐτὸ, ἵνα μὴ ἐλθὼν λύπην ἔχω ἀφ' ὧν ἔδει με χαίρειν· πεποιθὼς ἐπὶ πάντας ὑμᾶς, ὅτι ἡ ἐμὴ χαρὰ πάντων ὑμῶν ἐστιν.*

4 Ἐκ *γὰρ πολλῆς θλίψεως καὶ συνοχῆς καρδίας ἔγραψα ὑμῖν διὰ πολλῶν δακρύων, οὐχ ἵνα λυπηθῆτε, ἀλλὰ τὴν ἀγάπην ἵνα γνῶτε ἣν ἔχω περισσοτέρως εἰς ὑμᾶς.*

5 ΕΙ *δέ τις λελύπηκεν, οὐκ ἐμὲ λελύπηκεν, ἀλλ' ἀπὸ μέρους, ἵνα μὴ ἐπιβαρῶ, πάντας ὑμᾶς.*

6 Ἱκανὸν *τῷ τοιούτῳ ἡ ἐπιτιμία αὕτη ἡ ὑπὸ τῶν πλειόνων·*

7 *ὥστε τοὐναντίον μᾶλλον ὑμᾶς χαρίσασθαι καὶ παρακαλέσαι, μήπως τῇ περισσοτέρᾳ λύπῃ καταποθῇ ὁ τοιοῦτος.*

8 Διὸ *παρακαλῶ ὑμᾶς κυρῶσαι εἰς αὐτὸν ἀγάπην.*

9 Εἰς *τοῦτο γὰρ καὶ ἔγραψα, ἵνα γνῶ τὴν δοκιμὴν ὑμῶν, εἰ εἰς πάντα ὑπήκοοί ἐστε.*

10 Ὧ *δέ τι χαρίζεσθε, καὶ ἐγώ· καὶ γὰρ ἐγὼ εἴ τι κεχάρισμαι, ᾧ κεχάρισμαι, δι' ὑμᾶς, ἐν προσώπῳ* Χριστοῦ,

11 *ἵνα μὴ πλεονεκτηθῶμεν ὑπὸ τοῦ* Σατανᾶ· *οὐ γὰρ αὐτοῦ τὰ νοήματα ἀγνοοῦμεν.*

12 ἘΛΘΩΝ *δὲ εἰς τὴν* Τρωάδα *εἰς τὸ εὐαγγελιον τοῦ* Χριστοῦ, *καὶ θύρας μοι ἀνεῳγμένης ἐν* Κυρίῳ,

13 *οὐκ ἔσχηκα ἄνεσιν τῷ πνεύματί μου, τῷ μὴ εὑρεῖν με* Τίτον *τὸν ἀδελφόν μου· ἀλλὰ ἀποταξάμενος αὐτοῖς, ἐξῆλθον εἰς* Μακεδονίαν.

14 Τῷ *δὲ* Θεῷ *χάρις τῷ πάν*

τοτε θριαμβεύοντι ἡμᾶς ἐν τῷ Χριστῷ, καὶ τὴν ὀσμὴν τῆς γνώσεως αὐτοῦ φανεροῦντι δι' ἡμῶν ἐν παντὶ τόπῳ.

15 Ὅτι Χριστοῦ εὐωδία ἐσμὲν τῷ Θεῷ ἐν τοῖς σωζομένοις καὶ ἐν τοῖς ἀπολλυμένοις·

16 οἷς μὲν, ὀσμὴ θανάτου εἰς θάνατον· οἷς δὲ, ὀσμὴ ζωῆς εἰς ζωήν. καὶ πρὸς ταῦτα τίς ἱκανός;

17 Οὐ γάρ ἐσμεν ὡς οἱ πολλοὶ, καπηλεύοντες τὸν λόγον τοῦ Θεοῦ, ἀλλ' ὡς ἐξ εἰλικρινείας, ἀλλ' ὡς ἐκ Θεοῦ, κατενώπιον τοῦ Θεοῦ ἐν Χριστῷ λαλοῦμεν.

## ΚΕΦ. γʹ. 3.

1 ʼΑΡΧΟΜΕΘΑ πάλιν ἑαυτοὺς συνιστάνειν; εἰ μὴ χρήζομεν, ὥς τινες, συστατικῶν ἐπιστολῶν πρὸς ὑμᾶς, ἢ ἐξ ὑμῶν συστατικῶν;

2 Ἡ ἐπιστολὴ ἡμῶν ὑμεῖς ἐστε, ἐγγεγραμμένη ἐν ταῖς καρδίαις ἡμῶν, γινωσκομένη καὶ ἀναγινωσκομένη ὑπὸ πάντων ἀνθρώπων·

3 φανερούμενοι ὅτι ἐστὲ ἐπιστολὴ Χριστοῦ διακονηθεῖσα ὑφ' ἡμῶν, ἐγγεγραμμένη οὐ μέλανι, ἀλλὰ Πνεύματι Θεοῦ ζῶντος, οὐκ ἐν πλαξὶ λιθίναις, ἀλλὰ ἐν πλαξὶ καρδίας σαρκίναις.

4 Πεποίθησιν δὲ τοιαύτην ἔχομεν διὰ τοῦ Χριστοῦ πρὸς τὸν Θεόν·

5 οὐχ ὅτι ἱκανοί ἐσμεν ἀφ' ἑαυτῶν, λογίσασθαί τι, ὡς ἐξ ἑαυτῶν, ἀλλ' ἡ ἱκανότης ἡμῶν ἐκ τοῦ Θεοῦ·

6 ὃς καὶ ἱκάνωσεν ἡμᾶς διακόνους καινῆς διαθήκης, οὐ γράμματος, ἀλλὰ πνεύματος· τὸ γὰρ γράμμα ἀποκτείνει, τὸ δὲ πνεῦμα ζωοποιεῖ.

7 Εἰ δὲ ἡ διακονία τοῦ θανάτου ἐν γράμμασιν ἐντετυπωμένη ἐν λίθοις ἐγενήθη ἐν δόξῃ, ὥστε μὴ δύνασθαι ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ πρόσωπον Μωσέως, διὰ τὴν δόξαν τοῦ προσώπου αὐτοῦ τὴν καταργουμένην,

8 πῶς οὐχὶ μᾶλλον ἡ διακονία τοῦ Πνεύματος ἔσται ἐν δόξῃ;

9 Εἰ γὰρ ἡ διακονία τῆς κατακρίσεως δόξα, πολλῷ μᾶλλον περισσεύει ἡ διακονία τῆς δικαιοσύνης ἐν δόξῃ.

10 Καὶ γὰρ οὐδὲ δεδόξασται τὸ δεδοξασμένον ἐν τούτῳ τῷ μέρει, ἕνεκεν τῆς ὑπερβαλλούσης δόξης.

11 Εἰ γὰρ τὸ καταργούμενον, διὰ δόξης, πολλῷ μᾶλλον τὸ μένον, ἐν δόξῃ.

12 Ἔχοντες οὖν τοιαύτην ἐλπίδα, πολλῇ παῤῥησίᾳ χρώμεθα·

13 καὶ οὐ καθάπερ Μωσῆς ἐτίθει κάλυμμα ἐπὶ τὸ πρόσωπον ἑαυτοῦ, πρὸς τὸ μὴ ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ τέλος τοῦ καταργουμένου·

14 ἀλλ' ἐπωρώθη τὰ νοήματα αὐτῶν. ἄχρι γὰρ τῆς σήμερον τὸ αὐτὸ κάλυμμα ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς διαθήκης μένει μὴ ἀνακαλυπτόμενον, ὅτι ἐν Χριστῷ καταργεῖται·

15 ἀλλ' ἕως σήμερον, ἡνίκα ἀναγινώσκεται Μωσῆς, κάλυμμα ἐπὶ τὴν καρδίαν αὐτῶν κεῖται·

16 ἡνίκα δ' ἂν ἐπιστρέψῃ πρὸς Κύριον, περιαιρεῖται τὸ κάλυμμα.

17 Ὁ δὲ Κύριος τὸ Πνεῦμά ἐστιν· οὗ δὲ τὸ Πνεῦμα Κυρίου, ἐκεῖ ἐλευθερία.

18 Ἡμεῖς δὲ πάντες ἀνακεκαλυμμένῳ προσώπῳ τὴν δόξαν Κυρίου κατοπτριζόμενοι, τὴν αὐτὴν εἰκόνα μεταμορφούμεθα ἀπὸ δό-

*ξης εἰς δόξαν, καθάπερ ἀπὸ Κυ-ρίου* Πνεύματος.

ΚΕΦ. δ΄. 4.

1 ΔΙΑ *τοῦτο ἔχοντες τὴν διακονίαν ταύτην, καθὼς ἠλεήθημεν, οὐκ ἐκκακοῦμεν,*

2 *ἀλλ' ἀπειπάμεθα τὰ κρυπτὰ τῆς αἰσχύνης, μὴ περιπατοῦντες ἐν πανουργίᾳ, μηδὲ δολοῦντες τὸν λόγον τοῦ* Θεοῦ, *ἀλλὰ τῇ φανερώσει τῆς ἀληθείας συνιστῶντες ἑαυτοὺς πρὸς πᾶσαν συνείδησιν ἀνθρώπων, ἐνώπιον τοῦ* Θεοῦ.

3 Εἰ *δὲ καὶ ἔστι κεκαλυμμένον τὸ εὐαγγέλιον ἡμῶν, ἐν τοῖς ἀπολλυμένοις ἐστὶ κεκαλυμμένον·*

4 *ἐν οἷς ὁ* Θεὸς *τοῦ αἰῶνος τούτου ἐτύφλωσε τὰ νοήματα τῶν ἀπίστων, εἰς τὸ μὴ αὐγάσαι αὐτοῖς τὸν φωτισμὸν τοῦ εὐαγγελίου τῆς δόξης τοῦ* Χριστοῦ, *ὅς ἐστιν εἰκὼν τοῦ* Θεοῦ.

5 Οὐ *γὰρ ἑαυτοὺς κηρύσσομεν, ἀλλὰ* Χριστὸν Ἰησοῦν Κύριον· *ἑαυτοὺς δὲ, δούλους ὑμῶν διὰ* Ἰησοῦν.

6 Ὅτι *ὁ* Θεὸς *ὁ εἰπὼν ἐκ σκότους φῶς λάμψαι, ὃς ἔλαμψεν ἐν ταῖς καρδίαις ἡμῶν, πρὸς φωτισμὸν τῆς γνώσεως τῆς δόξης τοῦ* Θεοῦ *ἐν προσώπῳ* Ἰησοῦ Χριστοῦ.

7 ῎ΕΧΟΜΕΝ *δὲ τὸν θησαυρὸν τοῦτον ἐν ὀστρακίνοις σκεύεσιν, ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως ᾖ τοῦ* Θεοῦ, *καὶ μὴ ἐξ ἡμῶν·*

8 *ἐν παντὶ θλιβόμενοι, ἀλλ' οὐ στενοχωρούμενοι· ἀπορούμενοι, ἀλλ' οὐκ ἐξαπορούμενοι·*

9 *διωκόμενοι, ἀλλ' οὐκ ἐγκαταλειπόμενοι· καταβαλλόμενοι, ἀλλ' οὐκ ἀπολλύμενοι·*

10 *πάντοτε τὴν νέκρωσιν τοῦ* Κυρίου Ἰησοῦ *ἐν τῷ σώματι περιφέροντες, ἵνα καὶ ἡ ζωὴ τοῦ* Ἰησοῦ *ἐν τῷ σώματι ἡμῶν φανερωθῇ.*

11 Ἀεὶ *γὰρ ἡμεῖς οἱ ζῶντες εἰς θάνατον παραδιδόμεθα διὰ* Ἰησοῦν, *ἵνα καὶ ἡ ζωὴ τοῦ* Ἰησοῦ *φανερωθῇ ἐν τῇ θνητῇ σαρκὶ ἡμῶν.*

12 Ὥστε *ὁ μὲν θάνατος ἐν ἡμῖν ἐνεργεῖται, ἡ δὲ ζωὴ ἐν ὑμῖν.*

13 Ἔχοντες *δὲ τὸ αὐτὸ πνεῦμα τῆς πίστεως, κατὰ τὸ γεγραμμένον,* Ἐ*π ί σ τ ε υ σ α, δ ι ὸ ἐ λ ά λ η σ α, καὶ ἡμεῖς πιστεύομεν, διὸ καὶ λαλοῦμεν·*

14 *εἰδότες ὅτι ὁ ἐγείρας τὸν* Κύριον Ἰησοῦν *καὶ ἡμᾶς διὰ* Ἰησοῦ *ἐγερεῖ, καὶ παραστήσει σὺν ὑμῖν.*

15 Τὰ *γὰρ πάντα δι' ὑμᾶς, ἵνα ἡ χάρις πλεονάσασα διὰ τῶν πλειόνων τὴν εὐχαριστίαν περισσεύσῃ εἰς τὴν δόξαν τοῦ* Θεοῦ.

16 Διὸ *οὐκ ἐκκακοῦμεν· ἀλλ' εἰ καὶ ὁ ἔξω ἡμῶν ἄνθρωπος διαφθείρεται, ἀλλ' ὁ ἔσωθεν ἀνακαινοῦται ἡμέρᾳ καὶ ἡμέρᾳ.*

17 Τὸ *γὰρ παραυτίκα ἐλαφρὸν τῆς θλίψεως ἡμῶν καθ' ὑπερβολὴν εἰς ὑπερβολὴν αἰώνιον βάρος δόξης κατεργάζεται ἡμῖν,*

18 *μὴ σκοπούντων ἡμῶν τὰ βλεπόμενα, ἀλλὰ τὰ μὴ βλεπόμενα· τὰ γὰρ βλεπόμενα, πρόσκαιρα· τὰ δὲ μὴ βλεπόμενα, αἰώνια.*

ΚΕΦ. ε΄. 5.

1 Οἴδαμεν *γὰρ, ὅτι ἐὰν ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκήνους καταλυθῇ, οἰκοδομὴν ἐκ* Θεοῦ *ἔχομεν, οἰκίαν ἀχειροποίητον, αἰώνιον, ἐν τοῖς οὐρανοῖς.*

2 Καὶ *γὰρ ἐν τούτῳ στενάζομεν, τὸ οἰκητήριον ἡμῶν τὸ ἐξ*

*οὐρανοῦ ἐπενδύσασθαι ἐπιποθοῦντες·*

3 *εἴ γε καὶ ἐνδυσάμενοι, οὐ γυμνοὶ, εὑρεθησόμεθα.*

4 Καὶ γὰρ *οἱ ὄντες ἐν τῷ σκήνει στενάζομεν βαρούμενοι· ἐπειδὴ οὐ θέλομεν ἐκδύσασθαι, ἀλλ' ἐπενδύσασθαι, ἵνα καταποθῇ τὸ θνητὸν ὑπὸ τῆς ζωῆς.*

5 Ὁ *δὲ κατεργασάμενος ἡμᾶς εἰς αὐτὸ τοῦτο,* Θεὸς, *ὁ καὶ δοὺς ἡμῖν τὸν ἀῤῥαβῶνα τοῦ* Πνεύματος.

6 Θαῤῥοῦντες *οὖν πάντοτε, καὶ εἰδότες ὅτι ἐνδημοῦντες ἐν τῷ σώματι, ἐκδημοῦμεν ἀπὸ τοῦ* Κυρίου·

7 *διὰ πίστεως γὰρ περιπατοῦμεν, οὐ διὰ εἴδους·*

8 *θαῤῥοῦμεν δὲ καὶ εὐδοκοῦμεν μᾶλλον ἐκδημῆσαι ἐκ τοῦ σώματος, καὶ ἐνδημῆσαι πρὸς τὸν* Κύριον.

9 *Διὸ καὶ φιλοτιμούμεθα, εἴτε ἐνδημοῦντες, εἴτε ἐκδημοῦντες, εὐάρεστοι αὐτῷ εἶναι.*

10 Τοὺς *γὰρ πάντας ἡμᾶς φανερωθῆναι δεῖ ἔμπροσθεν τοῦ βήματος τοῦ* Χριστοῦ, *ἵνα κομίσηται ἕκαστος τὰ διὰ τοῦ σώματος, πρὸς ἃ ἔπραξεν, εἴτε ἀγαθὸν, εἴτε κακόν.*

11 Εἰδότες *οὖν τὸν φόβον τοῦ* Κυρίου, *ἀνθρώπους πείθομεν,* Θεῷ *δὲ πεφανερώμεθα· ἐλπίζω δὲ καὶ ἐν ταῖς συνειδήσεσιν ὑμῶν πεφανερῶσθαι.*

12 *Οὐ γὰρ πάλιν ἑαυτοὺς συνιστάνομεν ὑμῖν, ἀλλὰ ἀφορμὴν διδόντες ὑμῖν καυχήματος ὑπὲρ ἡμῶν, ἵνα ἔχητε πρὸς τοὺς ἐν προσώπῳ καυχωμένους, καὶ οὐ καρδίᾳ.*

13 Εἴτε *γὰρ ἐξέστημεν,* Θεῷ· *εἴτε σωφρονοῦμεν, ὑμῖν.*

14 Ἡ *γὰρ ἀγάπη τοῦ* Χριστοῦ *συνέχει ἡμᾶς, κρίναντας τοῦτο, ὅτι εἰ εἷς ὑπὲρ πάντων ἀπέθανεν, ἄρα οἱ πάντες ἀπέθανον·*

15 *καὶ ὑπὲρ πάντων ἀπέθανεν, ἵνα οἱ ζῶντες μηκέτι ἑαυτοῖς ζῶσιν, ἀλλὰ τῷ ὑπὲρ αὐτῶν ἀποθανόντι καὶ ἐγερθέντι.*

16 Ὥστε *ἡμεῖς ἀπὸ τοῦ νῦν οὐδένα οἴδαμεν κατὰ σάρκα· εἰ δὲ καὶ ἐγνώκαμεν κατὰ σάρκα* Χριστὸν, *ἀλλὰ νῦν οὐκ ἔτι γινώσκομεν.*

17 Ὥστε *εἴ τις ἐν* Χριστῷ, *καινὴ κτίσις· τὰ ἀρχαῖα παρῆλθεν· ἰδοὺ, γέγονε καινὰ τὰ πάντα.*

18 Τὰ *δὲ πάντα ἐκ τοῦ* Θεοῦ, *τοῦ καταλλάξαντος ἡμᾶς ἑαυτῷ διὰ* Ἰησοῦ Χριστοῦ, *καὶ δόντος ἡμῖν τὴν διακονίαν τῆς καταλλαγῆς·*

19 *ὡς ὅτι* Θεὸς *ἦν ἐν* Χριστῷ *κόσμον καταλλάσσων ἑαυτῷ, μὴ λογιζόμενος αὐτοῖς τὰ παραπτώματα αὐτῶν, καὶ θέμενος ἐν ἡμῖν τὸν λόγον τῆς καταλλαγῆς.*

20 Ὑπὲρ Χριστοῦ *οὖν πρεσβεύομεν, ὡς τοῦ* Θεοῦ *παρακαλοῦντος δι' ἡμῶν· δεόμεθα ὑπὲρ* Χριστοῦ, *καταλλάγητε τῷ* Θεῷ·

21 *τὸν γὰρ μὴ γνόντα ἁμαρτίαν, ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησεν, ἵνα ἡμεῖς γινώμεθα δικαιοσύνη* Θεοῦ *ἐν αὐτῷ.*

## ΚΕΦ. ϛ΄. 6.

1 ΣΥΝΕΡΓΟΥΝΤΕΣ *δὲ καὶ παρακαλοῦμεν, μὴ εἰς κενὸν τὴν χάριν τοῦ* Θεοῦ *δέξασθαι ὑμᾶς·*

2 (*λέγει γὰρ,* Καιρῷ δεκτῷ *ἐπήκουσά σου, καὶ ἐν ἡμέρᾳ σωτηρίας ἐβοήθησά σοι. ἰδοὺ, νῦν καιρὸς εὐπρόσδεκτος, ἰδοὺ, νῦν ἡμέρα σωτηρίας·*)

3 *μηδεμίαν ἐν μηδενὶ διδόντες προσκοπὴν, ἵνα μὴ μωμηθῇ ἡ διακονία·*

4 *ἀλλ' ἐν παντὶ συνιστῶντες*

ἑαυτοὺς, ὡς Θεοῦ διάκονοι, ἐν ὑπομονῇ πολλῇ, ἐν θλίψεσιν, ἐν ἀνάγκαις, ἐν στενοχωρίαις,

5 ἐν πληγαῖς, ἐν φυλακαῖς, ἐν ακαταστασίαις, ἐν κόποις, ἐν ἀγρυπνίαις, ἐν νηστείαις,

6 ἐν ἁγνότητι, ἐν γνώσει, ἐν μακροθυμίᾳ, ἐν χρηστότητι, ἐν Πνεύματι ἁγίῳ, ἐν ἀγάπῃ ἀνυποκρίτῳ,

7 ἐν λόγῳ ἀληθείας, ἐν δυνάμει Θεοῦ, διὰ τῶν ὅπλων τῆς δικαιοσύνης τῶν δεξιῶν καὶ ἀριστερῶν,

8 διὰ δόξης καὶ ἀτιμίας, διὰ δυσφημίας καὶ εὐφημίας· ὡς πλάνοι, καὶ ἀληθεῖς·

9 ὡς ἀγνοούμενοι, καὶ ἐπιγινωσκόμενοι· ὡς ἀποθνήσκοντες, καὶ ἰδοὺ, ζῶμεν· ὡς παιδευόμενοι, καὶ μὴ θανατούμενοι·

10 ὡς λυπούμενοι, ἀεὶ δὲ χαίροντες· ὡς πτωχοὶ, πολλοὺς δὲ πλουτίζοντες· ὡς μηδὲν ἔχοντες, καὶ πάντα κατέχοντες.

11 ΤΟ στόμα ἡμῶν ἀνέῳγε πρὸς ὑμᾶς, Κορίνθιοι, ἡ καρδία ἡμῶν πεπλάτυνται·

12 οὐ στενοχωρεῖσθε ἐν ἡμῖν, στενοχωρεῖσθε δὲ ἐν τοῖς σπλάγχνοις ὑμῶν·

13 τὴν δὲ αὐτὴν ἀντιμισθίαν, ὡς τέκνοις λέγω, πλατύνθητε καὶ ὑμεῖς.

14 Μὴ γίνεσθε ἑτεροζυγοῦντες ἀπίστοις· τίς γὰρ μετοχὴ δικαιοσύνῃ καὶ ἀνομίᾳ;

15 Τίς δὲ κοινωνία φωτὶ πρὸς σκότος; τίς δὲ συμφώνησις Χριστῷ πρὸς Βελίαρ; ἢ τίς μερὶς πιστῷ μετὰ ἀπίστου;

16 Τίς δὲ συγκατάθεσις ναῷ Θεοῦ μετὰ εἰδώλων; ὑμεῖς γὰρ ναὸς Θεοῦ ἐστε ζῶντος, καθὼς εἶπεν ὁ Θεὸς, Ὅτι ἐνοικήσω ἐν αὐτοῖς, καὶ ἐμπεριπατήσω, καὶ ἔσομαι αὐτῶν Θεός· καὶ αὐτοὶ ἔσονταί μοι λαός.

17 Διὸ ἐξέλθετε ἐκ μέσου αὐτῶν καὶ ἀφορίσθητε, λέγει Κύριος, καὶ ἀκαθάρτου μὴ ἅπτεσθε· κἀγὼ εἰσδέξομαι ὑμᾶς,

18 καὶ ἔσομαι ὑμῖν εἰς πατέρα, καὶ ὑμεῖς ἔσεσθέ μοι εἰς υἱοὺς καὶ θυγατέρας, λέγει Κύριος παντοκράτωρ.

## ΚΕΦ. ζʹ. 7.

1 Ταύτας οὖν ἔχοντες τὰς ἐπαγγελίας, ἀγαπητοὶ, καθαρίσωμεν ἑαυτοὺς ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος, ἐπιτελοῦντες ἁγιωσύνην ἐν φόβῳ Θεοῦ.

2 ΧΩΡΗΣΑΤΕ ἡμᾶς· οὐδένα ἠδικήσαμεν, οὐδένα ἐφθείραμεν, οὐδένα ἐπλεονεκτήσαμεν.

3 Οὐ πρὸς κατάκρισιν λέγω· προείρηκα γὰρ ὅτι ἐν ταῖς καρδίαις ἡμῶν ἐστε εἰς τὸ συναποθανεῖν καὶ συζῆν.

4 Πολλή μοι παῤῥησία πρὸς ὑμᾶς, πολλή μοι καύχησις ὑπὲρ ὑμῶν· πεπλήρωμαι τῇ παρακλήσει, ὑπερπερισσεύομαι τῇ χαρᾷ ἐπὶ πάσῃ τῇ θλίψει ἡμῶν.

5 Καὶ γὰρ ἐλθόντων ἡμῶν εἰς Μακεδονίαν, οὐδεμίαν ἔσχηκεν ἄνεσιν ἡ σὰρξ ἡμῶν, ἀλλ' ἐν παντὶ θλιβόμενοι· ἔξωθεν μάχαι, ἔσωθεν φόβοι.

6 Ἀλλ' ὁ παρακαλῶν τοὺς ταπεινοὺς παρεκάλεσεν ἡμᾶς ὁ Θεὸς ἐν τῇ παρουσίᾳ Τίτου·

7 οὐ μόνον δὲ ἐν τῇ παρουσίᾳ αὐτοῦ, ἀλλὰ καὶ ἐν τῇ παρακλήσει ᾗ παρεκλήθη ἐφ' ὑμῖν, ἀναγγέλλων ἡμῖν τὴν ὑμῶν ἐπιπόθησιν, τὸν ὑμῶν ὀδυρμὸν, τὸν ὑμῶν ζῆλον ὑπὲρ ἐμοῦ, ὥστέ με μᾶλλον χαρῆναι.

8 Ὅτι εἰ καὶ ἐλύπησα ὑμᾶς

ἐν τῇ ἐπιστολῇ, οὐ μεταμέλομαι, εἰ καὶ μετεμελόμην· βλέπω γὰρ ὅτι ἐπιστολὴ ἐκείνη εἰ καὶ πρὸς ὥραν ἐλύπησεν ὑμᾶς.

9 Νῦν χαίρω, οὐχ ὅτι ἐλυπήθητε, ἀλλ' ὅτι ἐλυπήθητε εἰς μετάνοιαν· ἐλυπήθητε γὰρ κατὰ Θεὸν, ἵνα ἐν μηδενὶ ζημιωθῆτε ἐξ ἡμῶν.

10 Ἡ γὰρ κατὰ Θεὸν λύπη μετάνοιαν εἰς σωτηρίαν ἀμεταμέλητον κατεργάζεται· ἡ δὲ τοῦ κόσμου λύπη θάνατον κατεργάζεται·

11 ἰδοὺ γὰρ, αὐτὸ τοῦτο τὸ κατὰ Θεὸν λυπηθῆναι ὑμᾶς, πόσην κατειργάσατο ὑμῖν σπουδήν; ἀλλὰ ἀπολογίαν, ἀλλὰ ἀγανάκτησιν, ἀλλὰ φόβον, ἀλλὰ ἐπιπόθησιν, ἀλλὰ ζῆλον, ἀλλ' ἐκδίκησιν. ἐν παντὶ συνεστήσατε ἑαυτοὺς ἁγνοὺς εἶναι ἐν τῷ πράγματι.

12 Ἄρα εἰ καὶ ἔγραψα ὑμῖν, οὐχ εἵνεκεν τοῦ ἀδικήσαντος, οὐδὲ εἵνεκεν τοῦ ἀδικηθέντος· ἀλλ' εἵνεκεν τοῦ φανερωθῆναι τὴν σπουδὴν ὑμῶν τὴν ὑπὲρ ἡμῶν πρὸς ὑμᾶς ἐνώπιον τοῦ Θεοῦ.

13 Διὰ τοῦτο παρακεκλήμεθα ἐπὶ τῇ παρακλήσει ὑμῶν· περισσοτέρως δὲ μᾶλλον ἐχάρημεν ἐπὶ τῇ χαρᾷ Τίτου, ὅτι ἀναπέπαυται τὸ πνεῦμα αὐτοῦ ἀπὸ πάντων ὑμῶν·

14 ὅτι εἴ τι αὐτῷ ὑπὲρ ὑμῶν κεκαύχημαι, οὐ κατῃσχύνθην· ἀλλ' ὡς πάντα ἐν ἀληθείᾳ ἐλαλήσαμεν ὑμῖν, οὕτω καὶ ἡ καύχησις ἡμῶν ἡ ἐπὶ Τίτου ἀλήθεια ἐγενήθη·

15 καὶ τὰ σπλάγχνα αὐτοῦ περισσοτέρως εἰς ὑμᾶς ἐστιν, ἀναμιμνησκομένου τὴν πάντων ὑμῶν ὑπακοὴν, ὡς μετὰ φόβου καὶ τρόμου ἐδέξασθε αὐτόν

16 Χαίρω ὅτι ἐν παντὶ θαῤῥῶ ἐν ὑμῖν.

## ΚΕΦ. η'. 8.

1 ΓΝΩΡΙΖΟΜΕΝ δὲ ὑμῖν ἀδελφοὶ, τὴν χάριν τοῦ Θεοῦ τὴν δεδομένην ἐν ταῖς ἐκκλησίαις τῆς Μακεδονίας·

2 ὅτι ἐν πολλῇ δοκιμῇ θλίψεως ἡ περισσεία τῆς χαρᾶς αὐτῶν, καὶ ἡ κατὰ βάθους πτωχεία αὐτῶν ἐπερίσσευσεν εἰς τὸν πλοῦτον τῆς ἁπλότητος αὐτῶν·

3 ὅτι κατὰ δύναμιν, μαρτυρῶ, καὶ ὑπὲρ δύναμιν αὐθαίρετοι,

4 μετὰ πολλῆς παρακλήσεως δεόμενοι ἡμῶν, τὴν χάριν καὶ τὴν κοινωνίαν τῆς διακονίας τῆς εἰς τοὺς ἁγίους δέξασθαι ἡμᾶς,

5 καὶ οὐ καθὼς ἠλπίσαμεν, ἀλλ' ἑαυτοὺς ἔδωκαν πρῶτον τῷ Κυρίῳ καὶ ἡμῖν διὰ θελήματος Θεοῦ·

6 εἰς τὸ παρακαλέσαι ἡμᾶς Τίτον, ἵνα καθὼς προενήρξατο, οὕτω καὶ ἐπιτελέσῃ εἰς ὑμᾶς καὶ τὴν χάριν ταύτην.

7 Ἀλλ' ὥσπερ ἐν παντὶ περισσεύετε, πίστει καὶ λόγῳ καὶ γνώσει καὶ πάσῃ σπουδῇ, καὶ τῇ ἐξ ὑμῶν ἐν ἡμῖν ἀγάπῃ, ἵνα καὶ ἐν ταύτῃ τῇ χάριτι περισσεύητε·

8 οὐ κατ' ἐπιταγὴν λέγω, ἀλλὰ διὰ τῆς ἑτέρων σπουδῆς, καὶ τὸ τῆς ὑμετέρας ἀγάπης γνήσιον δοκιμάζων·

9 γινώσκετε γὰρ τὴν χάριν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὅτι δι' ὑμᾶς ἐπτώχευσε πλούσιος ὢν, ἵνα ὑμεῖς τῇ ἐκείνου πτωχείᾳ πλουτήσητε·

10 καὶ γνώμην ἐν τούτῳ δίδωμι. τοῦτο γὰρ ὑμῖν συμφέρει, οἵτινες οὐ μόνον τὸ ποιῆσαι, ἀλλὰ καὶ τὸ θέλειν προενήρξασθε ἀπὸ πέρυσι·

11 νυνὶ δὲ καὶ τὸ ποιῆσαι ἐπιτελέσατε, ὅπως καθάπερ ἡ προ-

*θυμία τοῦ θέλειν, οὕτω καὶ τὸ ἐπιτελέσαι ἐκ τοῦ ἔχειν.*

12 *Εἰ γὰρ ἡ προθυμία πρόκειται, καθὸ ἐὰν ἔχῃ τις, εὐπρόσδεκτος, οὐ καθὸ οὐκ ἔχει.*

13 *Οὐ γὰρ ἵνα ἄλλοις ἄνεσις, ὑμῖν δὲ θλίψις·*

14 *ἀλλ' ἐξ ἰσότητος, ἐν τῷ νῦν καιρῷ το ὑμῶν περίσσευμα εἰς τὸ ἐκείνων ὑστέρημα· ἵνα καὶ τὸ ἐκείνων περίσσευμα γένηται εἰς τὸ ὑμῶν ὑστέρημα· ὅπως γένηται ἰσότης,*

15 *καθὼς γέγραπται,* Ὁ *τὸ πολὺ, οὐκ ἐπλεόνασε· καὶ ὁ τὸ ὀλίγον, οὐκ ἠλαττόνησε.*

16 ΧΑΡΙΣ *δὲ τῷ* Θεῷ *τῷ διδόντι τὴν αὐτὴν σπουδὴν ὑπὲρ ὑμῶν ἐν τῇ καρδίᾳ* Τίτου·

17 *ὅτι τὴν μὲν παράκλησιν ἐδέξατο, σπουδαιότερος δὲ ὑπάρχων, αὐθαίρετος ἐξῆλθε πρὸς ὑμᾶς.*

18 *Συνεπέμψαμεν δὲ μετ' αὐτοῦ τὸν ἀδελφὸν, οὗ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ διὰ πασῶν τῶν ἐκκλησιῶν·*

19 *οὐ μόνον δὲ, ἀλλὰ καὶ χειροτονηθεὶς ὑπὸ τῶν ἐκκλησιῶν συνέκδημος ἡμῶν, σὺν τῇ χάριτι ταύτῃ τῇ διακονουμένῃ ὑφ' ἡμῶν, πρὸς τὴν αὐτοῦ τοῦ* Κυρίου *δόξαν καὶ προθυμίαν ὑμῶν·*

20 *στελλόμενοι τοῦτο, μή τις ἡμᾶς μωμήσηται ἐν τῇ ἁδρότητι ταύτῃ τῇ διακονουμένῃ ὑφ' ἡμῶν.*

21 Προνοούμενοι *καλὰ οὐ μόνον ἐνώπιον* Κυρίου, *ἀλλὰ καὶ ἐνώπιον ἀνθρώπων.*

22 *Συνεπέμψαμεν δὲ αὐτοῖς τὸν ἀδελφὸν ἡμῶν, ὃν ἐδοκιμάσαμεν ἐν πολλοῖς πολλάκις σπουδαῖον ὄντα, νυνὶ δὲ πολὺ σπουδαιότερον πεποιθήσει πολλῇ τῇ εἰς ὑμᾶς·*

23 *εἴτε ὑπὲρ* Τίτου, *κοινωνὸς ἐμὸς καὶ εἰς ὑμᾶς συνεργος· εἴτε ἀδελφοὶ ἡμῶν, ἀπόστολοι ἐκκλησιῶν, δόξα* Χριστοῦ.

24 Τὴν *οὖν ἔνδειξιν τῆς ἀγάπης ὑμῶν, καὶ ἡμῶν καυχήσεως ὑπὲρ ὑμῶν, εἰς αὐτοὺς ἐνδείξασθε, καὶ εἰς πρόσωπον τῶν ἐκκλησιῶν.*

## ΚΕΦ. *θ*΄. 9.

1 ΠΕΡΙ *μὲν γὰρ τῆς διακονίας τῆς εἰς τοὺς ἁγίους, περισσόν μοι ἐστὶ τὸ γράφειν ὑμῖν.*

2 Οἶδα *γὰρ τὴν προθυμίαν ὑμῶν, ἣν ὑπὲρ ὑμῶν καυχῶμαι* Μακεδόσιν, *ὅτι* Ἀχαΐα *παρεσκεύασται ἀπὸ πέρυσι· καὶ ὁ ἐξ ὑμῶν ζῆλος ἠρέθισε τοὺς πλείονας.*

3 Ἔπεμψα *δὲ τοὺς ἀδελφοὺς, ἵνα μὴ τὸ καύχημα ἡμῶν τὸ ὑπὲρ ὑμῶν κενωθῇ ἐν τῷ μέρει τούτῳ· ἵνα καθὼς ἔλεγον, παρεσκευασμένοι ἦτε,*

4 *μή πως ἐὰν ἔλθωσι σὺν ἐμοὶ* Μακεδόνες, *καὶ εὕρωσιν ὑμᾶς ἀπαρασκευάστους, καταισχυνθῶμεν ἡμεῖς, ἵνα μὴ λέγωμεν ὑμεῖς, ἐν τῇ ὑποστάσει ταύτῃ τῆς καυχήσεως.*

5 Ἀναγκαῖον *οὖν ἡγησάμην παρακαλέσαι τοὺς ἀδελφοὺς, ἵνα προέλθωσιν εἰς ὑμᾶς, καὶ προκαταρτίσωσι τὴν προκατηγγελμένην εὐλογίαν ὑμῶν ταύτην ἑτοίμην εἶναι, οὕτως ὡς εὐλογίαν, καὶ μὴ ὥσπερ πλεονεξίαν.*

6 Τοῦτο *δὲ, ὁ σπείρων φειδομένως, φειδομένως καὶ θερίσει· καὶ ὁ σπείρων ἐπ' εὐλογίαις, ἐπ' εὐλογίαις καὶ θερίσει.*

7 Ἕκαστος *καθὼς προαιρεῖται τῇ καρδίᾳ· μὴ ἐκ λύπης ἢ ἐξ ἀνάγκης· ἱλαρὸν γὰρ δότην ἀγαπᾷ ὁ* Θεός.

8 Δυνατὸς *δὲ ὁ* Θεὸς *πᾶσαν χάριν περισσεῦσαι εἰς ὑμᾶς, ἵνα ἐν παντὶ πάντοτε πᾶσαν αὐτάρ-*

κειαν ἔχοντες, περισσεύητε εἰς πᾶν ἔργον ἀγαθόν·

9 καθὼς γέγραπται, Ἐσκόρπισεν, ἔδωκε τοῖς πένησιν, ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα.

10 Ὁ δὲ ἐπιχορηγῶν σπέρμα τῷ σπείροντι, καὶ ἄρτον εἰς βρῶσιν χορηγήσαι, καὶ πληθύναι τὸν σπόρον ὑμῶν, καὶ αὐξήσαι τὰ γεννήματα τῆς δικαιοσύνης ὑμῶν.

11 Ἐν παντὶ πλουτιζόμενοι εἰς πᾶσαν ἁπλότητα, ἥτις κατεργάζεται δι' ἡμῶν εὐχαριστίαν τῷ Θεῷ·

12 ὅτι ἡ διακονία τῆς λειτουργίας ταύτης οὐ μόνον ἐστὶ προσαναπληροῦσα τὰ ὑστερήματα τῶν ἁγίων, ἀλλὰ καὶ περισσεύουσα διὰ πολλῶν εὐχαριστιῶν τῷ Θεῷ,

13 διὰ τῆς δοκιμῆς τῆς διακονίας ταύτης δοξάζοντες τὸν Θεὸν, ἐπὶ τῇ ὑποταγῇ τῆς ὁμολογίας ὑμῶν εἰς τὸ εὐαγγέλιον τοῦ Χριστοῦ, καὶ ἁπλότητι τῆς κοινωνίας εἰς αὐτοὺς καὶ εἰς πάντας,

14 καὶ αὐτῶν δεήσει ὑπὲρ ὑμῶν, ἐπιποθούντων ὑμᾶς, διὰ τὴν ὑπερβάλλουσαν χάριν τοῦ Θεοῦ ἐφ' ὑμῖν.

15 Χάρις δὲ τῷ Θεῷ ἐπὶ τῇ ἀνεκδιηγήτῳ αὐτοῦ δωρεᾷ.

## ΚΕΦ. ι΄. 10

1 ΑΥΤΟΣ δὲ ἐγὼ Παῦλος παρακαλῶ ὑμᾶς διὰ τῆς πρᾳότητος καὶ ἐπιεικείας τοῦ Χριστοῦ, ὃς κατὰ πρόσωπον μὲν ταπεινὸς ἐν ὑμῖν, ἀπὼν δὲ θαῤῥῶ εἰς ὑμᾶς.

2 Δέομαι δὲ, τὸ μὴ παρὼν θαῤῥῆσαι τῇ πεποιθήσει ᾗ λογίζομαι τολμῆσαι ἐπί τινας τοὺς λογιζομένους ἡμᾶς ὡς κατὰ σάρκα περιπατοῦντας.

3 Ἐν σαρκὶ γὰρ περιπατοῦντες, οὐ κατὰ σάρκα στρατευόμεθα·

4 τὰ γὰρ ὅπλα τῆς στρατείας ἡμῶν οὐ σαρκικὰ, ἀλλὰ δυνατὰ τῷ Θεῷ πρὸς καθαίρεσιν ὀχυρωμάτων·

5 λογισμοὺς καθαιροῦντες καὶ πᾶν ὕψωμα ἐπαιρόμενον κατὰ τῆς γνώσεως τοῦ Θεοῦ, καὶ αἰχμαλωτίζοντες πᾶν νόημα εἰς τὴν ὑπακοὴν τοῦ Χριστοῦ,

6 καὶ ἐν ἑτοίμῳ ἔχοντες ἐκδικῆσαι πᾶσαν παρακοὴν, ὅταν πληρωθῇ ὑμῶν ἡ ὑπακοή.

7 ΤΑ κατὰ πρόσωπον βλέπετε; εἴ τις πέποιθεν ἑαυτῷ Χριστοῦ εἶναι, τοῦτο λογιζέσθω πάλιν ἀφ' ἑαυτοῦ, ὅτι καθὼς αὐτὸς Χριστοῦ, οὕτω καὶ ἡμεῖς Χριστοῦ.

8 Ἐάν τε γὰρ καὶ περισσότερόν τι καυχήσωμαι περὶ τῆς ἐξουσίας ἡμῶν, ἧς ἔδωκεν ὁ Κύριος ἡμῖν, εἰς οἰκοδομὴν καὶ οὐκ εἰς καθαίρεσιν ὑμῶν, οὐκ αἰσχυνθήσομαι·

9 ἵνα μὴ δόξω ὡς ἂν ἐκφοβεῖν ὑμᾶς διὰ τῶν ἐπιστολῶν.

10 Ὅτι αἱ μὲν ἐπιστολαί, φησι, βαρεῖαι καὶ ἰσχυραί· ἡ δὲ παρουσία τοῦ σώματος ἀσθενὴς, καὶ ὁ λόγος ἐξουθενημένος.

11 Τοῦτο λογιζέσθω ὁ τοιοῦτος, ὅτι οἷοί ἐσμεν τῷ λόγῳ δι' ἐπιστολῶν ἀπόντες, τοιοῦτοι καὶ παρόντες τῷ ἔργῳ.

12 Οὐ γὰρ τολμῶμεν ἐγκρῖναι ἢ συγκρῖναι ἑαυτοὺς τισὶ τῶν ἑαυτοὺς συνιστανόντων, ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς ἑαυτοὺς μετροῦντες, καὶ συγκρίνοντες ἑαυτοὺς ἑαυτοῖς, οὐ συνιοῦσιν·

13 ἡμεῖς δὲ οὐχὶ εἰς τὰ ἄμετρα καυχησόμεθα, ἀλλὰ κατὰ τὸ μέτρον τοῦ κανόνος οὗ ἐμέρισεν ἡμῖν ὁ Θεὸς μέτρου, ἐφικέσθαι ἄχρι καὶ ὑμῶν·

14 οὐ γὰρ ὡς μὴ ἐφικνούμενοι

εἰς ὑμᾶς ὑπερεκτείνομεν ἑαυτούς· ἄχρι γὰρ καὶ ὑμῶν ἐφθάσαμεν ἐν τῷ εὐαγγελίῳ τοῦ Χριστοῦ·

15 οὐκ εἰς τὰ ἄμετρα καυχώμενοι ἐν ἀλλοτρίοις κόποις, ἐλπίδα δὲ ἔχοντες, αὐξανομένης τῆς πίστεως ὑμῶν, ἐν ὑμῖν μεγαλυνθῆναι, κατὰ τὸν κανόνα ἡμῶν, εἰς περισσείαν,

16 εἰς τὰ ὑπερέκεινα ὑμῶν εὐαγγελίσασθαι, οὐκ ἐν ἀλλοτρίῳ κανόνι εἰς τὰ ἕτοιμα καυχήσασθαι.

17 Ὁ δὲ καυχώμενος, ἐν Κυρίῳ καυχάσθω·

18 οὐ γὰρ ὁ ἑαυτὸν συνιστῶν, ἐκεῖνός ἐστι δόκιμος, ἀλλ' ὃν ὁ Κύριος συνίστησιν.

ΚΕΦ. ια΄. 11.

1 ΟΦΕΛΟΝ ἀνείχεσθέ μου μικρὸν τῇ ἀφροσύνῃ· ἀλλὰ καὶ ἀνέχεσθέ μου.

2 Ζηλῶ γὰρ ὑμᾶς Θεοῦ ζήλῳ· ἡρμοσάμην γὰρ ὑμᾶς ἑνὶ ἀνδρὶ παρθένον ἁγνὴν παραστῆσαι τῷ Χριστῷ·

3 φοβοῦμαι δὲ μήπως ὡς ὁ ὄφις Εὔαν ἐξηπάτησεν ἐν τῇ πανουργίᾳ αὐτοῦ, οὕτω φθαρῇ τὰ νοήματα ὑμῶν ἀπὸ τῆς ἁπλότητος τῆς εἰς τὸν Χριστόν.

4 Εἰ μὲν γὰρ ὁ ἐρχόμενος ἄλλον Ἰησοῦν κηρύσσει ὃν οὐκ ἐκηρύξαμεν, ἢ πνεῦμα ἕτερον λαμβάνετε ὃ οὐκ ἐλάβετε, ἢ εὐαγγέλιον ἕτερον ὃ οὐκ ἐδέξασθε, καλῶς ἠνείχεσθε.

5 Λογίζομαι γὰρ μηδὲν ὑστερηκέναι τῶν ὑπερλίαν ἀποστόλων.

6 Εἰ δὲ καὶ ἰδιώτης τῷ λόγῳ, ἀλλ' οὐ τῇ γνώσει· ἀλλ' ἐν παντὶ φανερωθέντες ἐν πᾶσιν εἰς ὑμᾶς.

7 Ἢ ἁμαρτίαν ἐποίησα, ἐμαυτὸν ταπεινῶν ἵνα ὑμεῖς ὑψωθῆτε, ὅτι δωρεὰν τὸ τοῦ Θεοῦ εὐαγγέλιον εὐηγγελισάμην ὑμῖν;

8 Ἄλλας ἐκκλησίας ἐσύλησα, λαβὼν ὀψώνιον πρὸς τὴν ὑμῶν διακονίαν·

9 καὶ παρὼν πρὸς ὑμᾶς, καὶ ὑστερηθεὶς, οὐ κατενάρκησα οὐδενός· τὸ γὰρ ὑστέρημά μου προσανεπλήρωσαν οἱ ἀδελφοὶ ἐλθόντες ἀπὸ Μακεδονίας· καὶ ἐν παντὶ ἀβαρῆ ὑμῖν ἐμαυτὸν ἐτήρησα καὶ τηρήσω.

10 Ἔστιν ἀλήθεια Χριστοῦ ἐν ἐμοὶ, ὅτι ἡ καύχησις αὕτη οὐ σφραγίσεται εἰς ἐμὲ ἐν τοῖς κλίμασι τῆς Ἀχαΐας.

11 Διατί; ὅτι οὐκ ἀγαπῶ ὑμᾶς; ὁ Θεὸς οἶδεν·

12 ὃ δὲ ποιῶ, καὶ ποιήσω, ἵνα ἐκκόψω τὴν ἀφορμὴν τῶν θελόντων ἀφορμὴν, ἵνα ἐν ᾧ καυχῶνται, εὑρεθῶσι καθὼς καὶ ἡμεῖς.

13 Οἱ γὰρ τοιοῦτοι ψευδαπόστολοι, ἐργάται δόλιοι, μετασχηματιζόμενοι εἰς ἀποστόλους Χριστοῦ·

14 καὶ οὐ θαυμαστόν· αὐτὸς γὰρ ὁ Σατανᾶς μετασχηματίζεται εἰς ἄγγελον φωτός·

15 οὐ μέγα οὖν εἰ καὶ οἱ διάκονοι αὐτοῦ μετασχηματίζονται ὡς διάκονοι δικαιοσύνης, ὧν τὸ τέλος ἔσται κατὰ τὰ ἔργα αὐτῶν.

16 Πάλιν λέγω, μή τις με δόξῃ ἄφρονα εἶναι· εἰ δὲ μή γε, κἂν ὡς ἄφρονα δέξασθέ με, ἵνα μικρόν τι κἀγὼ καυχήσωμαι.

17 Ὃ λαλῶ, οὐ λαλῶ κατὰ Κύριον, ἀλλ' ὡς ἐν ἀφροσύνῃ, ἐν ταύτῃ τῇ ὑποστάσει τῆς καυχήσεως.

18 Ἐπεὶ πολλοὶ καυχῶνται κατὰ τὴν σάρκα, κἀγὼ καυχήσομαι.

19 Ἡδέως γὰρ ἀνέχεσθε τῶν ἀφρόνων, φρόνιμοι ὄντες·

20 ἀνέχεσθε γὰρ, εἴ τις ὑμᾶς καταδουλοῖ, εἴ τις κατεσθίει, εἴ τις λαμβάνει, εἴ τις ἐπαίρεται, εἴ τις ὑμᾶς εἰς πρόσωπον δέρει.

21 Κατὰ ἀτιμίαν λέγω, ὡς ὅτι ἡμεῖς ἠσθενήσαμεν· ἐν ᾧ δ' ἄν τις τολμᾷ, ἐν ἀφροσύνῃ λέγω-τολμῶ κἀγώ.

22 Ἑβραῖοί εἰσι; κἀγώ· Ἰσραηλῖταί εἰσι; κἀγώ· σπέρμα Ἀβραάμ εἰσι; κἀγώ·

23 διάκονοι Χριστοῦ εἰσι; παραφρονῶν λαλῶ, ὑπὲρ ἐγώ· ἐν κόποις περισσοτέρως, ἐν πληγαῖς ὑπερβαλλόντως, ἐν φυλακαῖς περισσοτέρως, ἐν θανάτοις πολλάκις.

24 Ὑπὸ Ἰουδαίων πεντάκις τεσσαράκοντα παρὰ μίαν ἔλαβον,

25 τρὶς ἐῤῥαβδίσθην, ἅπαξ ἐλιθάσθην, τρὶς ἐναυάγησα, νυχθήμερον ἐν τῷ βυθῷ πεποίηκα·

26 ὁδοιπορίαις πολλάκις· κινδύνοις ποταμῶν, κινδύνοις λῃστῶν, κινδύνοις ἐκ γένους, κινδύνοις ἐξ ἐθνῶν, κινδύνοις ἐν πόλει, κινδύνοις ἐν ἐρημίᾳ, κινδύνοις ἐν θαλάσσῃ, κινδύνοις ἐν ψευδαδέλφοις·

27 ἐν κόπῳ καὶ μόχθῳ, ἐν ἀγρυπνίαις πολλάκις, ἐν λιμῷ καὶ δίψει, ἐν νηστείαις πολλάκις, ἐν ψύχει καὶ γυμνότητι.

28 Χωρὶς τῶν παρεκτὸς, ἡ ἐπισύστασίς μου ἡ καθ' ἡμέραν, ἡ μέριμνα πασῶν τῶν ἐκκλησιῶν·

29 τίς ἀσθενεῖ, καὶ οὐκ ἀσθενῶ; τίς σκανδαλίζεται, καὶ οὐκ ἐγὼ πυροῦμαι;

30 Εἰ καυχᾶσθαι δεῖ, τὰ τῆς ἀσθενείας μου καυχήσομαι.

31 Ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ οἶδεν, ὁ ὢν εὐλογητὸς εἰς τοὺς αἰῶνας, ὅτι οὐ ψεύδομαι.

32 Ἐν Δαμασκῷ ὁ ἐθνάρχης Ἀρέτα τοῦ βασιλέως ἐφρούρει τὴν Δαμασκηνῶν πόλιν, πιάσαι με θέλων·

33 καὶ διὰ θυρίδος ἐν σαργάνῃ ἐχαλάσθην διὰ τοῦ τείχους, καὶ ἐξέφυγον τὰς χεῖρας αὐτοῦ.

## ΚΕΦ. ιβ΄. 12.

1 ΚΑΥΧΑΣΘΑΙ δὴ οὐ συμφέρει μοι· ἐλεύσομαι γὰρ εἰς ὀπτασίας καὶ ἀποκαλύψεις Κυρίου.

2 Οἶδα ἄνθρωπον ἐν Χριστῷ πρὸ ἐτῶν δεκατεσσάρων, (εἴτε ἐν σώματι, οὐκ οἶδα, εἴτε ἐκτὸς τοῦ σώματος, οὐκ οἶδα, ὁ Θεὸς οἶδεν,) ἁρπαγέντα τὸν τοιοῦτον ἕως τρίτου οὐρανοῦ.

3 Καὶ οἶδα τὸν τοιοῦτον ἄνθρωπον, (εἴτε ἐν σώματι, εἴτε ἐκτὸς τοῦ σώματος, οὐκ οἶδα, ὁ Θεὸς οἶδεν,)

4 ὅτι ἡρπάγη εἰς τὸν παράδεισον, καὶ ἤκουσεν ἄῤῥητα ῥήματα, ἃ οὐκ ἐξὸν ἀνθρώπῳ λαλῆσαι.

5 Ὑπὲρ τοῦ τοιούτου καυχήσομαι· ὑπὲρ δὲ ἐμαυτοῦ οὐ καυχήσομαι, εἰ μὴ ἐν ταῖς ἀσθενείαις μου.

6 Ἐὰν γὰρ θελήσω καυχήσασθαι, οὐκ ἔσομαι ἄφρων· ἀλήθειαν γὰρ ἐρῶ· φειδομαι δὲ, μή τις εἰς ἐμὲ λογίσηται ὑπὲρ ὃ βλέπει με, ἢ ἀκούει τὶ ἐξ ἐμοῦ.

7 Καὶ τῇ ὑπερβολῇ τῶν ἀποκαλύψεων ἵνα μὴ ὑπεραίρωμαι, ἐδόθη μοι σκόλοψ τῇ σαρκὶ, ἄγγελος Σατᾶν ἵνα με κολαφίζῃ, ἵνα μὴ ὑπεραίρωμαι.

8 Ὑπὲρ τούτου τρὶς τὸν Κύριον παρεκάλεσα, ἵνα ἀποστῇ ἀπ' ἐμοῦ·

9 καὶ εἴρηκέ μοι, Ἀρκεῖ σοι ἡ χάρις μου· ἡ γὰρ δύναμίς μου ἐν ἀσθενείᾳ τελειοῦται. Ἥδιστα οὖν μᾶλλον καυχήσομαι ἐν ταῖς ἀσθενείαις μου, ἵνα ἐπισκηνώσῃ ἐπ' ἐμὲ ἡ δύναμις τοῦ Χριστοῦ.

10 *Διὸ εὐδοκῶ ἐν ἀσθενείαις, ἐν ὕβρεσιν, ἐν ἀνάγκαις, ἐν διωγμοῖς, ἐν στενοχωρίαις, ὑπὲρ* Χριστοῦ· *ὅταν γὰρ ἀσθενῶ, τότε δυνατός εἰμι.*

11 Γέγονα *ἄφρων καυχώμενος· ὑμεῖς με ἠναγκάσατε. ἐγὼ γὰρ ὤφειλον ὑφ' ὑμῶν συνίστασθαι· οὐδὲν γὰρ ὑστέρησα τῶν ὑπερλίαν ἀποστόλων, εἰ καὶ οὐδέν εἰμι.*

12 Τὰ *μὲν σημεῖα τοῦ ἀποστόλου κατειργάσθη ἐν ὑμῖν ἐν πάσῃ ὑπομονῇ, ἐν σημείοις καὶ τέρασι καὶ δυνάμεσι.*

13 Τί *γάρ ἐστιν ὃ ἡττήθητε ὑπὲρ τὰς λοιπὰς ἐκκλησίας, εἰ μὴ ὅτι αὐτὸς ἐγὼ οὐ κατενάρκησα ὑμῶν; χαρίσασθέ μοι τὴν ἀδικίαν ταύτην.*

14 Ἰδού, *τρίτον ἑτοίμως ἔχω ἐλθεῖν* πρὸς *ὑμᾶς, καὶ οὐ καταναρκήσω ὑμῶν· οὐ γὰρ ζητῶ τὰ ὑμῶν, ἀλλ' ὑμᾶς. οὐ γὰρ ὀφείλει τὰ τέκνα τοῖς γονεῦσι θησαυρίζειν, ἀλλ' οἱ γονεῖς τοῖς τέκνοις·*

15 *ἐγὼ δὲ ἥδιστα δαπανήσω καὶ ἐκδαπανηθήσομαι ὑπὲρ τῶν ψυχῶν ὑμῶν· εἰ καὶ περισσοτέρως ὑμᾶς ἀγαπῶν, ἧττον ἀγαπῶμαι.*

16 Ἔστω *δέ, ἐγὼ οὐ κατεβάρησα ὑμᾶς. ἀλλ' ὑπάρχων πανοῦργος, δόλῳ ὑμᾶς ἔλαβον.*

17 Μή *τινα ὧν ἀπέσταλκα* πρὸς *ὑμᾶς, δι' αὐτοῦ ἐπλεονέκτησα ὑμᾶς·*

18 *παρεκάλεσα* Τίτον, *καὶ συναπέστειλα τὸν ἀδελφόν· μήτι ἐπλεονέκτησεν ὑμᾶς* Τίτος; *οὐ τῷ αὐτῷ πνεύματι περιεπατήσαμεν; οὐ τοῖς αὐτοῖς ἴχνεσι;*

19 ΠΑΛΙΝ *δοκεῖτε ὅτι ὑμῖν ἀπολογούμεθα; κατενώπιον τοῦ* Θεοῦ *ἐν* Χριστῷ *λαλοῦμεν· τὰ δὲ πάντα, ἀγαπητοί, ὑπὲρ τῆς ὑμῶν οἰκοδομῆς.*

20 Φοβοῦμαι *γάρ, μή πως ἐλθὼν οὐχ οἵους θέλω εὕρω ὑμᾶς, κἀγὼ εὑρεθῶ ὑμῖν οἷον οὐ θέλετε· μήπως ἔρεις, ζῆλοι, θυμοί, ἐριθεῖαι, καταλαλιαί, ψιθυρισμοί, φυσιώσεις, ἀκαταστασίαι·*

21 *μὴ πάλιν ἐλθόντα με ταπεινώσῃ ὁ* Θεός *μου πρὸς ὑμᾶς, καὶ πενθήσω πολλοὺς τῶν προημαρτηκότων, καὶ μὴ μετανοησάντων ἐπὶ τῇ ἀκαθαρσίᾳ καὶ πορνείᾳ καὶ ἀσελγείᾳ ᾗ ἔπραξαν.*

## ΚΕΦ. ιγʹ. 13.

1 ΤΡΙΤΟΝ *τοῦτο ἔρχομαι πρὸς ὑμᾶς· ἐπὶ στόματος δύο μαρτύρων καὶ τριῶν σταθήσεται πᾶν ῥῆμα.*

2 Προείρηκα *καὶ προλέγω, ὡς παρὼν τὸ δεύτερον, καὶ ἀπὼν νῦν γράφω, τοῖς προημαρτηκόσι καὶ τοῖς λοιποῖς πᾶσιν, ὅτι ἐὰν ἔλθω εἰς τὸ πάλιν, οὐ φείσομαι·*

3 *ἐπεὶ δοκιμὴν ζητεῖτε τοῦ ἐν ἐμοὶ λαλοῦντος* Χριστοῦ, *ὃς εἰς ὑμᾶς οὐκ ἀσθενεῖ, ἀλλὰ δυνατεῖ ἐν ὑμῖν.*

4 *καὶ γὰρ εἰ ἐσταυρώθη ἐξ ἀσθενείας, ἀλλὰ ζῇ ἐκ δυνάμεως* Θεοῦ· *καὶ γὰρ ἡμεῖς ἀσθενοῦμεν ἐν αὐτῷ, ἀλλὰ ζησόμεθα σὺν αὐτῷ ἐκ δυνάμεως* Θεοῦ *εἰς ὑμᾶς.*

5 Ἑαυτοὺς *πειράζετε εἰ ἐστὲ ἐν τῇ πίστει, ἑαυτοὺς δοκιμάζετε· ἢ οὐκ ἐπιγινώσκετε ἑαυτούς, ὅτι* Ἰησοῦς Χριστὸς *ἐν ὑμῖν ἐστιν; εἰ μήτι ἀδόκιμοί ἐστε.*

6 Ἐλπίζω *δὲ ὅτι γνώσεσθε ὅτι ἡμεῖς οὐκ ἐσμὲν ἀδόκιμοι.*

7 Εὔχομαι *δὲ πρὸς τὸν* Θεόν, *μὴ ποιῆσαι ὑμᾶς κακὸν μηδέν, οὐχ ἵνα ἡμεῖς δόκιμοι φανῶμεν, ἀλλ' ἵνα ὑμεῖς τὸ καλὸν ποιῆτε, ἡμεῖς δὲ ὡς ἀδόκιμοι ὦμεν.*

8 Οὐ *γὰρ δυνάμεθά τι κατὰ*

τῆς ἀληθείας, ἀλλ' ὑπὲρ τῆς ἀληθείας.

9 Χαίρομεν γὰρ ὅταν ἡμεῖς ἀσθενῶμεν, ὑμεῖς δὲ δυνατοὶ ἦτε· τοῦτο δὲ καὶ εὐχόμεθα, τὴν ὑμῶν κατάρτισιν.

10 Διὰ τοῦτο ταῦτα ἀπὼν γράφω, ἵνα παρὼν μὴ ἀποτόμως χρήσωμαι, κατὰ τὴν ἐξουσίαν ἣν ἔδωκέ μοι ὁ Κύριος εἰς οἰκοδομὴν, καὶ οὐκ εἰς καθαίρεσιν.

11 ΛΟΙΠΟΝ, ἀδελφοὶ, χαίρετε, καταρτίζεσθε, παρακαλεῖσθε, τὸ αὐτὸ φρονεῖτε, εἰρηνεύετε· καὶ ὁ Θεὸς τῆς ἀγάπης καὶ εἰρήνης ἔσται μεθ' ὑμῶν.

12 Ἀσπάσασθε ἀλλήλους ἐν ἁγίῳ φιλήματι·

13 ἀσπάζονται ὑμᾶς οἱ ἅγιοι πάντες.

14 Ἡ χάρις τοῦ Κυρίου Ἰησοῦ Χριστοῦ, καὶ ἡ ἀγάπη τοῦ Θεοῦ, καὶ ἡ κοινωνία τοῦ ἁγίου Πνεύματος μετὰ πάντων ὑμῶν. ἀμήν.

Πρὸς Κορινθίους δευτέρα ἐγράφη ἀπὸ Φιλίππων τῆς Μακεδονίας, διὰ Τίτου καὶ Λουκᾶ.

# ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

## Η ΠΡΟΣ

# ΓΑΛΑΤΑΣ ΕΠΙΣΤΟΛΗ.

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ΚΕΦ. α΄. 1.

1 ΠΑΥΛΟΣ ἀπόστολος, οὐκ ἀπ' ἀνθρώπων οὐδὲ δι' ἀνθρώπου, ἀλλὰ διὰ Ἰησοῦ Χριστοῦ καὶ Θεοῦ πατρὸς τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν,

2 καὶ οἱ σὺν ἐμοὶ πάντες ἀδελφοὶ, ταῖς ἐκκλησίαις τῆς Γαλατίας·

3 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς καὶ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,

4 τοῦ δόντος ἑαυτὸν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, ὅπως ἐξέληται ἡμᾶς ἐκ τοῦ ἐνεστῶτος αἰῶνος πονηροῦ, κατὰ τὸ θέλημα τοῦ Θεοῦ καὶ πατρὸς ἡμῶν,

5 ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

6 ΘΑΥΜΑΖΩ ὅτι οὕτω ταχέως μετατίθεσθε, ἀπὸ τοῦ καλέσαντος ὑμᾶς ἐν χάριτι Χριστοῦ, εἰς ἕτερον εὐαγγέλιον·

7 ὃ οὐκ ἔστιν ἄλλο, εἰ μή τινές εἰσιν οἱ ταράσσοντες ὑμᾶς, καὶ θέλοντες μεταστρέψαι τὸ εὐαγγέλιον τοῦ Χριστοῦ.

8 Ἀλλὰ καὶ ἐὰν ἡμεῖς ἢ ἄγγελος ἐξ οὐρανοῦ εὐαγγελίζηται ὑμῖν παρ' ὃ εὐηγγελισάμεθα ὑμῖν, ἀνάθεμα ἔστω·

9 ὡς προειρήκαμεν, καὶ ἄρτι πάλιν λέγω, εἴ τις ὑμᾶς εὐαγγελίζεται παρ' ὃ παρελάβετε, ἀνάθεμα ἔστω.

10 Ἄρτι γὰρ ἀνθρώπους πείθω ἢ τὸν Θεόν; ἢ ζητῶ ἀνθρώποις ἀρέσκειν; εἰ γὰρ ἔτι ἀνθρώποις ἤρεσκον, Χριστοῦ δοῦλος οὐκ ἂν ἤμην.

11 Γνωρίζω δὲ ὑμῖν, ἀδελφοὶ, τὸ εὐαγγέλιον τὸ εὐαγγελισθὲν ὑπ' ἐμοῦ, ὅτι οὐκ ἔστι κατὰ ἄνθρωπον·

12 οὐδὲ γὰρ ἐγὼ παρὰ ἀνθρώπου παρέλαβον αὐτὸ οὔτε ἐδιδάχθην, ἀλλὰ δι' ἀποκαλύψεως Ἰησοῦ Χριστοῦ.

13 Ἠκούσατε γὰρ τὴν ἐμὴν ἀναστροφὴν ποτὲ ἐν τῷ Ἰουδαϊσμῷ, ὅτι καθ' ὑπερβολὴν ἐδίωκον τὴν ἐκκλησίαν τοῦ Θεοῦ, καὶ ἐπόρθουν αὐτήν·

14 καὶ προέκοπτον ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ πολλοὺς συνηλικιώτας ἐν τῷ γένει μου, περισσοτέρως ζηλωτὴς ὑπάρχων τῶν πατρικῶν μου παραδόσεων.

15 Ὅτε δὲ εὐδόκησεν ὁ Θεὸς ὁ ἀφορίσας με ἐκ κοιλίας μητρός μου, καὶ καλέσας διὰ τῆς χάριτος αὐτοῦ,

16 ἀποκαλύψαι τὸν Υἱὸν αὐτοῦ ἐν ἐμοὶ, ἵνα εὐαγγελίζωμαι αὐτὸν ἐν τοῖς ἔθνεσιν, εὐθέως οὐ προσανεθέμην σαρκὶ καὶ αἵματι,

17 οὐδὲ ἀνῆλθον εἰς Ἱεροσόλυμα πρὸς τοὺς πρὸ ἐμοῦ ἀποστόλους, ἀλλ' ἀπῆλθον εἰς Ἀρα-

βίαν, καὶ πάλιν ὑπέστρεψα εἰς Δαμασκόν.

18 Ἔπειτα μετὰ ἔτη τρία ἀνῆλθον εἰς Ἱεροσόλυμα ἱστορῆσαι Πέτρον, καὶ ἐπέμεινα πρὸς αὐτὸν ἡμέρας δεκαπέντε·

19 ἕτερον δὲ τῶν ἀποστόλων οὐκ εἶδον, εἰ μὴ Ἰάκωβον τὸν ἀδελφὸν τοῦ Κυρίου.

20 Ἃ δὲ γράφω ὑμῖν, ἰδοὺ, ἐνώπιον τοῦ Θεοῦ, ὅτι οὐ ψεύδομαι.

21 Ἔπειτα ἦλθον εἰς τὰ κλίματα τῆς Συρίας καὶ τῆς Κιλικίας·

22 ἤμην δὲ ἀγνοούμενος τῷ προσώπῳ ταῖς ἐκκλησίαις τῆς Ἰουδαίας ταῖς ἐν Χριστῷ·

23 μόνον δὲ ἀκούοντες ἦσαν, Ὅτι ὁ διώκων ἡμᾶς ποτὲ, νῦν εὐαγγελίζεται τὴν πίστιν ἥν ποτὲ ἐπόρθει·

24 καὶ ἐδόξαζον ἐν ἐμοὶ τὸν Θεόν.

## ΚΕΦ. β'. 2.

1 ἜΠΕΙΤΑ διὰ δεκατεσσάρων ἐτῶν πάλιν ἀνέβην εἰς Ἱεροσόλυμα μετὰ Βαρνάβα, συμπαραλαβὼν καὶ Τίτον·

2 ἀνέβην δὲ κατὰ ἀποκάλυψιν, καὶ ἀνεθέμην αὐτοῖς τὸ εὐαγγέλιον ὃ κηρύσσω ἐν τοῖς ἔθνεσι, κατ' ἰδίαν δὲ τοῖς δοκοῦσι, μήπως εἰς κενὸν τρέχω ἢ ἔδραμον.

3 Ἀλλ' οὐδὲ Τίτος ὁ σὺν ἐμοὶ, Ἕλλην ὢν, ἠναγκάσθη περιτμηθῆναι·

4 διὰ δὲ τοὺς παρεισάκτους ψευδαδέλφους, οἵτινες παρεισῆλθον κατασκοπῆσαι τὴν ἐλευθερίαν ἡμῶν ἣν ἔχομεν ἐν Χριστῷ Ἰησοῦ, ἵνα ἡμᾶς καταδουλώσωνται·

5 οἷς οὐδὲ πρὸς ὥραν εἴξαμεν τῇ ὑποταγῇ, ἵνα ἡ ἀλήθεια τοῦ εὐαγγελίου διαμείνῃ πρὸς ὑμᾶς.

6 Ἀπὸ δὲ τῶν δοκούντων εἶναί τι, ὁποῖοί ποτε ἦσαν, οὐδέν μοι διαφέρει· πρόσωπον Θεὸς ἀνθρώπου οὐ λαμβάνει· ἐμοὶ γὰρ οἱ δοκοῦντες οὐδὲν προσανέθεντο,

7 ἀλλὰ τοὐναντίον, ἰδόντες ὅτι πεπίστευμαι τὸ εὐαγγέλιον τῆς ἀκροβυστίας, καθὼς Πέτρος τῆς περιτομῆς·

8 (ὁ γὰρ ἐνεργήσας Πέτρῳ εἰς ἀποστολὴν τῆς περιτομῆς, ἐνήργησε καὶ ἐμοὶ εἰς τὰ ἔθνη·)

9 καὶ γνόντες τὴν χάριν τὴν δοθεῖσάν μοι, Ἰάκωβος καὶ Κηφᾶς καὶ Ἰωάννης, οἱ δοκοῦντες στύλοι εἶναι, δεξιὰς ἔδωκαν ἐμοὶ καὶ Βαρνάβᾳ κοινωνίας, ἵνα ἡμεῖς εἰς τὰ ἔθνη, αὐτοὶ δὲ εἰς τὴν περιτομήν·

10 μόνον τῶν πτωχῶν ἵνα μνημονεύωμεν, ὃ καὶ ἐσπούδασα αὐτὸ τοῦτο ποιῆσαι.

11 Ὅτε δὲ ἦλθε Πέτρος εἰς Ἀντιόχειαν, κατὰ πρόσωπον αὐτῷ ἀντέστην, ὅτι κατεγνωσμένος ἦν.

12 Πρὸ τοῦ γὰρ ἐλθεῖν τινὰς ἀπὸ Ἰακώβου, μετὰ τῶν ἐθνῶν συνήσθιεν· ὅτε δὲ ἦλθον, ὑπέστελλε καὶ ἀφώριζεν ἑαυτὸν, φοβούμενος τοὺς ἐκ περιτομῆς.

13 Καὶ συνυπεκρίθησαν αὐτῷ καὶ οἱ λοιποὶ Ἰουδαῖοι, ὥστε καὶ Βαρνάβας συναπήχθη αὐτῶν τῇ ὑποκρίσει.

14 Ἀλλ' ὅτε εἶδον ὅτι οὐκ ὀρθοποδοῦσι πρὸς τὴν ἀλήθειαν τοῦ εὐαγγελίου, εἶπον τῷ Πέτρῳ ἔμπροσθεν πάντων, Εἰ σὺ, Ἰουδαῖος ὑπάρχων, ἐθνικῶς ζῇς καὶ οὐκ Ἰουδαϊκῶς, τί τὰ ἔθνη ἀναγκάζεις Ἰουδαΐζειν;

15 Ἡμεῖς φύσει Ἰουδαῖοι, καὶ οὐκ ἐξ ἐθνῶν ἁμαρτωλοὶ,

16 εἰδότες ὅτι οὐ δικαιοῦται ἄνθρωπος ἐξ ἔργων νόμου, ἐὰν μὴ διὰ πίστεως Ἰησοῦ Χριστοῦ,

καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν ἐπιστεύσαμεν, ἵνα δικαιωθῶμεν ἐκ πίστεως Χριστοῦ, καὶ οὐκ ἐξ ἔργων νόμου· διότι οὐ δικαιωθήσεται ἐξ ἔργων νόμου πᾶσα σάρξ.

17 Εἰ δὲ ζητοῦντες δικαιωθῆναι ἐν Χριστῷ, εὑρέθημεν καὶ αὐτοὶ ἁμαρτωλοὶ, ἄρα Χριστὸς ἁμαρτίας διάκονος; μὴ γένοιτο.

18 Εἰ γὰρ ἃ κατέλυσα, ταῦτα πάλιν οἰκοδομῶ, παραβάτην ἐμαυτὸν συνίστημι.

19 Ἐγὼ γὰρ διὰ νόμου νόμῳ ἀπέθανον, ἵνα Θεῷ ζήσω.

20 Χριστῷ συνεσταύρωμαι· ζῶ δὲ οὐκ ἔτι ἐγὼ, ζῇ δὲ ἐν ἐμοὶ Χριστός· ὃ δὲ νῦν ζῶ ἐν σαρκὶ, ἐν πίστει ζῶ τῇ τοῦ Υἱοῦ τοῦ Θεοῦ, τοῦ ἀγαπήσαντός με καὶ παραδόντος ἑαυτὸν ὑπὲρ ἐμοῦ.

21 Οὐκ ἀθετῶ τὴν χάριν τοῦ Θεοῦ· εἰ γὰρ διὰ νόμου δικαιοσύνη, ἄρα Χριστὸς δωρεὰν ἀπέθανεν.

## ΚΕΦ. γ΄. 3.

1 Ὦ ΑΝΟΗΤΟΙ Γαλάται, τίς ὑμᾶς ἐβάσκανε τῇ ἀληθείᾳ μὴ πείθεσθαι; οἷς κατ' ὀφθαλμοὺς Ἰησοῦς Χριστὸς προεγράφη ἐν ὑμῖν ἐσταυρωμένος.

2 Τοῦτο μόνον θέλω μαθεῖν ἀφ' ὑμῶν, ἐξ ἔργων νόμου τὸ Πνεῦμα ἐλάβετε, ἢ ἐξ ἀκοῆς πίστεως;

3 Οὕτως ἀνόητοί ἐστε; ἐναρξάμενοι πνεύματι, νῦν σαρκὶ ἐπιτελεῖσθε;

4 Τοσαῦτα ἐπάθετε εἰκῇ; εἴ γε καὶ εἰκῇ.

5 Ὁ οὖν ἐπιχορηγῶν ὑμῖν τὸ Πνεῦμα, καὶ ἐνεργῶν δυνάμεις ἐν ὑμῖν, ἐξ ἔργων νόμου ἢ ἐξ ἀκοῆς πίστεως;

6 Καθὼς Ἀβραὰμ ἐπίστευσε τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην

7 Γινώσκετε ἄρα ὅτι οἱ ἐκ πίστεως, οὗτοί εἰσιν υἱοὶ Ἀβραάμ.

8 Προϊδοῦσα δὲ ἡ γραφὴ ὅτι ἐκ πίστεως δικαιοῖ τὰ ἔθνη ὁ Θεὸς, προευηγγελίσατο τῷ Ἀβραὰμ, Ὅτι ἐνευλογηθήσονται ἐν σοὶ πάντα τὰ ἔθνη·

9 ὥστε οἱ ἐκ πίστεως, εὐλογοῦνται σὺν τῷ πιστῷ Ἀβραάμ.

10 Ὅσοι γὰρ ἐξ ἔργων νόμου εἰσὶν, ὑπὸ κατάραν εἰσί· γέγραπται γὰρ, Ἐπικατάρατος πᾶς ὃς οὐκ ἐμμένει ἐν πᾶσι τοῖς γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ νόμου, τοῦ ποιῆσαι αὐτά.

11 Ὅτι δὲ ἐν νόμῳ οὐδεὶς δικαιοῦται παρὰ τῷ Θεῷ, δῆλον, ὅτι ὁ δίκαιος ἐκ πίστεως ζήσεται·

12 ὁ δὲ νόμος οὐκ ἔστιν ἐκ πίστεως, ἀλλ' ὁ ποιήσας αὐτὰ ἄνθρωπος ζήσεται ἐν αὐτοῖς.

13 Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρας τοῦ νόμου, γενόμενος ὑπὲρ ἡμῶν κατάρα· γέγραπται γὰρ, Ἐπικατάρατος πᾶς ὁ κρεμάμενος ἐπὶ ξύλου·

14 ἵνα εἰς τὰ ἔθνη ἡ εὐλογία τοῦ Ἀβραὰμ γένηται ἐν Χριστῷ Ἰησοῦ, ἵνα τὴν ἐπαγγελίαν τοῦ Πνεύματος λάβωμεν διὰ τῆς πίστεως.

15 Ἀδελφοὶ, κατὰ ἄνθρωπον λέγω, ὅμως ἀνθρώπου κεκυρωμένην διαθήκην οὐδεὶς ἀθετεῖ ἢ ἐπιδιατάσσεται·

16 τῷ δὲ Ἀβραὰμ ἐῤῥήθησαν αἱ ἐπαγγελίαι, καὶ τῷ σπέρματι αὐτοῦ· οὐ λέγει, Καὶ τοῖς σπέρμασιν, ὡς ἐπὶ πολλῶν, ἀλλ' ὡς ἐφ' ἑνὸς, Καὶ τῷ σπέρματί σου, ὅς ἐστι Χριστός·

17 τοῦτο δὲ λέγω, διαθήκην προκεκυρωμένην ὑπὸ τοῦ Θεοῦ

*εἰς Χριστὸν, ὁ μετὰ ἔτη τετρακόσια καὶ τριάκοντα γεγονὼς νόμος οὐκ ἀκυροῖ, εἰς τὸ καταργῆσαι τὴν ἐπαγγελίαν.*

18 *Εἰ γὰρ ἐκ νόμου ἡ κληρονομία, οὐκ ἔτι ἐξ ἐπαγγελίας· τῷ δὲ* Ἀβραὰμ *δι' ἐπαγγελίας κεχάρισται ὁ* Θεός.

19 Τί *οὖν ὁ νόμος; τῶν παραβάσεων χάριν προσετέθη, ἄχρις οὗ ἔλθῃ τὸ σπέρμα ᾧ ἐπήγγελται, διαταγεὶς δι' ἀγγέλων, ἐν χειρὶ μεσίτου·*

20 *ὁ δὲ μεσίτης ἑνὸς οὐκ ἔστιν, ὁ δὲ* Θεὸς *εἷς ἐστιν.*

21 Ὁ *οὖν νόμος κατὰ τῶν ἐπαγγελιῶν τοῦ* Θεοῦ; *μὴ γένοιτο. εἰ γὰρ ἐδόθη νόμος ὁ δυνάμενος ζωοποιῆσαι, ὄντως ἂν ἐκ νόμου ἦν ἡ δικαιοσύνη·*

22 *ἀλλὰ συνέκλεισεν ἡ γραφὴ τὰ πάντα ὑπὸ ἁμαρτίαν, ἵνα ἡ ἐπαγγελία ἐκ πίστεως* Ἰησοῦ Χριστοῦ *δοθῇ τοῖς πιστεύουσι.*

23 Πρὸ *τοῦ δὲ ἐλθεῖν τὴν πίστιν, ὑπὸ νόμον ἐφρουρούμεθα συγκεκλεισμένοι εἰς τὴν μέλλουσαν πίστιν ἀποκαλυφθῆναι·*

24 *ὥστε ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς* Χριστὸν, *ἵνα ἐκ πίστεως δικαιωθῶμεν·*

25 *ἐλθούσης δὲ τῆς πίστεως, οὐκ ἔτι ὑπὸ παιδαγώγὸν ἐσμέν.*

26 Πάντες *γὰρ υἱοὶ* Θεοῦ *ἐστε διὰ τῆς πίστεως ἐν* Χριστῷ Ἰησοῦ·

27 *ὅσοι γὰρ εἰς* Χριστὸν *ἐβαπτίσθητε,* Χριστὸν *ἐνεδύσασθε.*

28 Οὐκ *ἔνι* Ἰουδαῖος, *οὐδὲ* Ἕλλην· *οὐκ ἔνι δοῦλος, οὐδὲ ἐλεύθερος· οὐκ ἔνι ἄρσεν καὶ θῆλυ· πάντες γὰρ ὑμεῖς εἷς ἐστε ἐν* Χριστῷ Ἰησοῦ·

29 *εἰ δὲ ὑμεῖς* Χριστοῦ, *ἄρα τοῦ* Ἀβραὰμ *σπέρμα ἐστὲ, καὶ κατ' ἐπαγγελίαν κληρονόμοι.*

## ΚΕΦ. δ΄. 4.

1 ΛΕΓΩ *δὲ, ἐφ' ὅσον χρόνον ὁ κληρονόμος νήπιός ἐστιν, οὐδὲν διαφέρει δούλου, κύριος πάντων ὤν·*

2 *ἀλλὰ ὑπὸ ἐπιτρόπους ἐστὶ καὶ οἰκονόμους, ἄχρι τῆς προθεσμίας τοῦ πατρός.*

3 Οὕτω *καὶ ἡμεῖς, ὅτε ἦμεν νήπιοι, ὑπὸ τὰ στοιχεῖα τοῦ κόσμου ἦμεν δεδουλωμένοι·*

4 *ὅτε δὲ ἦλθε τὸ πλήρωμα τοῦ χρόνου, ἐξαπέστειλεν ὁ* Θεὸς *τὸν* Υἱὸν *αὐτοῦ, γενόμενον ἐκ γυναικὸς, γενόμενον ὑπὸ νόμον,*

5 *ἵνα τοὺς ὑπὸ νόμον ἐξαγοράσῃ, ἵνα τὴν υἱοθεσίαν ἀπολάβωμεν.*

6 Ὅτι *δέ ἐστε υἱοὶ, ἐξαπέστειλεν ὁ* Θεὸς *τὸ* Πνεῦμα *τοῦ* Υἱοῦ *αὐτοῦ εἰς τὰς καρδίας ὑμῶν, κράζον,* Ἀββᾶ *ὁ πατήρ.*

7 Ὥστε *οὐκ ἔτι εἶ δοῦλος, ἀλλ' υἱός· εἰ δὲ υἱὸς, καὶ κληρονόμος* Θεοῦ *διὰ* Χριστοῦ.

8 Ἀλλὰ *τότε μὲν οὐκ εἰδότες* Θεὸν, *ἐδουλεύσατε τοῖς μὴ φύσει οὖσι θεοῖς·*

9 *νῦν δὲ, γνόντες* Θεὸν, *μᾶλλον δὲ γνωσθέντες ὑπὸ* Θεοῦ, *πῶς ἐπιστρέφετε πάλιν ἐπὶ τὰ ἀσθενῆ καὶ πτωχὰ στοιχεῖα, οἷς πάλιν ἄνωθεν δουλεύειν θέλετε;*

10 Ἡμέρας *παρατηρεῖσθε, καὶ μῆνας καὶ καιροὺς καὶ ἐνιαυτούς.*

11 Φοβοῦμαι *ὑμᾶς, μήπως εἰκῆ κεκοπίακα εἰς ὑμᾶς.*

12 ΓΙΝΕΣΘΕ *ὡς ἐγὼ, ὅτι κἀγὼ ὡς ὑμεῖς, ἀδελφοὶ, δέομαι ὑμῶν. οὐδέν με ἠδικήσατε·*

13 *οἴδατε δὲ ὅτι δι' ἀσθένειαν τῆς σαρκὸς εὐηγγελισάμην ὑμῖν τὸ πρότερον,*

14 *καὶ τὸν πειρασμόν μου τὸν ἐν τῇ σαρκί μου οὐκ ἐξουθενή-*

σατε οὐδὲ ἐξεπτύσατε, ἀλλ' ὡς ἄγγελον Θεοῦ ἐδέξασθέ με, ὡς Χριστὸν Ἰησοῦν.

15 Τίς οὖν ἦν ὁ μακαρισμὸς ὑμῶν; μαρτυρῶ γὰρ ὑμῖν ὅτι εἰ δυνατὸν, τοὺς ὀφθαλμοὺς ὑμῶν ἐξορύξαντες ἂν ἐδώκατέ μοι.

16 Ὥστε ἐχθρὸς ὑμῶν γέγονα ἀληθεύων ὑμῖν;

17 Ζηλοῦσιν ὑμᾶς οὐ καλῶς, ἀλλὰ ἐκκλεῖσαι ὑμᾶς θέλουσιν, ἵνα αὐτοὺς ζηλοῦτε.

18 Καλὸν δὲ τὸ ζηλοῦσθαι ἐν καλῷ πάντοτε, καὶ μὴ μόνον ἐν τῷ παρεῖναί με πρὸς ὑμᾶς,

19 τεκνία μου, οὓς πάλιν ὠδίνω, ἄχρις οὗ μορφωθῇ Χριστὸς ἐν ὑμῖν·

20 ἤθελον δὲ παρεῖναι πρὸς ὑμᾶς ἄρτι, καὶ ἀλλάξαι τὴν φωνήν μου, ὅτι ἀποροῦμαι ἐν ὑμῖν.

21 ΛΕΓΕΤΕ μοι, οἱ ὑπὸ νόμον θέλοντες εἶναι, τὸν νόμον οὐκ ἀκούετε;

22 Γέγραπται γὰρ, ὅτι Ἀβραὰμ δύο υἱοὺς ἔσχεν· ἕνα ἐκ τῆς παιδίσκης, καὶ ἕνα ἐκ τῆς ἐλευθέρας·

23 ἀλλ' ὁ μὲν ἐκ τῆς παιδίσκης κατὰ σάρκα γεγέννηται· ὁ δὲ ἐκ τῆς ἐλευθέρας, διὰ τῆς ἐπαγγελίας.

24 Ἅ τινά ἐστιν ἀλληγορούμενα· αὗται γάρ εἰσιν αἱ δύο διαθῆκαι· μία μὲν ἀπὸ ὄρους Σινᾶ, εἰς δουλείαν γεννῶσα, ἥτις ἐστὶν Ἄγαρ.

25 (Τὸ γὰρ Ἄγαρ Σινᾶ ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ, συστοιχεῖ δὲ τῇ νῦν Ἱερουσαλὴμ, δουλεύει δὲ μετὰ τῶν τέκνων αὐτῆς.)

26 Ἡ δὲ, ἄνω Ἱερουσαλὴμ, ἐλευθέρα ἐστιν, ἥτις ἐστὶ μήτηρ πάντων ἡμῶν·

27 γέγραπται γὰρ, Εὐφράνθητι, στεῖρα ἡ οὐ τίκτουσα· ῥῆξον καὶ βόησον ἡ οὐκ ὠδίνουσα· ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου μᾶλλον ἢ τῆς ἐχούσης τὸν ἄνδρα.

28 Ἡμεῖς δὲ, ἀδελφοὶ, κατὰ Ἰσαὰκ, ἐπαγγελίας τέκνα ἐσμέν.

29 Ἀλλ' ὥσπερ τότε ὁ κατὰ σάρκα γεννηθεὶς ἐδίωκε τὸν κατὰ πνεῦμα, οὕτω καὶ νῦν·

30 ἀλλὰ τί λέγει ἡ γραφή; Ἔκβαλε τὴν παιδίσκην καὶ τὸν υἱὸν αὐτῆς, οὐ γὰρ μὴ κληρονομήσῃ ὁ υἱὸς τῆς παιδίσκης μετὰ τοῦ υἱοῦ τῆς ἐλευθέρας.

31 Ἄρα, ἀδελφοὶ, οὐκ ἐσμὲν παιδίσκης τέκνα, ἀλλὰ τῆς ἐλευθέρας.

## ΚΕΦ. ε΄. 5.

1 ΤΗ ἐλευθερίᾳ οὖν ᾗ Χριστὸς ἡμᾶς ἠλευθέρωσε, στήκετε, καὶ μὴ πάλιν ζυγῷ δουλείας ἐνέχεσθε.

2 Ἴδε, ἐγὼ Παῦλος λέγω ὑμῖν, ὅτι ἐὰν περιτέμνησθε, Χριστὸς ὑμᾶς οὐδὲν ὠφελήσει·

3 μαρτύρομαι δὲ πάλιν παντὶ ἀνθρώπῳ περιτεμνομένῳ, ὅτι ὀφειλέτης ἐστὶν ὅλον τὸν νόμον ποιῆσαι.

4 Κατηργήθητε ἀπὸ τοῦ Χριστοῦ, οἵτινες ἐν νόμῳ δικαιοῦσθε, τῆς χάριτος ἐξεπέσατε·

5 ἡμεῖς γὰρ Πνεύματι ἐκ πίστεως ἐλπίδα δικαιοσύνης ἀπεκδεχόμεθα.

6 Ἐν γὰρ Χριστῷ Ἰησοῦ οὔτε περιτομή τι ἰσχύει, οὔτε ἀκροβυστία, ἀλλὰ πίστις δι' ἀγάπης ἐνεργουμένη.

7 Ἐτρέχετε καλῶς· τίς ὑμᾶς ἀνέκοψε τῇ ἀληθείᾳ μὴ πείθεσθαι;

8 Ἡ πεισμονὴ οὐκ ἐκ τοῦ καλοῦντος ὑμᾶς.

9 Μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ.

10 Ἐγὼ πέποιθα εἰς ὑμᾶς ἐν Κυρίῳ, ὅτι οὐδὲν ἄλλο φρονήσετε· ὁ δὲ ταράσσων ὑμᾶς βαστάσει τὸ κρίμα, ὅστις ἂν ῇ.

11 Ἐγὼ δὲ, ἀδελφοὶ, εἰ περιτομὴν ἔτι κηρύσσω, τὶ ἔτι διώκομαι; ἄρα κατήργηται τὸ σκάνδαλον τοῦ σταυροῦ·

12 ὄφελον, καὶ ἀποκόψονται οἱ ἀναστατοῦντες ὑμᾶς.

13 ὙΜΕΙΣ γὰρ ἐπ' ἐλευθερίᾳ ἐκλήθητε, ἀδελφοί· μόνον μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῇ σαρκὶ, ἀλλὰ διὰ τῆς ἀγάπης δουλεύετε ἀλλήλοις.

14 Ὁ γὰρ πᾶς νόμος ἐν ἑνὶ λόγῳ πληροῦται, ἐν τῷ, Ἀγαπήσεις τὸν πλησίον σου ὡς ἑαυτόν.

15 Εἰ δὲ ἀλλήλους δάκνετε καὶ κατεσθίετε, βλέπετε μὴ ὑπὸ ἀλλήλων ἀναλωθῆτε.

16 ΛΕΓΩ δὲ, πνεύματι περιπατεῖτε, καὶ ἐπιθυμίαν σαρκὸς οὐ μὴ τελέσητε.

17 Ἡ γὰρ σὰρξ ἐπιθυμεῖ κατὰ τοῦ πνεύματος, τὸ δὲ πνεῦμα κατὰ τῆς σαρκός· ταῦτα δὲ ἀντίκειται ἀλλήλοις, ἵνα μὴ ἃ ἂν θέλητε, ταῦτα ποιῆτε.

18 Εἰ δὲ Πνεύματι ἄγεσθε, οὐκ ἐστὲ ὑπὸ νόμον.

19 Φανερὰ δέ ἐστι τὰ ἔργα τῆς σαρκὸς, ἅτινά ἐστι μοιχεία, πορνεία, ἀκαθαρσία, ἀσέλγεια,

20 εἰδωλολατρεία, φαρμακεία, ἔχθραι, ἔρεις, ζῆλοι, θυμοὶ, ἐριθεῖαι, διχοστασίαι, αἱρέσεις,

21 φθόνοι, φόνοι, μέθαι, κῶμοι, καὶ τὰ ὅμοια τούτοις· ἃ προλέγω ὑμῖν, καθὼς καὶ προεῖπον, ὅτι οἱ τὰ τοιαῦτα πράσσοντες βασιλείαν Θεοῦ οὐ κληρονομήσουσιν.

22 Ὁ δὲ καρπὸς τοῦ Πνεύματός ἐστιν ἀγάπη, χαρὰ, εἰρήνη, μακροθυμία, χρηστότης, ἀγαθωσύνη, πίστις,

23 πρᾳότης, ἐγκράτεια· κατὰ τῶν τοιούτων οὐκ ἔστι νόμος.

24 Οἱ δὲ τοῦ Χριστοῦ, τὴν σάρκα ἐσταύρωσαν σὺν τοῖς παθήμασι καὶ ταῖς ἐπιθυμίαις.

25 Εἰ ζῶμεν πνεύματι, πνεύματι καὶ στοιχῶμεν.

26 Μὴ γινώμεθα κενόδοξοι, ἀλλήλους προκαλούμενοι, ἀλλήλοις φθονοῦντες.

## ΚΕΦ. ϛʹ. 6.

1 ἈΔΕΛΦΟΙ, ἐὰν καὶ προληφθῇ ἄνθρωπος ἔν τινι παραπτώματι, ὑμεῖς οἱ πνευματικοὶ καταρτίζετε τὸν τοιοῦτον ἐν πνεύματι πρᾳότητος, σκοπῶν σεαυτὸν μὴ καὶ σὺ πειρασθῇς.

2 Ἀλλήλων τὰ βάρη βαστάζετε, καὶ οὕτως ἀναπληρώσατε τὸν νόμον τοῦ Χριστοῦ.

3 Εἰ γὰρ δοκεῖ τις εἶναί τὶ, μηδὲν ὢν, ἑαυτὸν φρεναπατᾷ·

4 τὸ δὲ ἔργον ἑαυτοῦ δοκιμαζέτω ἕκαστος, καὶ τότε εἰς ἑαυτὸν μόνον τὸ καύχημα ἕξει, καὶ οὐκ εἰς τὸν ἕτερον·

5 ἕκαστος γὰρ τὸ ἴδιον φορτίον βαστάσει.

6 Κοινωνείτω δὲ ὁ κατηχούμενος τὸν λόγον τῷ κατηχοῦντι, ἐν πᾶσιν ἀγαθοῖς.

7 Μὴ πλανᾶσθε, Θεὸς οὐ μυκτηρίζεται· ὃ γὰρ ἐὰν σπείρῃ ἄνθρωπος, τοῦτο καὶ θερίσει·

8 ὅτι ὁ σπείρων εἰς τὴν σάρκα ἑαυτοῦ, ἐκ τῆς σαρκὸς θερίσει φθοράν· ὁ δὲ σπείρων εἰς τὸ πνεῦμα, ἐκ τοῦ πνεύματος θερίσει ζωὴν αἰώνιον.

9 Τὸ δὲ καλὸν ποιοῦντες μὴ ἐκκακῶμεν· καιρῷ γὰρ ἰδίῳ θερίσομεν, μὴ ἐκλυόμενοι.

10 Ἄρα οὖν ὡς καιρὸν ἔχομεν, ἐργαζώμεθα τὸ ἀγαθὸν πρὸς πάν-

τας, μάλιστα δὲ πρὸς τοὺς οἰκείους τῆς πίστεως.

11 ἼΔΕΤΕ, πηλίκοις ὑμῖν γράμμασιν ἔγραψα τῇ ἐμῇ χειρί.

12 Ὅσοι θέλουσιν εὐπροσωπῆσαι ἐν σαρκὶ, οὗτοι ἀναγκάζουσιν ὑμᾶς περιτέμνεσθαι, μόνον ἵνα μὴ τῷ σταυρῷ τοῦ Χριστοῦ διώκωνται.

13 Οὐδὲ γὰρ οἱ περιτεμνόμενοι αὐτοὶ νόμον φυλάσσουσιν· ἀλλὰ θέλουσιν ὑμᾶς περιτέμνεσθαι, ἵνα ἐν τῇ ὑμετέρᾳ σαρκὶ καυχήσωνται.

14 Ἐμοὶ δὲ μὴ γένοιτο καυχᾶσθαι εἰ μὴ ἐν τῷ σταυρῷ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· δι' οὗ ἐμοὶ κόσμος ἐσταύρωται, κἀγὼ τῷ κόσμῳ.

15 Ἐν γὰρ Χριστῷ Ἰησοῦ οὔτε περιτομή τι ἰσχύει, οὔτε ἀκροβυστία, ἀλλὰ καινὴ κτίσις.

16 Καὶ ὅσοι τῷ κανόνι τούτῳ στοιχήσουσιν, εἰρήνη ἐπ' αὐτοὺς καὶ ἔλεος, καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ Θεοῦ.

17 ΤΟΥ λοιποῦ, κόπους μοι μηδεὶς παρεχέτω· ἐγὼ γὰρ τὰ στίγματα τοῦ Κυρίου Ἰησοῦ ἐν τῷ σώματί μου βαστάζω

18 Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν, ἀδελφοί. ἀμήν.

Πρὸς Γαλάτας ἐγράφη ἀπὸ Ῥώμης.

# ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

# ΕΦΕΣΙΟΥΣ ΕΠΙΣΤΟΛΗ.

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ΚΕΦ. α'. 1.

1 ΠΑΥΛΟΣ *ἀπόστολος* Ἰησοῦ *Χριστοῦ διὰ θελήματος* Θεοῦ, *τοῖς ἁγίοις τοῖς οὖσιν ἐν* Ἐφέσῳ *καὶ πιστοῖς ἐν* Χριστῷ Ἰησοῦ·

2 *χάρις ὑμῖν καὶ εἰρήνη ἀπὸ* Θεοῦ *πατρὸς ἡμῶν καὶ* Κυρίου Ἰησοῦ Χριστοῦ.

3 ΕΥΛΟΓΗΤΟΣ *ὁ* Θεὸς *καὶ πατὴρ τοῦ* Κυρίου *ἡμῶν* Ἰησοῦ Χριστοῦ, *ὁ εὐλογήσας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ ἐν τοῖς ἐπουρανίοις ἐν* Χριστῷ,

4 *καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου, εἶναι ἡμᾶς ἁγίους καὶ ἀμώμους κατενώπιον αὐτοῦ ἐν ἀγάπῃ,*

5 *προορίσας ἡμᾶς εἰς υἱοθεσίαν διὰ* Ἰησοῦ Χριστοῦ *εἰς αὐτὸν, κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ,*

6 *εἰς ἔπαινον δόξης τῆς χάριτος αὐτοῦ, ἐν ᾗ ἐχαρίτωσεν ἡμᾶς ἐν τῷ ἠγαπημένῳ·*

7 *ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ, τὴν ἄφεσιν τῶν παραπτωμάτων, κατὰ τὸν πλοῦτον τῆς χάριτος αὐτοῦ,*

8 *ἧς ἐπερίσσευσεν εἰς ἡμᾶς, ἐν πάσῃ σοφίᾳ καὶ φρονήσει,*

9 *γνωρίσας ἡμῖν τὸ μυστήριον τοῦ θελήματος αὐτοῦ, κατὰ τὴν εὐδοκίαν αὐτοῦ, ἣν προέθετο ἐν αὐτῷ*

10 *εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν, ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ* Χριστῷ, *τά τε ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς· ἐν αὐτῷ,*

11 *ἐν ᾧ καὶ ἐκληρώθημεν, προορισθέντες κατὰ πρόθεσιν τοῦ τὰ πάντα ἐνεργοῦντος κατὰ τὴν βουλὴν τοῦ θελήματος αὐτοῦ,*

12 *εἰς τὸ εἶναι ἡμᾶς εἰς ἔπαινον τῆς δόξης αὐτοῦ τοὺς προηλπικότας ἐν τῷ* Χριστῷ·

13 *ἐν ᾧ καὶ ὑμεῖς, ἀκούσαντες τὸν λόγον τῆς ἀληθείας, τὸ εὐαγγέλιον τῆς σωτηρίας ὑμῶν· ἐν ᾧ καὶ πιστεύσαντες ἐσφραγίσθητε τῷ* Πνεύματι *τῆς ἐπαγγελίας τῷ ἁγίῳ,*

14 *(ὅς ἐστιν ἀῤῥαβὼν τῆς κληρονομίας ἡμῶν,) εἰς ἀπολύτρωσιν τῆς περιποιήσεως, εἰς ἔπαινον τῆς δόξης αὐτοῦ.*

15 ΔΙΑ *τοῦτο κἀγὼ ἀκούσας τὴν καθ' ὑμᾶς πίστιν ἐν τῷ* Κυρίῳ Ἰησοῦ, *καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους,*

16 *οὐ παύομαι εὐχαριστῶν ὑπὲρ ὑμῶν, μνείαν ὑμῶν ποιούμενος ἐπὶ τῶν προσευχῶν μου·*

17 *ἵνα ὁ* Θεὸς *τοῦ* Κυρίου *ἡμῶν* Ἰησοῦ Χριστοῦ, *ὁ πατὴρ τῆς δόξης, δῴη ὑμῖν πνεῦμα σοφίας καὶ ἀποκαλύψεως, ἐν ἐπιγνώσει αὐτοῦ·*

18 *πεφωτισμένους τοὺς ὀφ*

*θαλμοὺς τῆς διανοίας ὑμῶν, εἰς τὸ εἰδέναι ὑμᾶς τίς ἐστιν ἡ ἐλπὶς τῆς κλήσεως αὐτοῦ, καὶ τίς ὁ πλοῦτος τῆς δόξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις,*

19 *καὶ τί τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ εἰς ἡμᾶς τοὺς πιστεύοντας κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ,*

20 *ἣν ἐνήργησεν ἐν τῷ* Χριστῷ, *ἐγείρας αὐτὸν ἐκ νεκρῶν, καὶ ἐκάθισεν ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανίοις,*

21 *ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως καὶ κυριότητος καὶ παντὸς ὀνόματος ὀνομαζομένου, οὐ μόνον ἐν τῷ αἰῶνι τούτῳ, ἀλλὰ καὶ ἐν τῷ μέλλοντι·*

22 *καὶ πάντα ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ· καὶ αὐτὸν ἔδωκε κεφαλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ,*

23 *ἥτις ἐστὶ τὸ σῶμα αὐτοῦ, τὸ πλήρωμα τοῦ πάντα ἐν πᾶσι πληρουμένου.*

ΚΕΦ. *β΄.* 2.

1 Καὶ *ὑμᾶς ὄντας νεκροὺς τοῖς παραπτώμασι καὶ ταῖς ἁμαρτίαις,*

2 *ἐν αἷς ποτὲ περιεπατήσατε κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος, τοῦ πνεύματος τοῦ νῦν ἐνεργοῦντος ἐν τοῖς υἱοῖς τῆς ἀπειθείας·*

3 *ἐν οἷς καὶ ἡμεῖς πάντες ἀνεστράφημεν ποτὲ ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς ἡμῶν, ποιοῦντες τὰ θελήματα τῆς σαρκὸς καὶ τῶν διανοιῶν, καὶ ἦμεν τέκνα φύσει ὀργῆς, ὡς καὶ οἱ λοιποί·*

4 *ὁ δὲ* Θεὸς, *πλούσιος ὢν ἐν ἐλέει, διὰ τὴν πολλὴν ἀγάπην αὐτοῦ ἣν ἠγάπησεν ἡμᾶς,*

5 *καὶ ὄντας ἡμᾶς νεκροὺς τοῖς παραπτώμασι συνεζωοποίησε τῷ* Χριστῷ, (*χάριτί ἐστε σεσωσμένοι,*)

6 *καὶ συνήγειρε, καὶ συνεκάθισεν ἐν τοῖς ἐπουρανίοις ἐν* Χριστῷ Ἰησοῦ·

7 *ἵνα ἐνδείξηται ἐν τοῖς αἰῶσι τοῖς ἐπερχομένοις τὸν ὑπερβάλλοντα πλοῦτον τῆς χάριτος αὐτοῦ ἐν χρηστότητι ἐφ᾽ ἡμᾶς ἐν* Χριστῷ Ἰησοῦ·

8 *τῇ γὰρ χάριτί ἐστε σεσωσμένοι διὰ τῆς πίστεως· καὶ τοῦτο οὐκ ἐξ ὑμῶν,* Θεοῦ *τὸ δῶρον·*

9 *οὐκ ἐξ ἔργων, ἵνα μή τις καυχήσηται.*

10 Αὐτοῦ *γάρ ἐσμεν ποίημα, κτισθέντες ἐν* Χριστῷ Ἰησοῦ *ἐπὶ ἔργοις ἀγαθοῖς, οἷς προητοίμασεν ὁ* Θεὸς, *ἵνα ἐν αὐτοῖς περιπατήσωμεν.*

11 ΔΙΟ *μνημονεύετε, ὅτι ὑμεῖς ποτὲ τὰ ἔθνη ἐν σαρκὶ, οἱ λεγόμενοι ἀκροβυστία ὑπὸ τῆς λεγομένης περιτομῆς ἐν σαρκὶ χειροποιήτου,*

12 *ὅτι ἦτε ἐν τῷ καιρῷ ἐκείνῳ χωρὶς* Χριστοῦ, *ἀπηλλοτριωμένοι τῆς πολιτείας τοῦ* Ἰσραὴλ, *καὶ ξένοι τῶν διαθηκῶν τῆς ἐπαγγελίας, ἐλπίδα μὴ ἔχοντες, καὶ ἄθεοι, ἐν τῷ κόσμῳ·*

13 *νυνὶ δὲ ἐν* Χριστῷ Ἰησοῦ, *ὑμεῖς οἱ ποτὲ ὄντες μακρὰν ἐγγὺς ἐγενήθητε ἐν τῷ αἵματι τοῦ* Χριστοῦ.

14 Αὐτὸς *γάρ ἐστιν ἡ εἰρήνη ἡμῶν, ὁ ποιήσας τὰ ἀμφότερα ἓν, καὶ τὸ μεσότοιχον τοῦ φραγμοῦ λύσας,*

15 *τὴν ἔχθραν ἐν τῇ σαρκὶ αὐτοῦ, τὸν νόμον τῶν ἐντολῶν ἐν δόγμασι καταργήσας· ἵνα τοὺς δύο κτίσῃ ἐν ἑαυτῷ εἰς ἕνα καινὸν ἄνθρωπον, ποιῶν εἰρήνην·*

16 καὶ ἀποκαταλλάξῃ τοὺς ἀμφοτέρους ἐν ἑνὶ σώματι τῷ Θεῷ διὰ τοῦ σταυροῦ, ἀποκτείνας τὴν ἔχθραν ἐν αὐτῷ·

17 καὶ ἐλθὼν εὐηγγελίσατο εἰρήνην ὑμῖν τοῖς μακρὰν καὶ τοῖς ἐγγὺς,

18 ὅτι δι' αὐτοῦ ἔχομεν τὴν προσαγωγὴν οἱ ἀμφότεροι ἐν ἑνὶ Πνεύματι πρὸς τὸν πατέρα.

19 Ἄρα οὖν οὐκέτι ἐστὲ ξένοι καὶ πάροικοι, ἀλλὰ συμπολῖται τῶν ἁγίων καὶ οἰκεῖοι τοῦ Θεοῦ,

20 ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν, ὄντος ἀκρογωνιαίου αὐτοῦ Ἰησοῦ Χριστοῦ,

21 ἐν ᾧ πᾶσα ἡ οἰκοδομὴ συναρμολογουμένη αὔξει εἰς ναὸν ἅγιον ἐν Κυρίῳ,

22 ἐν ᾧ καὶ ὑμεῖς συνοικοδομεῖσθε, εἰς κατοικητήριον τοῦ Θεοῦ ἐν Πνεύματι.

## ΚΕΦ. γ΄. 3.

1 ΤΟΥΤΟΥ χάριν ἐγὼ Παῦλος ὁ δέσμιος τοῦ Χριστοῦ Ἰησοῦ ὑπὲρ ὑμῶν τῶν ἐθνῶν·

2 εἴγε ἠκούσατε τὴν οἰκονομίαν τῆς χάριτος τοῦ Θεοῦ τῆς δοθείσης μοι εἰς ὑμᾶς,

3 ὅτι κατὰ ἀποκάλυψιν ἐγνώρισέ μοι τὸ μυστήριον, καθὼς προέγραψα ἐν ὀλίγῳ·

4 πρὸς ὃ δύνασθε ἀναγινώσκοντες νοῆσαι τὴν σύνεσίν μου ἐν τῷ μυστηρίῳ τοῦ Χριστοῦ·

5 ὃ ἐν ἑτέραις γενεαῖς οὐκ ἐγνωρίσθη τοῖς υἱοῖς τῶν ἀνθρώπων, ὡς νῦν ἀπεκαλύφθη τοῖς ἁγίοις ἀποστόλοις αὐτοῦ καὶ προφήταις ἐν πνεύματι·

6 εἶναι τὰ ἔθνη συγκληρονόμα καὶ σύσσωμα καὶ συμμέτοχα τῆς ἐπαγγελίας αὐτοῦ ἐν τῷ Χριστῷ, διὰ τοῦ εὐαγγελίου,

7 οὗ ἐγενόμην διάκονος κατὰ τὴν δωρεὰν τῆς χάριτος τοῦ Θεοῦ, τὴν δοθεῖσάν μοι κατὰ τὴν ἐνέργειαν τῆς δυνάμεως αὐτοῦ·

8 ἐμοὶ τῷ ἐλαχιστοτέρῳ πάντων τῶν ἁγίων ἐδόθη ἡ χάρις αὕτη, ἐν τοῖς ἔθνεσιν εὐαγγελίσασθαι τὸν ἀνεξιχνίαστον πλοῦτον τοῦ Χριστοῦ,

9 καὶ φωτίσαι πάντας τίς ἡ κοινωνία τοῦ μυστηρίου τοῦ ἀποκεκρυμμένου ἀπὸ τῶν αἰώνων ἐν τῷ Θεῷ τῷ τὰ πάντα κτίσαντι διὰ Ἰησοῦ Χριστοῦ·

10 ἵνα γνωρισθῇ νῦν ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐπουρανίοις διὰ τῆς ἐκκλησίας ἡ πολυποίκιλος σοφία τοῦ Θεοῦ,

11 κατὰ πρόθεσιν τῶν αἰώνων, ἣν ἐποίησεν ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν,

12 ἐν ᾧ ἔχομεν τὴν παῤῥησίαν καὶ τὴν προσαγωγὴν ἐν πεποιθήσει διὰ τῆς πίστεως αὐτοῦ·

13 διὸ αἰτοῦμαι μὴ ἐκκακεῖν ἐν ταῖς θλίψεσί μου ὑπὲρ ὑμῶν, ἥτις ἐστὶ δόξα ὑμῶν·

14 τούτου χάριν κάμπτω τὰ γόνατά μου πρὸς τὸν πατέρα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,

15 ἐξ οὗ πᾶσα πατριὰ ἐν οὐρανοῖς καὶ ἐπὶ γῆς ὀνομάζεται·

16 ἵνα δῴη ὑμῖν, κατὰ τὸν πλοῦτον τῆς δόξης αὐτοῦ, δυνάμει κραταιωθῆναι διὰ τοῦ Πνεύματος αὐτοῦ εἰς τὸν ἔσω ἄνθρωπον,

17 κατοικῆσαι τὸν Χριστὸν διὰ τῆς πίστεως ἐν ταῖς καρδίαις ὑμῶν·

18 ἐν ἀγάπῃ ἐῤῥιζωμένοι καὶ τεθεμελιωμένοι ἵνα ἐξισχύσητε καταλαβέσθαι σὺν πᾶσι τοῖς ἁγίοις, τί τὸ πλάτος καὶ μῆκος καὶ βάθος καὶ ὕψος,

19 γνῶναί τε τὴν ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην τοῦ

*Χριστοῦ, ἵνα πληρωθῆτε εἰς πᾶν τὸ πλήρωμα τοῦ* Θεοῦ.

20 Τῷ *δὲ δυναμένῳ ὑπὲρ πάντα ποιῆσαι ὑπὲρ ἐκ περισσοῦ ὧν αἰτούμεθα ἢ νοοῦμεν, κατὰ τὴν δύναμιν τὴν ἐνεργουμένην ἐν ἡμῖν,*

21 *αὐτῷ ἡ δόξα ἐν τῇ ἐκκλησίᾳ ἐν* Χριστῷ Ἰησοῦ, *εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων. ἀμήν.*

## ΚΕΦ. δ΄. 4.

1 ΠΑΡΑΚΑΛΩ *οὖν ὑμᾶς ἐγὼ ὁ δέσμιος ἐν* Κυρίῳ, *ἀξίως περιπατῆσαι τῆς κλήσεως ἧς ἐκλήθητε,*

2 *μετὰ πάσης ταπεινοφροσύνης καὶ πρᾳότητος, μετὰ μακροθυμίας ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ,*

3 *σπουδάζοντες τηρεῖν τὴν ἑνότητα τοῦ πνεύματος ἐν τῷ συνδέσμῳ τῆς εἰρήνης.*

4 Ἓν *σῶμα καὶ ἓν πνεῦμα, καθὼς καὶ ἐκλήθητε ἐν μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν·*

5 *εἷς* Κύριος, *μία πίστις, ἓν βάπτισμα·*

6 *εἷς* Θεὸς *καὶ πατὴρ πάντων, ὁ ἐπὶ πάντων καὶ διὰ πάντων καὶ ἐν πᾶσιν ὑμῖν.*

7 Ἑνὶ *δὲ ἑκάστῳ ἡμῶν ἐδόθη ἡ χάρις κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ* Χριστοῦ.

8 Διὸ *λέγει,* Ἀ*ναβὰς εἰς ὕψος ᾐχμαλώτευσεν αἰχμαλωσίαν, καὶ ἔδωκε δόματα τοῖς ἀνθρώποις.*

9 Τὸ *δὲ, ἀνέβη, τί ἐστιν εἰ μὴ ὅτι καὶ κατέβη πρῶτον εἰς τὰ κατώτερα μέρη τῆς γῆς;*

10 Ὁ *καταβὰς, αὐτός ἐστι καὶ ὁ ἀναβὰς ὑπεράνω πάντων τῶν οὐρανῶν, ἵνα πληρώσῃ τὰ πάντα·*

11 *καὶ αὐτὸς ἔδωκε τοὺς μὲν ἀποστόλους, τοὺς δὲ προφήτας, τοὺς δὲ εὐαγγελιστὰς, τοὺς δὲ ποιμένας καὶ διδασκάλους,*

12 *πρὸς τὸν καταρτισμὸν τῶν ἁγίων, εἰς ἔργον διακονίας, εἰς οἰκοδομὴν τοῦ σώματος τοῦ* Χριστοῦ·

13 *μέχρι καταντήσωμεν οἱ πάντες εἰς τὴν ἑνότητα τῆς πίστεως καὶ τῆς ἐπιγνώσεως τοῦ* Υἱοῦ *τοῦ* Θεοῦ, *εἰς ἄνδρα τέλειον, εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ* Χριστοῦ·

14 *ἵνα μηκέτι ὦμεν νήπιοι, κλυδωνιζόμενοι καὶ περιφερόμενοι παντὶ ἀνέμῳ τῆς διδασκαλίας, ἐν τῇ κυβείᾳ τῶν ἀνθρώπων, ἐν πανουργίᾳ πρὸς τὴν μεθοδείαν τῆς πλάνης·*

15 *ἀληθεύοντες δὲ ἐν ἀγαπῃ αὐξήσωμεν εἰς αὐτὸν τὰ πάντα, ὅς ἐστιν ἡ κεφαλὴ, ὁ* Χριστὸς,

16 *ἐξ οὗ πᾶν τὸ σῶμα, συναρμολογούμενον καὶ συμβιβαζόμενον διὰ πάσης ἁφῆς τῆς ἐπιχορηγίας κατ' ἐνέργειαν, ἐν μέτρῳ ἑνὸς ἑκάστου μέρους, τὴν αὔξησιν τοῦ σώματος ποιεῖται εἰς οἰκοδομὴν ἑαυτοῦ ἐν ἀγάπῃ.*

17 ΤΟΥΤΟ *οὖν λέγω καὶ μαρτύρομαι ἐν* Κυρίῳ, *μηκέτι ὑμᾶς περιπατεῖν, καθὼς καὶ τὰ λοιπὰ ἔθνη περιπατεῖ ἐν ματαιότητι τοῦ νοὸς αὐτῶν,*

18 *ἐσκοτισμένοι τῇ διανοίᾳ ὄντες, ἀπηλλοτριωμένοι τῆς ζωῆς τοῦ* Θεοῦ, *διὰ τὴν ἄγνοιαν τὴν οὖσαν ἐν αὐτοις, διὰ τὴν πώρωσιν τῆς καρδίας αὐτῶν·*

19 *οἵτινες ἀπηλγηκότες ἑαυτοὺς παρέδωκαν τῇ ἀσελγείᾳ εἰς ἐργασίαν ἀκαθαρσίας πάσης ἐν πλεονεξίᾳ·*

20 *ὑμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν* Χριστὸν,

21 *εἴγε αὐτὸν ἠκούσατε καὶ ἐν αὐτῷ ἐδιδάχθητε, καθώς ἐστιν ἀλήθεια ἐν τῷ* Ἰησοῦ·

22 *ἀποθέσθαι ὑμᾶς, κατὰ τὴν προτέραν ἀναστροφὴν, τὸν παλαιὸν ἄνθρωπον, τὸν φθειρόμενον κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης·*

23 *ἀνανεοῦσθαι δὲ τῷ πνεύματι τοῦ νοὸς ὑμῶν,*

24 *καὶ ἐνδύσασθαι τὸν καινὸν ἄνθρωπον, τὸν κατὰ* Θεὸν *κτισθέντα ἐν δικαιοσύνῃ καὶ ὁσιότητι τῆς ἀληθείας.*

25 ΔΙΟ *ἀποθέμενοι τὸ ψεῦδος, λαλεῖτε ἀλήθειαν ἕκαστος μετὰ τοῦ πλησίον αὐτοῦ· ὅτι ἐσμὲν ἀλλήλων μέλη.*

26 *Ὀργίζεσθε καὶ μὴ ἁμαρτάνετε· ὁ ἥλιος μὴ ἐπιδυέτω ἐπὶ τῷ παροργισμῷ ὑμῶν,*

27 *μήτε δίδοτε τόπον τῷ διαβόλῳ.*

28 Ὁ *κλέπτων μηκέτι κλεπτέτω, μᾶλλον δὲ κοπιάτω, ἐργαζόμενος τὸ ἀγαθὸν ταῖς χερσὶν, ἵνα ἔχῃ μεταδιδόναι τῷ χρείαν ἔχοντι.*

29 Πᾶς *λόγος σαπρὸς ἐκ τοῦ στόματος ὑμῶν μὴ ἐκπορευέσθω, ἀλλ' εἴ τις ἀγαθὸς πρὸς οἰκοδομὴν τῆς χρείας, ἵνα δῷ χάριν τοῖς ἀκούουσι·*

30 *καὶ μὴ λυπεῖτε τὸ* Πνεῦμα *τὸ ἅγιον τοῦ* Θεοῦ, *ἐν ᾧ ἐσφραγίσθητε εἰς ἡμέραν ἀπολυτρώσεως.*

31 Πᾶσα *πικρία καὶ θυμὸς καὶ ὀργὴ καὶ κραυγὴ καὶ βλασφημία ἀρθήτω ἀφ' ὑμῶν, σὺν πάσῃ κακίᾳ·*

32 *γίνεσθε δὲ εἰς ἀλλήλους χρηστοὶ, εὔσπλαγχνοι, χαριζόμενοι ἑαυτοῖς, καθὼς καὶ ὁ* Θεὸς *ἐν* Χριστῷ *ἐχαρίσατο ὑμῖν.*

ΚΕΦ. ε΄. 5.

1 ΓΙΝΕΣΘΕ *οὖν μιμηταὶ τοῦ* Θεοῦ, *ὡς τέκνα ἀγαπητά·*

2 *καὶ περιπατεῖτε ἐν ἀγάπῃ, καθὼς καὶ ὁ* Χριστὸς *ἠγάπησεν ἡμᾶς, καὶ παρέδωκεν ἑαυτὸν ὑπερ ἡμῶν προσφορὰν καὶ θυσίαν τῷ* Θεῷ, *εἰς ὀσμὴν εὐωδίας.*

3 Πορνεία *δὲ καὶ πᾶσα ἀκαθαρσία ἢ πλεονεξία μηδὲ ὀνομαζέσθω ἐν ὑμῖν, καθὼς πρέπει ἁγίοις·*

4 *καὶ αἰσχρότης, καὶ μωρολογία, ἢ εὐτραπελία, τὰ οὐκ ἀνήκοντα, ἀλλὰ μᾶλλον εὐχαριστία.*

5 Τοῦτο *γὰρ ἐστὲ γινώσκοντες, ὅτι πᾶς πόρνος, ἢ ἀκάθαρτος, ἢ πλεονέκτης, ὅς ἐστιν εἰδωλολάτρης, οὐκ ἔχει κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ* Χριστοῦ *καὶ* Θεοῦ.

6 Μηδεὶς *ὑμᾶς ἀπατάτω κενοῖς λόγοις· διὰ ταῦτα γὰρ ἔρχεται ἡ ὀργὴ τοῦ* Θεοῦ *ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας.*

7 Μὴ *οὖν γίνεσθε συμμέτοχοι αὐτῶν.*

8 Ἦτε *γὰρ ποτὲ σκότος, νῦν δὲ φῶς ἐν* Κυρίῳ· *ὡς τέκνα φωτὸς περιπατεῖτε·*

9 (*ὁ γὰρ καρπὸς τοῦ* Πνεύματος *ἐν πάσῃ ἀγαθωσύνῃ καὶ δικαιοσύνῃ καὶ ἀληθείᾳ·*)

10 *δοκιμάζοντες τί ἐστιν εὐάρεστον τῷ* Κυρίῳ·

11 *καὶ μὴ συγκοινωνεῖτε τοῖς ἔργοις τοῖς ἀκάρποις τοῦ σκότους, μᾶλλον δὲ καὶ ἐλέγχετε.*

12 Τὰ *γὰρ κρυφῆ γινόμενα ὑπ' αὐτῶν αἰσχρόν ἐστι καὶ λέγειν·*

13 *τὰ δὲ πάντα ἐλεγχόμενα, ὑπὸ τοῦ φωτὸς φανεροῦται. πᾶν γὰρ τὸ φανερούμενον, φῶς ἐστι*

14 *διὸ λέγει, Ἔγειραι ὁ καθεύδων καὶ ἀνάστα ἐκ τῶν νεκρῶν, καὶ ἐπιφαύσει σοι ὁ* Χριστός.

15 Βλέπετε *οὖν πῶς ἀκριβῶς περιπατεῖτε, μὴ ὡς ἄσοφοι, ἀλλ ὡς σοφοὶ,*

16 *ἐξαγοραζόμεναι τὸν καιρὸν, ὅτι αἱ ἡμέραι πονηραί εἰσι.*

17 Διὰ τοῦτο μὴ γίνεσθε ἄφρονες, ἀλλὰ συνιέντες τί τὸ θέλημα τοῦ Κυρίου·

18 καὶ μὴ μεθύσκεσθε οἴνῳ, ἐν ᾧ ἐστιν ἀσωτία· ἀλλὰ πληροῦσθε ἐν πνεύματι,

19 λαλοῦντες ἑαυτοῖς ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς, ᾄδοντες καὶ ψάλλοντες ἐν τῇ καρδίᾳ ὑμῶν τῷ Κυρίῳ,

20 εὐχαριστοῦντες πάντοτε ὑπὲρ πάντων ἐν ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῷ Θεῷ καὶ πατρί·

21 ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ Θεοῦ.

22 Αἱ γυναῖκες, τοῖς ἰδίοις ἀνδράσιν ὑποτάσσεσθε, ὡς τῷ Κυρίῳ·

23 ὅτι ὁ ἀνήρ ἐστι κεφαλὴ τῆς γυναικὸς, ὡς καὶ ὁ Χριστὸς κεφαλὴ τῆς ἐκκλησίας, καὶ αὐτός ἐστι σωτὴρ τοῦ σώματος·

24 ἀλλ' ὥσπερ ἡ ἐκκλησία ὑποτάσσεται τῷ Χριστῷ, οὕτω καὶ αἱ γυναῖκες τοῖς ἰδίοις ἀνδράσιν ἐν παντί.

25 Οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας ἑαυτῶν, καθὼς καὶ ὁ Χριστὸς ἠγάπησε τὴν ἐκκλησίαν, καὶ ἑαυτὸν παρέδωκεν ὑπὲρ αὐτῆς·

26 ἵνα αὐτὴν ἁγιάσῃ, καθαρίσας τῷ λουτρῷ τοῦ ὕδατος ἐν ῥήματι,

27 ἵνα παραστήσῃ αὐτὴν ἑαυτῷ ἔνδοξον, τὴν ἐκκλησίαν μὴ ἔχουσαν σπίλον ἢ ῥυτίδα ἤ τι τῶν τοιούτων, ἀλλ' ἵνα ᾖ ἁγία καὶ ἄμωμος.

28 Οὕτως ὀφείλουσιν οἱ ἄνδρες ἀγαπᾷν τὰς ἑαυτῶν γυναῖκας, ὡς τὰ ἑαυτῶν σώματα. ὁ ἀγαπῶν τὴν ἑαυτοῦ γυναῖκα, ἑαυτὸν ἀγαπᾷ·

29 οὐδεὶς γάρ ποτε τὴν ἑαυτοῦ σάρκα ἐμίσησεν, ἀλλ' ἐκτρέφει καὶ θάλπει αὐτὴν, καθὼς καὶ ὁ Κύριος τὴν ἐκκλησίαν.

30 Ὅτι μέλη ἐσμὲν τοῦ σώματος αὐτοῦ, ἐκ τῆς σαρκὸς αὐτοῦ, καὶ ἐκ τῶν ὀστέων αὐτοῦ·

31 Ἀντὶ τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα, καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν.

32 Τὸ μυστήριον τοῦτο μέγα ἐστίν· ἐγὼ δὲ λέγω εἰς Χριστὸν, καὶ εἰς τὴν ἐκκλησίαν.

33 Πλὴν καὶ ὑμεῖς οἱ καθ' ἕνα, ἕκαστος τὴν ἑαυτοῦ γυναῖκα οὕτως ἀγαπάτω ὡς ἑαυτόν· ἡ δὲ γυνὴ ἵνα φοβῆται τὸν ἄνδρα.

## ΚΕΦ. ϛʹ. 6.

1 ΤΑ τέκνα, ὑπακούετε τοῖς γονεῦσιν ὑμῶν ἐν Κυρίῳ· τοῦτο γάρ ἐστι δίκαιον.

2 Τίμα τὸν πατέρα σου καὶ τὴν μητέρα· ἥτις ἐστὶν ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ.

3 ἵνα εὖ σοι γένηται καὶ ἔσῃ μακροχρόνιος ἐπὶ τῆς γῆς.

4 Καὶ οἱ πατέρες, μὴ παροργίζετε τὰ τέκνα ὑμῶν, ἀλλ' ἐκτρέφετε αὐτὰ ἐν παιδείᾳ καὶ νουθεσίᾳ Κυρίου.

5 ΟΙ δοῦλοι, ὑπακούετε τοῖς κυρίοις κατὰ σάρκα, μετὰ φόβου καὶ τρόμου, ἐν ἁπλότητι τῆς καρδίας ὑμῶν, ὡς τῷ Χριστῷ·

6 μὴ κατ' ὀφθαλμοδουλείαν ὡς ἀνθρωπάρεσκοι, ἀλλ' ὡς δοῦλοι τοῦ Χριστοῦ, ποιοῦντες τὸ θέλημα τοῦ Θεοῦ, ἐκ ψυχῆς

7 μετ' εὐνοίας δουλεύοντες τῷ Κυρίῳ καὶ οὐκ ἀνθρώποις·

8 εἰδότες ὅτι ὃ ἐάν τι ἕκαστος ποιήσῃ ἀγαθὸν, τοῦτο κομιεῖται παρὰ τοῦ Κυρίου, εἴτε δοῦλος εἴτε ἐλεύθερος.

9 Καὶ οἱ κύριοι, τὰ αὐτὰ ποιεῖτε πρὸς αὐτοὺς, ἀνιέντες τὴν ἀπειλήν· εἰδότες ὅτι καὶ ὑμῶν αὐτῶν ὁ Κύριός ἐστιν ἐν οὐρανοῖς, καὶ προσωποληψία οὐκ ἔστι παρ' αὐτῷ.

10 ΤΟ λοιπὸν, ἀδελφοί μου, ἐνδυναμοῦσθε ἐν Κυρίῳ, καὶ ἐν τῷ κράτει τῆς ἰσχύος αὐτοῦ·

11 ἐνδύσασθε τὴν πανοπλίαν τοῦ Θεοῦ, πρὸς τὸ δύνασθαι ὑμᾶς στῆναι πρὸς τὰς μεθοδείας τοῦ διαβόλου.

12 Ὅτι οὐκ ἔστιν ἡμῖν ἡ πάλη πρὸς αἷμα καὶ σάρκα, ἀλλὰ πρὸς τὰς ἀρχὰς, πρὸς τὰς ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τοῦ αἰῶνος τούτου, πρὸς τὰ πνευματικὰ τῆς πονηρίας, ἐν τοῖς ἐπουρανίοις.

13 Διὰ τοῦτο ἀναλάβετε τὴν πανοπλίαν τοῦ Θεοῦ, ἵνα δυνηθῆτε ἀντιστῆναι ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ, καὶ ἅπαντα κατεργασάμενοι στῆναι.

14 Στῆτε οὖν περιζωσάμενοι τὴν ὀσφὺν ὑμῶν ἐν ἀληθείᾳ, καὶ ἐνδυσάμενοι τὸν θώρακα τῆς δικαιοσύνης,

15 καὶ ὑποδησάμενοι τοὺς πόδας ἐν ἑτοιμασίᾳ τοῦ εὐαγγελίου τῆς εἰρήνης·

16 ἐπὶ πᾶσιν ἀναλαβόντες τὸν θυρεὸν τῆς πίστεως, ἐν ᾧ δυνήσεσθε πάντα τὰ βέλη τοῦ πονηροῦ τὰ πεπυρωμένα σβέσαι·

17 καὶ τὴν περικεφαλαίαν τοῦ σωτηρίου δέξασθε, καὶ τὴν μάχαιραν τοῦ Πνεύματος, ὅ ἐστι ῥῆμα Θεοῦ·

18 διὰ πάσης προσευχῆς καὶ δεήσεως προσευχόμενοι ἐν παντὶ καιρῷ ἐν πνεύματι, καὶ εἰς αὐτὸ τοῦτο ἀγρυπνοῦντες ἐν πάσῃ προσκαρτερήσει καὶ δεήσει περὶ πάντων τῶν ἁγίων,

19 καὶ ὑπὲρ ἐμοῦ, ἵνα μοι δοθείη λόγος ἐν ἀνοίξει τοῦ στόματός μου, ἐν παῤῥησίᾳ γνωρίσαι τὸ μυστήριον τοῦ εὐαγγελίου,

20 ὑπὲρ οὗ πρεσβεύω ἐν ἁλύσει, ἵνα ἐν αὐτῷ παῤῥησιάσωμαι, ὡς δεῖ με λαλῆσαι.

21 ἽΝΑ δὲ εἰδῆτε καὶ ὑμεῖς τὰ κατ' ἐμὲ, τί πράσσω, πάντα ὑμῖν γνωρίσει Τυχικὸς ὁ ἀγαπητὸς ἀδελφὸς καὶ πιστὸς διάκονος ἐν Κυρίῳ·

22 ὃν ἔπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα γνῶτε τὰ περὶ ἡμῶν, καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν.

23 Εἰρήνη τοῖς ἀδελφοῖς καὶ ἀγάπη μετὰ πίστεως ἀπὸ Θεοῦ πατρὸς καὶ Κυρίου Ἰησοῦ Χριστοῦ.

24 Ἡ χάρις μετὰ πάντων τῶν ἀγαπώντων τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν, ἐν ἀφθαρσίᾳ. ἀμήν.

Πρὸς Ἐφεσίους ἐγράφη ἀπὸ Ῥώμης διὰ Τυχικοῦ.

# ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

# ΦΙΛΙΠΠΗΣΙΟΥΣ ΕΠΙΣΤΟΛΗ.

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ΚΕΦ. α΄. 1.

1 ΠΑΥΛΟΣ *καὶ* Τιμόθεος *δοῦλοι* Ἰησοῦ Χριστοῦ, *πᾶσι τοῖς ἁγίοις ἐν* Χριστῷ Ἰησοῦ *τοῖς οὖσιν ἐν* Φιλίπποις, *σὺν ἐπισκόποις καὶ διακόνοις·*

2 *χάρις ὑμῖν καὶ εἰρήνη ἀπὸ* Θεοῦ *πατρὸς ἡμῶν καὶ* Κυρίου Ἰησοῦ Χριστοῦ.

3 ΕΥΧΑΡΙΣΤΩ *τῷ* Θεῷ *μου ἐπὶ πάσῃ τῇ μνείᾳ ὑμῶν,*

4 *πάντοτε ἐν πάσῃ δεήσει μου ὑπὲρ πάντων ὑμῶν μετὰ χαρᾶς τὴν δέησιν ποιούμενος,*

5 *ἐπὶ τῇ κοινωνίᾳ ὑμῶν εἰς τὸ εὐαγγέλιον, ἀπὸ πρώτης ἡμέρας ἄχρι τοῦ νῦν·*

6 *πεποιθὼς αὐτὸ τοῦτο, ὅτι ὁ ἐναρξάμενος ἐν ὑμῖν ἔργον ἀγαθὸν ἐπιτελέσει ἄχρις ἡμέρας* Ἰησοῦ Χριστοῦ·

7 *καθώς ἐστι δίκαιον ἐμοὶ τοῦτο φρονεῖν ὑπὲρ πάντων ὑμῶν, διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ ὑμᾶς, ἔν τε τοῖς δεσμοῖς μου καὶ τῇ ἀπολογίᾳ καὶ βεβαιώσει τοῦ εὐαγγελίου, συγκοινωνούς μου τῆς χάριτος πάντας ὑμᾶς ὄντας.*

8 Μαρτυς *γάρ μου ἐστὶν ὁ* Θεὸς, *ὡς ἐπιποθῶ πάντας ὑμᾶς ἐν σπλάγχνοις* Ἰησοῦ Χριστοῦ.

9 Καὶ *τοῦτο προσεύχομαι, ἵνα ἡ ἀγάπη ὑμῶν ἔτι μᾶλλον καὶ μᾶλλον περισσεύῃ ἐν ἐπιγνώσει καὶ πάσῃ αἰσθήσει,*

10 *εἰς τὸ δοκιμάζειν ὑμᾶς τὰ διαφέροντα, ἵνα ἦτε εἰλικρινεῖς καὶ ἀπρόσκοποι εἰς ἡμέραν* Χριστοῦ,

11 *πεπληρωμένοι καρπῶν δικαιοσύνης τῶν διὰ* Ἰησοῦ Χριστοῦ, *εἰς δόξαν καὶ ἔπαινον* Θεοῦ.

12 ΓΙΝΩΣΚΕΙΝ *δὲ ὑμᾶς βούλομαι, ἀδελφοὶ, ὅτι τὰ κατ' ἐμὲ μᾶλλον εἰς προκοπὴν τοῦ εὐαγγελίου ἐλήλυθεν·*

13 *ὥστε τοὺς δεσμούς μου φανεροὺς ἐν* Χριστῷ *γενέσθαι ἐν ὅλῳ τῷ πραιτωρίῳ καὶ τοῖς λοιποῖς πᾶσι,*

14 *καὶ τοὺς πλείονας τῶν ἀδελφῶν ἐν* Κυρίῳ *πεποιθότας τοῖς δεσμοῖς μου περισσοτέρως τολμᾷν ἀφόβως τὸν λόγον λαλεῖν*

15 Τινὲς *μὲν καὶ διὰ φθόνον καὶ ἔριν, τινὲς δὲ καὶ δι' εὐδοκίαν τὸν* Χριστὸν *κηρύσσουσιν.*

16 Οἱ *μὲν ἐξ ἐριθείας τὸν* Χριστὸν *καταγγέλλουσιν οὐχ ἁγνῶς, οἰόμενοι θλίψιν ἐπιφέρειν τοῖς δεσμοῖς μου·*

17 *οἱ δὲ ἐξ ἀγάπης, εἰδότες ὅτι εἰς ἀπολογίαν τοῦ εὐαγγελίου κεῖμαι.*

18 Τί *γάρ; πλὴν παντὶ τρόπῳ, εἴτε προφάσει εἴτε ἀληθείᾳ,* Χριστὸς *καταγγέλλεται· καὶ ἐν τούτῳ χαίρω, ἀλλὰ καὶ χαρήσομαι.*

19 Οἶδα γὰρ ὅτι τοῦτό μοι ἀποβήσεται εἰς σωτηρίαν διὰ τῆς ὑμῶν δεήσεως καὶ ἐπιχορηγίας τοῦ Πνεύματος Ἰησοῦ Χριστοῦ,

20 κατὰ τὴν ἀποκαραδοκίαν καὶ ἐλπίδα μου, ὅτι ἐν οὐδενὶ αἰσχυνθήσομαι, ἀλλ' ἐν πάσῃ παῤῥησίᾳ, ὡς πάντοτε, καὶ νῦν μεγαλυνθήσεται Χριστὸς ἐν τῷ σώματί μου, εἴτε διὰ ζωῆς εἴτε διὰ θανάτου.

21 Ἐμοὶ γὰρ τὸ ζῆν, Χριστός· καὶ τὸ ἀποθανεῖν, κέρδος.

22 Εἰ δὲ τὸ ζῆν ἐν σαρκὶ, τοῦτό μοι καρπὸς ἔργου· καὶ τί αἱρήσομαι, οὐ γνωρίζω·

23 συνέχομαι γὰρ ἐκ τῶν δύο, τὴν ἐπιθυμίαν ἔχων εἰς τὸ ἀναλῦσαι, καὶ σὺν Χριστῷ εἶναι, πολλῷ μᾶλλον κρεῖσσον·

24 τὸ δὲ ἐπιμένειν ἐν τῇ σαρκὶ, ἀναγκαιότερον δι' ὑμᾶς.

25 Καὶ τοῦτο πεποιθὼς οἶδα, ὅτι μενῶ καὶ συμπαραμενῶ πᾶσιν ὑμῖν εἰς τὴν ὑμῶν προκοπὴν καὶ χαρὰν τῆς πίστεως,

26 ἵνα τὸ καύχημα ὑμῶν περισσεύῃ ἐν Χριστῷ Ἰησοῦ ἐν ἐμοὶ, διὰ τῆς ἐμῆς παρουσίας πάλιν πρὸς ὑμᾶς.

27 Μόνον ἀξίως τοῦ εὐαγγελίου τοῦ Χριστοῦ πολιτεύεσθε, ἵνα εἴτε ἐλθὼν καὶ ἰδὼν ὑμᾶς, εἴτε ἀπὼν, ἀκούσω τὰ περὶ ὑμῶν, ὅτι στήκετε ἐν ἑνὶ πνεύματι, μιᾷ ψυχῇ, συναθλοῦντες τῇ πίστει τοῦ εὐαγγελίου,

28 καὶ μὴ πτυρόμενοι ἐν μηδενὶ ὑπὸ τῶν ἀντικειμένων· ἥτις αὐτοῖς μέν ἐστιν ἔνδειξις ἀπωλείας, ὑμῖν δὲ σωτηρίας, καὶ τοῦτο ἀπὸ Θεοῦ·

29 ὅτι ὑμῖν ἐχαρίσθη τὸ ὑπὲρ Χριστοῦ, οὐ μόνον τὸ εἰς αὐτὸν πιστεύειν, ἀλλὰ καὶ τὸ ὑπὲρ αὐτοῦ πάσχειν·

30 τὸν αὐτὸν ἀγῶνα ἔχοντες οἷον ἴδετε ἐν ἐμοὶ, καὶ νῦν ἀκούετε ἐν ἐμοί.

## ΚΕΦ. β΄. 2.

1 ΕΙ τις οὖν παράκλησις ἐν Χριστῷ, εἴ τι παραμύθιον ἀγάπης, εἴ τις κοινωνία πνεύματος, εἴ τινα σπλάγχνα καὶ οἰκτιρμοὶ,

2 πληρώσατέ μου τὴν χαρὰν, ἵνα τὸ αὐτὸ φρονῆτε, τὴν αὐτὴν ἀγάπην ἔχοντες, σύμψυχοι, τὸ ἓν φρονοῦντες·

3 μηδὲν κατὰ ἐριθείαν ἢ κενοδοξίαν, ἀλλὰ τῇ ταπεινοφροσύνῃ ἀλλήλους ἡγούμενοι ὑπερέχοντας ἑαυτῶν·

4 μὴ τὰ ἑαυτῶν ἕκαστος σκοπεῖτε, ἀλλὰ καὶ τὰ ἑτέρων ἕκαστος.

5 Τοῦτο γὰρ φρονείσθω ἐν ὑμῖν, ὃ καὶ ἐν Χριστῷ Ἰησοῦ,

6 ὃς ἐν μορφῇ Θεοῦ ὑπάρχων οὐχ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἶσα Θεῷ,

7 ἀλλ' ἑαυτὸν ἐκένωσε, μορφὴν δούλου λαβὼν, ἐν ὁμοιώματι ἀνθρώπων γενόμενος·

8 καὶ σχήματι εὑρεθεὶς ὡς ἄνθρωπος, ἐταπείνωσεν ἑαυτὸν, γενόμενος ὑπήκοος μέχρι θανάτου, θανάτου δὲ σταυροῦ.

9 Διὸ καὶ ὁ Θεὸς αὐτὸν ὑπερύψωσε, καὶ ἐχαρίσατο αὐτῷ ὄνομα τὸ ὑπὲρ πᾶν ὄνομα·

10 ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πᾶν γόνυ κάμψῃ ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων·

11 καὶ πᾶσα γλῶσσα ἐξομολογήσηται ὅτι ΚΥΡΙΟΣ Ἰησοῦς Χριστὸς, εἰς δόξαν Θεοῦ πατρός.

12 Ὥστε, ἀγαπητοί μου, καθὼς πάντοτε ὑπηκούσατε, μὴ ὡς ἐν τῇ παρουσίᾳ μου μόνον, ἀλλὰ νῦν πολλῷ μᾶλλον ἐν τῇ ἀπουσίᾳ μου, μετὰ φόβου καὶ τρόμου τὴν ἑαυτῶν σωτηρίαν κατεργάζεσθε·

13 Ὁ Θεὸς γάρ ἐστιν ὁ ἐνεργῶν ἐν ὑμῖν καὶ τὸ θέλειν καὶ τὸ ἐνεργεῖν ὑπὲρ τῆς εὐδοκίας.

14 Πάντα ποιεῖτε χωρὶς γογγυσμῶν καὶ διαλογισμῶν,

15 ἵνα γένησθε ἄμεμπτοι καὶ ἀκέραιοι, τέκνα Θεοῦ ἀμώμητα ἐν μέσῳ γενεᾶς σκολιᾶς καὶ διεστραμμένης, ἐν οἷς φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ,

16 λόγον ζωῆς ἐπέχοντες, εἰς καύχημα ἐμοὶ εἰς ἡμέραν Χριστοῦ, ὅτι οὐκ εἰς κενὸν ἔδραμον, οὐδὲ εἰς κενὸν ἐκοπίασα.

17 Ἀλλ' εἰ καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ τῆς πίστεως ὑμῶν, χαίρω καὶ συγχαίρω πᾶσιν ὑμῖν·

18 τὸ δ' αὐτὸ καὶ ὑμεῖς χαίρετε καὶ συγχαίρετέ μοι.

19 ἘΛΠΙΖΩ δὲ ἐν Κυρίῳ Ἰησοῦ, Τιμόθεον ταχέως πέμψαι ὑμῖν, ἵνα κἀγὼ εὐψυχῶ, γνοὺς τὰ περὶ ὑμῶν·

20 οὐδένα γὰρ ἔχω ἰσόψυχον, ὅστις γνησίως τὰ περὶ ὑμῶν μεριμνήσει.

21 Οἱ πάντες γὰρ τὰ ἑαυτῶν ζητοῦσιν, οὐ τὰ τοῦ Χριστοῦ Ἰησοῦ·

22 τὴν δὲ δοκιμὴν αὐτοῦ γινώσκετε, ὅτι ὡς πατρὶ τέκνον, σὺν ἐμοὶ ἐδούλευσεν εἰς τὸ εὐαγγέλιον.

23 Τοῦτον μὲν οὖν ἐλπίζω πέμψαι, ὡς ἂν ἀπίδω τὰ περὶ ἐμὲ, ἐξ αὐτῆς·

24 πέποιθα δὲ ἐν Κυρίῳ, ὅτι καὶ αὐτὸς ταχέως ἐλεύσομαι.

25 Ἀναγκαῖον δὲ ἡγησάμην Ἐπαφρόδιτον τὸν ἀδελφὸν καὶ συνεργὸν καὶ συστρατιώτην μου, ὑμῶν δὲ ἀπόστολον, καὶ λειτουργὸν τῆς χρείας μου, πέμψαι πρὸς ὑμᾶς·

26 ἐπειδὴ ἐπιποθῶν ἦν πάντας ὑμᾶς, καὶ ἀδημονῶν, διότι ἠκούσατε ὅτι ἠσθένησε.

27 Καὶ γὰρ ἠσθένησε παραπλήσιον θανάτῳ· ἀλλ' ὁ Θεὸς αὐτὸν ἠλέησεν, οὐκ αὐτὸν δὲ μόνον, ἀλλὰ καὶ ἐμὲ, ἵνα μὴ λύπην ἐπὶ λύπῃ σχῶ.

28 Σπουδαιοτέρως οὖν ἔπεμψα αὐτὸν, ἵνα ἰδόντες αὐτὸν πάλιν χαρῆτε, κἀγὼ ἀλυπότερος ὦ.

29 Προσδέχεσθε οὖν αὐτὸν ἐν Κυρίῳ μετὰ πάσης χαρᾶς, καὶ τοὺς τοιούτους ἐντίμους ἔχετε·

30 ὅτι διὰ τὸ ἔργον τοῦ Χριστοῦ μέχρι θανάτου ἤγγισε, παραβουλευσάμενος τῇ ψυχῇ, ἵνα ἀναπληρώσῃ τὸ ὑμῶν ὑστέρημα τῆς πρός με λειτουργίας

## ΚΕΦ. γ'. 3.

1 ΤΟ λοιπὸν, ἀδελφοί μου, χαίρετε ἐν Κυρίῳ· τὰ αὐτὰ γράφειν ὑμῖν, ἐμοὶ μὲν οὐκ ὀκνηρὸν, ὑμῖν δὲ ἀσφαλές.

2 Βλέπετε τοὺς κύνας, βλέπετε τοὺς κακοὺς ἐργάτας, βλέπετε τὴν κατατομήν·

3 ἡμεῖς γάρ ἐσμεν ἡ περιτομὴ, οἱ πνεύματι Θεῷ λατρεύοντες, καὶ καυχώμενοι ἐν Χριστῷ Ἰησοῦ, καὶ οὐκ ἐν σαρκὶ πεποιθότες,

4 καίπερ ἐγὼ ἔχων πεποίθησιν καὶ ἐν σαρκί. Εἴτις δοκεῖ ἄλλος πεποιθέναι ἐν σαρκὶ, ἐγὼ μᾶλλον·

5 περιτομὴ ὀκταήμερος, ἐκ γένους Ἰσραὴλ, φυλῆς Βενϊαμὶν, Ἑβραῖος ἐξ Ἑβραίων, κατὰ νόμον Φαρισαῖος,

6 κατὰ ζῆλον διώκων τὴν ἐκκλησίαν, κατὰ δικαιοσύνην τὴν ἐν νόμῳ γενόμενος ἄμεμπτος.

7 Ἀλλ' ἅτινα ἦν μοι κέρδη, ταῦτα ἥγημαι διὰ τὸν Χριστὸν ζημίαν·

8 ἀλλὰ μενοῦνγε καὶ ἡγοῦμαι πάντα ζημίαν εἶναι δια τὸ ὑπερέχον τῆς γνώσεως Χριστοῦ Ἰη-

σοῦ τοῦ Κυρίου μου, δι' ὃν τὰ πάντα ἐζημιώθην· καὶ ἡγοῦμαι σκύβαλα εἶναι, ἵνα Χριστὸν κερδήσω,

9 καὶ εὑρεθῶ ἐν αὐτῷ, μὴ ἔχων ἐμὴν δικαιοσύνην τὴν ἐκ νόμου, ἀλλὰ τὴν διὰ πίστεως Χριστοῦ, τὴν ἐκ Θεοῦ δικαιοσύνην ἐπὶ τῇ πίστει,

10 τοῦ γνῶναι αὐτὸν, καὶ τὴν δύναμιν τῆς ἀναστάσεως αὐτοῦ, καὶ τὴν κοινωνίαν τῶν παθημάτων αὐτοῦ, συμμορφούμενος τῷ θανάτῳ αὐτοῦ,

11 εἴ πως καταντήσω εἰς τὴν ἐξανάστασιν τῶν νεκρῶν·

12 οὐχ ὅτι ἤδη ἔλαβον, ἢ ἤδη τετελείωμαι, διώκω δὲ εἰ καὶ καταλάβω, ἐφ' ᾧ καὶ κατελήφθην ὑπὸ τοῦ Χριστοῦ Ἰησοῦ.

13 Ἀδελφοὶ, ἐγὼ ἐμαυτὸν οὐ λογίζομαι κατειληφέναι· ἓν δὲ, τὰ μὲν ὀπίσω ἐπιλανθανόμενος, τοῖς δὲ ἔμπροσθεν ἐπεκτεινόμενος,

14 κατὰ σκοπὸν διώκω ἐπὶ τὸ βραβεῖον τῆς ἄνω κλήσεως τοῦ Θεοῦ ἐν Χριστῷ Ἰησοῦ.

15 Ὅσοι οὖν τέλειοι, τοῦτο φρονῶμεν· καὶ εἴ τι ἑτέρως φρονεῖτε, καὶ τοῦτο ὁ Θεὸς ὑμῖν ἀποκαλύψει.

16 Πλὴν εἰς ὃ ἐφθάσαμεν, τῷ αὐτῷ στοιχεῖν κανόνι, τὸ αὐτὸ φρονεῖν.

17 ΣΥΜΜΙΜΗΤΑΙ μου γίνεσθε, ἀδελφοὶ, καὶ σκοπεῖτε τοὺς οὕτω περιπατοῦντας, καθὼς ἔχετε τύπον ἡμᾶς.

18 Πολλοὶ γὰρ περιπατοῦσιν, οὓς πολλάκις ἔλεγον ὑμῖν, νῦν δὲ καὶ κλαίων λέγω, τοὺς ἐχθροὺς τοῦ σταυροῦ τοῦ Χριστοῦ,

19 ὧν τὸ τέλος ἀπώλεια, ὧν ὁ θεὸς ἡ κοιλία, καὶ ἡ δόξα ἐν τῇ αἰσχύνῃ αὐτῶν, οἱ τὰ ἐπίγεια φρονοῦντες.

20 Ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει, ἐξ οὗ καὶ σωτῆρα ἀπεκδεχόμεθα Κύριον Ἰησοῦν Χριστὸν,

21 ὃς μετασχηματίσει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν, εἰς τὸ γενέσθαι αὐτὸ σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ, κατὰ τὴν ἐνέργειαν τοῦ δύνασθαι αὐτὸν καὶ ὑποτάξαι ἑαυτῷ τὰ πάντα.

## ΚΕΦ. δ'. 4.

1 ὭΣΤΕ, ἀδελφοί μου ἀγαπητοὶ καὶ ἐπιπόθητοι, χαρὰ καὶ στέφανός μου, οὕτω στήκετε ἐν Κυρίῳ, ἀγαπητοί.

2 Εὐωδίαν παρακαλῶ, καὶ Συντύχην παρακαλῶ, τὸ αὐτὸ φρονεῖν ἐν Κυρίῳ·

3 καὶ ἐρωτῶ καὶ σὲ, σύζυγε γνήσιε, συλλαμβάνου αὐταῖς, αἵτινες ἐν τῷ εὐαγγελίῳ συνήθλησάν μοι, μετὰ καὶ Κλήμεντος καὶ τῶν λοιπῶν συνεργῶν μου, ὧν τὰ ὀνόματα ἐν βίβλῳ ζωῆς.

4 ΧΑΙΡΕΤΕ ἐν Κυρίῳ πάντοτε· πάλιν ἐρῶ, χαίρετε.

5 Τὸ ἐπιεικὲς ὑμῶν γνωσθήτω πᾶσιν ἀνθρώποις. ὁ Κύριος ἐγγύς.

6 Μηδὲν μεριμνᾶτε, ἀλλ' ἐν παντὶ τῇ προσευχῇ καὶ τῇ δεήσει μετὰ εὐχαριστίας τὰ αἰτήματα ὑμῶν γνωριζέσθω πρὸς τὸν Θεόν·

7 καὶ ἡ εἰρήνη τοῦ Θεοῦ, ἡ ὑπερέχουσα πάντα νοῦν, φρουρήσει τὰς καρδίας ὑμῶν καὶ τὰ νοήματα ὑμῶν ἐν Χριστῷ Ἰησοῦ.

8 ΤΟ λοιπὸν, ἀδελφοὶ, ὅσα ἐστὶν ἀληθῆ, ὅσα σεμνὰ, ὅσα δίκαια, ὅσα ἁγνὰ, ὅσα προσφιλῆ, ὅσα εὔφημα, εἴ τις ἀρετὴ καὶ εἴ τις ἔπαινος, ταῦτα λογίζεσθε,

9 ἃ καὶ ἐμάθετε καὶ παρελάβετε καὶ ἠκούσατε καὶ εἴδετε ἐν ἐμοί· ταῦτα πράσσετε, καὶ ὁ Θεὸς τῆς εἰρήνης ἔσται μεθ' ὑμῶν.

10 ἘΧΑΡΗΝ *δὲ ἐν* Κυρίῳ *μεγάλως, ὅτι ἤδη ποτὲ ἀνεθάλετε τὸ ὑπὲρ ἐμοῦ φρονεῖν· ἐφ' ᾧ καὶ ἐφρονεῖτε, ἠκαιρεῖσθε δέ.*

11 *Οὐχ ὅτι καθ' ὑστέρησιν λέγω· ἐγὼ γὰρ ἔμαθον, ἐν οἷς εἰμὶ, αὐτάρκης εἶναι.*

12 *Οἶδα δὲ ταπεινοῦσθαι, οἶδα καὶ περισσεύειν· ἐν παντὶ καὶ ἐν πᾶσι μεμύημαι καὶ χορτάζεσθαι καὶ πεινᾷν, καὶ περισσεύειν καὶ ὑστερεῖσθαι·*

13 *πάντα ἰσχύω ἐν τῷ ἐνδυναμοῦντί με* Χριστῷ.

14 Πλὴν *καλῶς ἐποιήσατε, συγκοινωνήσαντές μου τῇ θλίψει.*

15 *Οἴδατε δὲ καὶ ὑμεῖς*, Φιλιππήσιοι, *ὅτι ἐν ἀρχῇ τοῦ εὐαγγελίου, ὅτε ἐξῆλθον ἀπὸ* Μακεδονίας, *οὐδεμία μοι ἐκκλησία ἐκοινώνησεν εἰς λόγον δόσεως καὶ λήψεως, εἰ μὴ ὑμεῖς μόνοι·*

16 *ὅτι καὶ ἐν* Θεσσαλονίκῃ *καὶ ἅπαξ καὶ δὶς εἰς τὴν χρείαν μοι ἐπέμψατε.*

17 *Οὐχ ὅτι ἐπιζητῶ τὸ δόμα, ἀλλ' ἐπιζητῶ τὸν καρπὸν τὸν πλεονάζοντα εἰς λόγον ὑμῶν·*

18 *ἀπέχω δὲ πάντα, καὶ περισσεύω· πεπλήρωμαι, δεξάμενος παρὰ* Ἐπαφροδίτου *τὰ παρ' ὑμῶν, ὀσμὴν εὐωδίας, θυσίαν δεκτὴν, εὐάρεστον τῷ* Θεῷ.

19 Ὁ *δὲ* Θεός *μου πληρώσει πᾶσαν χρείαν ὑμῶν κατὰ τὸν πλοῦτον αὐτοῦ ἐν δόξῃ, ἐν* Χριστῷ Ἰησοῦ.

20 Τῷ *δὲ* Θεῷ *καὶ πατρὶ ἡμῶν ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.*

21 ἈΣΠΑΣΑΣΘΕ *πάντα ἅγιον ἐν* Χριστῷ Ἰησοῦ. *ἀσπάζονται ὑμᾶς οἱ σὺν ἐμοὶ ἀδελφοί.*

22 Ἀσπάζονται *ὑμᾶς πάντες οἱ ἅγιοι, μάλιστα δὲ οἱ ἐκ τῆς* Καίσαρος *οἰκίας.*

23 Ἡ *χάρις τοῦ* Κυρίου *ἡμῶν* Ἰησοῦ Χριστοῦ *μετὰ πάντων ὑμῶν. ἀμήν.*

*Πρὸς Φιλιππησίους ἐγράφη ἀπὸ Ῥώμης δι' Ἐπαφροδίτου.*

# ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

## Η ΠΡΟΣ

# ΚΟΛΟΣΣΑΕΙΣ ΕΠΙΣΤΟΛΗ.

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ΚΕΦ. α΄. 1.

1 ΠΑΥΛΟΣ *ἀπόστολος* Ἰησοῦ Χριστοῦ *διὰ θελήματος* Θεοῦ, *καὶ* Τιμόθεος *ὁ ἀδελφὸς,*

2 *τοῖς ἐν* Κολοσσαῖς *ἁγίοις καὶ πιστοῖς ἀδελφοῖς ἐν* Χριστῷ· *χάρις ὑμῖν καὶ εἰρήνη ἀπὸ* Θεοῦ *πατρὸς ἡμῶν καὶ* Κυρίου Ἰησοῦ Χριστοῦ.

3 ΕΥΧΑΡΙΣΤΟΥΜΕΝ *τῷ* Θεῷ *καὶ πατρὶ τοῦ* Κυρίου *ἡμῶν* Ἰησοῦ Χριστοῦ, *πάντοτε περὶ ὑμῶν προσευχόμενοι·*

4 *ἀκούσαντες τὴν πίστιν ὑμῶν ἐν* Χριστῷ Ἰησοῦ, *καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους,*

5 *διὰ τὴν ἐλπίδα τὴν ἀποκειμένην ὑμῖν ἐν τοῖς οὐρανοῖς, ἣν προηκούσατε ἐν τῷ λόγῳ τῆς ἀληθείας τοῦ εὐαγγελίου,*

6 *τοῦ παρόντος εἰς ὑμᾶς, καθὼς καὶ ἐν παντὶ τῷ κόσμῳ, καὶ ἔστι καρποφορούμενον, καθὼς καὶ ἐν ὑμῖν, ἀφ' ἧς ἡμέρας ἠκούσατε καὶ ἐπέγνωτε τὴν χάριν τοῦ* Θεοῦ *ἐν ἀληθείᾳ·*

7 *καθὼς καὶ ἐμάθετε ἀπὸ* Ἐπαφρᾶ *τοῦ ἀγαπητοῦ συνδούλου ἡμῶν, ὅς ἐστι πιστὸς ὑπὲρ ὑμῶν διάκονος τοῦ* Χριστοῦ,

8 *ὁ καὶ δηλώσας ἡμῖν τὴν ὑμῶν ἀγάπην ἐν πνεύματι.*

9 Διὰ *τοῦτο καὶ ἡμεῖς ἀφ' ἧς ἡμέρας ἠκούσαμεν, οὐ πανόμεθα ὑπὲρ ὑμῶν προσευχόμενοι, καὶ αἰτούμενοι ἵνα πληρωθῆτε τὴν ἐπίγνωσιν τοῦ θελήματος αὐτοῦ ἐν πάσῃ σοφίᾳ καὶ συνέσει πνευματικῇ,*

10 *περιπατῆσαι ὑμᾶς ἀξίως τοῦ* Κυρίου *εἰς πᾶσαν ἀρέσκειαν· ἐν παντὶ ἔργῳ ἀγαθῷ καρποφοροῦντες καὶ αὐξανόμενοι εἰς τὴν ἐπίγνωσιν τοῦ* Θεοῦ·

11 *ἐν πάσῃ δυνάμει δυναμούμενοι κατὰ τὸ κράτος τῆς δόξης αὐτοῦ εἰς πᾶσαν ὑπομονὴν καὶ μακροθυμίαν μετὰ χαρᾶς·*

12 *εὐχαριστοῦντες τῷ πατρὶ τῷ ἱκανώσαντι ἡμᾶς εἰς τὴν μερίδα τοῦ κλήρου τῶν ἁγίων ἐν τῷ φωτὶ,*

13 *ὃς ἐῤῥύσατο ἡμᾶς ἐκ τῆς ἐξουσίας τοῦ σκότους, καὶ μετέστησεν εἰς τὴν βασιλείαν τοῦ* Υἱοῦ *τῆς ἀγάπης αὐτοῦ,*

14 *ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ, τὴν ἄφεσιν τῶν ἁμαρτιῶν·*

15 *ὅς ἐστιν εἰκὼν τοῦ* Θεοῦ *τοῦ ἀοράτου, πρωτότοκος πάσης κτίσεως·*

16 *ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα, τὰ ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς, τὰ ὁρατὰ καὶ τὰ ἀόρατα, εἴτε θρόνοι, εἴτε κυριότητες, εἴτε ἀρχαὶ, εἴτε ἐξουσίαι· τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτὸν ἔκτισται·*

17 *καὶ αὐτὸς ἐστὶ πρὸ πάντων, καὶ τὰ πάντα ἐν αὐτῷ συνέστηκε.*

18 Καὶ *αὐτός ἐστιν ἡ κεφαλὴ τοῦ σώματος, τῆς ἐκκλησίας· ὅς ἐστιν ἀρχὴ, πρωτότοκος ἐκ τῶν νεκρῶν, ἵνα γένηται ἐν πᾶσιν αὐτὸς πρωτεύων·*

19 *ὅτι ἐν αὐτῷ εὐδόκησε πᾶν τὸ πλήρωμα κατοικῆσαι,*

20 *καὶ δι' αὐτοῦ ἀποκαταλλάξαι τὰ πάντα εἰς αὐτὸν, εἰρηνοποιήσας διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ, δι' αὐτοῦ, εἴτε τὰ ἐπὶ τῆς γῆς, εἴτε τὰ ἐν τοῖς οὐρανοῖς.*

21 Καὶ *ὑμᾶς ποτὲ ὄντας ἀπηλλοτριωμένους καὶ ἐχθροὺς τῇ διανοίᾳ ἐν τοῖς ἔργοις τοῖς πονηροῖς, νυνὶ δὲ ἀποκατήλλαξεν*

22 *ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ διὰ τοῦ θανάτου, παραστῆσαι ὑμᾶς ἁγίους καὶ ἀμώμους καὶ ἀνεγκλήτους κατενώπιον αὐτοῦ·*

23 *εἴγε ἐπιμένετε τῇ πίστει τεθεμελιωμένοι καὶ ἑδραῖοι, καὶ μὴ μετακινούμενοι ἀπὸ τῆς ἐλπίδος τοῦ εὐαγγελίου οὗ ἠκούσατε, τοῦ κηρυχθέντος ἐν πάσῃ τῇ κτίσει τῇ ὑπὸ τὸν οὐρανὸν, οὗ ἐγενόμην ἐγὼ* Παῦλος *διάκονος.*

24 Νῦν *χαίρω ἐν τοῖς παθήμασί μου ὑπὲρ ὑμῶν, καὶ ἀνταναπληρῶ τὰ ὑστερήματα τῶν θλίψεων τοῦ* Χριστοῦ *ἐν τῇ σαρκί μου ὑπὲρ τοῦ σώματος αὐτοῦ, ὅ ἐστιν ἡ ἐκκλησία·*

25 *ἧς ἐγενόμην ἐγὼ διάκονος κατὰ τὴν οἰκονομίαν τοῦ* Θεοῦ *τὴν δοθεῖσάν μοι εἰς ὑμᾶς, πληρῶσαι τὸν λόγον τοῦ* Θεοῦ,

26 *τὸ μυστήριον τὸ ἀποκεκρυμμένον ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν γενεῶν, νυνὶ δὲ ἐφανερώθη τοῖς ἁγίοις αὐτοῦ·*

27 *οἷς ἠθέλησεν ὁ* Θεὸς *γνωρίσαι, τίς ὁ πλοῦτος τῆς δόξης τοῦ μυστηρίου τούτου ἐν τοῖς ἔθνεσιν, ὅς ἐστι* Χριστὸς *ἐν ὑμῖν, ἡ ἐλπὶς τῆς δόξης·*

28 *ὃν ἡμεῖς καταγγέλλομεν, νουθετοῦντες πάντα ἄνθρωπον, καὶ διδάσκοντες πάντα ἄνθρωπον ἐν πάσῃ σοφίᾳ, ἵνα παραστήσωμεν πάντα ἄνθρωπον τέλειον ἐν* Χριστῷ Ἰησοῦ·

29 *εἰς ὃ καὶ κοπιῶ ἀγωνιζόμενος, κατὰ τὴν ἐνέργειαν αὐτοῦ τὴν ἐνεργουμένην ἐν ἐμοὶ ἐν δυνάμει.*

## ΚΕΦ. β'. 2.

1 Θέλω *γὰρ ὑμᾶς εἰδέναι, ἡλίκον ἀγῶνα ἔχω περὶ ὑμῶν καὶ τῶν ἐν* Λαοδικείᾳ, *καὶ ὅσοι οὐχ ἑωράκασι τὸ πρόσωπόν μου ἐν σαρκὶ,*

2 *ἵνα παρακληθῶσιν αἱ καρδίαι αὐτῶν, συμβιβασθέντων ἐν ἀγάπῃ, καὶ εἰς πάντα πλοῦτον τῆς πληροφορίας τῆς συνέσεως, εἰς ἐπίγνωσιν τοῦ μυστηρίου τοῦ* Θεοῦ *καὶ πατρὸς καὶ τοῦ* Χριστοῦ,

3 *ἐν ᾧ εἰσὶ πάντες οἱ θησαυροὶ τῆς σοφίας καὶ τῆς γνώσεως ἀπόκρυφοι.*

4 Τοῦτο *δὲ λέγω, ἵνα μή τις ὑμᾶς παραλογίζηται ἐν πιθανολογίᾳ·*

5 *εἰ γὰρ καὶ τῇ σαρκὶ ἄπειμι, ἀλλὰ τῷ πνεύματι σὺν ὑμῖν εἰμὶ, χαίρων καὶ βλέπων ὑμῶν τὴν τάξιν, καὶ τὸ στερέωμα τῆς εἰς* Χριστὸν *πίστεως ὑμῶν.*

6 Ὡς *οὖν παρελάβετε τὸν* Χριστὸν Ἰησοῦν *τὸν* Κύριον, *ἐν αὐτῷ περιπατεῖτε,*

7 *ἐῤῥιζωμένοι καὶ ἐποικοδομούμενοι ἐν αὐτῷ, καὶ βεβαιούμενοι ἐν τῇ πίστει, καθὼς ἐδιδάχθητε, περισσεύοντες ἐν αὐτῇ ἐν εὐχαριστίᾳ.*

8 ΒΛΕΠΕΤΕ *μή τις ὑμᾶς ἔσται ὁ συλαγωγῶν διὰ τῆς φιλοσοφίας καὶ κενῆς ἀπάτης, κατὰ τὴν παράδοσιν τῶν ἀνθρώπων, κατὰ τὰ στοιχεῖα τοῦ κόσμου, καὶ οὐ κατὰ Χριστόν·*

9 *ὅτι ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς,*

10 *καί ἐστε ἐν αὐτῷ πεπληρωμένοι· ὅς ἐστιν ἡ κεφαλὴ πάσης ἀρχῆς καὶ ἐξουσίας·*

11 *ἐν ᾧ καὶ περιετμήθητε περιτομῇ ἀχειροποιήτῳ, ἐν τῇ ἀπεκδύσει τοῦ σώματος τῶν ἁμαρτιῶν τῆς σαρκὸς, ἐν τῇ περιτομῇ τοῦ Χριστοῦ,*

12 *συνταφέντες αὐτῷ ἐν τῷ βαπτίσματι· ἐν ᾧ καὶ συνηγέρθητε διὰ τῆς πίστεως τῆς ἐνεργείας τοῦ Θεοῦ τοῦ ἐγείραντος αὐτὸν ἐκ τῶν νεκρῶν·*

13 *καὶ ὑμᾶς νεκροὺς ὄντας ἐν τοῖς παραπτώμασι καὶ τῇ ἀκροβυστίᾳ τῆς σαρκὸς ὑμῶν συνεζωοποίησε σὺν αὐτῷ, χαρισάμενος ἡμῖν πάντα τὰ παραπτώματα·*

14 *ἐξαλείψας τὸ καθ' ἡμῶν χειρόγραφον τοῖς δόγμασιν, ὃ ἦν ὑπεναντίον ἡμῖν, καὶ αὐτὸ ἦρκεν ἐκ τοῦ μέσου, προσηλώσας αὐτὸ τῷ σταυρῷ·*

15 *ἀπεκδυσάμενος τὰς ἀρχὰς καὶ τὰς ἐξουσίας, ἐδειγμάτισεν ἐν παῤῥησίᾳ, θριαμβεύσας αὐτοὺς ἐν αὐτῷ.*

16 ΜΗ *οὖν τις ὑμᾶς κρινέτω ἐν βρώσει ἢ ἐν πόσει, ἢ ἐν μέρει ἑορτῆς ἢ νουμηνίας ἢ σαββάτων·*

17 *ἅ ἐστι σκιὰ τῶν μελλόντων, τὸ δὲ σῶμα τοῦ Χριστοῦ.*

18 *Μηδεὶς ὑμᾶς καταβραβευέτω, θέλων ἐν ταπεινοφροσύνῃ καὶ θρησκείᾳ τῶν ἀγγέλων, ἃ μὴ ἑώρακεν ἐμβατεύων, εἰκῆ φυσιούμενος ὑπὸ τοῦ νοὸς τῆς σαρκὸς αὐτοῦ,*

19 *καὶ οὐ κρατῶν τὴν κεφαλὴν, ἐξ οὗ πᾶν τὸ σῶμα διὰ τῶν ἀφῶν καὶ συνδέσμων ἐπιχορηγούμενον καὶ συμβιβαζόμενον αὔξει τὴν αὔξησιν τοῦ Θεοῦ.*

20 *Εἰ οὖν ἀπεθάνετε σὺν τῷ Χριστῷ ἀπὸ τῶν στοιχείων τοῦ κόσμου, τί ὡς ζῶντες ἐν κόσμῳ δογματίζεσθε;*

21 *Μὴ ἅψῃ, μηδὲ γεύσῃ, μηδὲ θίγῃς·*

22 *ἅ ἐστι πάντα εἰς φθορὰν τῇ ἀποχρήσει, κατὰ τὰ ἐντάλματα καὶ διδασκαλίας τῶν ἀνθρώπων·*

23 *ἅτινά ἐστι λόγον μὲν ἔχοντα σοφίας ἐν ἐθελοθρησκείᾳ καὶ ταπεινοφροσύνῃ καὶ ἀφειδίᾳ σώματος, οὐκ ἐν τιμῇ τινι πρὸς πλησμονὴν τῆς σαρκός.*

## ΚΕΦ. γ΄. 3.

1 ΕΙ *οὖν συνηγέρθητε τῷ Χριστῷ, τὰ ἄνω ζητεῖτε, οὗ ὁ Χριστός ἐστιν ἐν δεξιᾷ τοῦ Θεοῦ καθήμενος·*

2 *τὰ ἄνω φρονεῖτε, μὴ τὰ ἐπὶ τῆς γῆς.*

3 *'Απεθάνετε γὰρ, καὶ ἡ ζωὴ ὑμῶν κέκρυπται σὺν τῷ Χριστῷ ἐν τῷ Θεῷ·*

4 *ὅταν ὁ Χριστὸς φανερωθῇ, ἡ ζωὴ ἡμῶν, τότε καὶ ὑμεῖς σὺν αὐτῷ φανερωθήσεσθε ἐν δόξῃ.*

5 ΝΕΚΡΩΣΑΤΕ *οὖν τὰ μέλη ὑμῶν τὰ ἐπὶ τῆς γῆς, πορνείαν, ἀκαθαρσίαν, πάθος, ἐπιθυμίαν κακὴν, καὶ τὴν πλεονεξίαν, ἥτις ἐστὶν εἰδωλολατρεία,*

6 *δι' ἃ ἔρχεται ἡ ὀργὴ τοῦ Θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας·*

7 *ἐν οἷς καὶ ὑμεῖς περιεπατήσατέ ποτε, ὅτε ἐζῆτε ἐν αὐτοῖς·*

8 *νυνὶ δὲ ἀπόθεσθε καὶ ὑμεῖς*

τὰ πάντα, ὀργὴν, θυμὸν, κακίαν, βλασφημίαν, αἰσχρολογίαν, ἐκ τοῦ στόματος ὑμῶν.

9 Μὴ ψεύδεσθε εἰς ἀλλήλους, ἀπεκδυσάμενοι τὸν παλαιὸν ἄνθρωπον σὺν ταῖς πράξεσιν αὐτοῦ,

10 καὶ ἐνδυσάμενοι τὸν νέον, τὸν ἀνακαινούμενον εἰς ἐπίγνωσιν κατ' εἰκόνα τοῦ κτίσαντος αὐτόν·

11 ὅπου οὐκ ἔνι Ἕλλην καὶ Ἰουδαῖος, περιτομὴ καὶ ἀκροβυστία, Βάρβαρος, Σκύθης, δοῦλος, ἐλεύθερος, ἀλλὰ τὰ πάντα καὶ ἐν πᾶσι Χριστός.

12 Ἐνδύσασθε οὖν, ὡς ἐκλεκτοὶ τοῦ Θεοῦ ἅγιοι καὶ ἠγαπημένοι, σπλάγχνα οἰκτίρμων, χρηστότητα, ταπεινοφροσύνην, πρᾳότητα, μακροθυμίαν,

13 ἀνεχόμενοι ἀλλήλων, καὶ χαριζόμενοι ἑαυτοῖς, ἐάν τις πρός τινα ἔχῃ μομφήν· καθὼς καὶ ὁ Χριστὸς ἐχαρίσατο ὑμῖν, οὕτω καὶ ὑμεῖς·

14 ἐπὶ πᾶσι δὲ τούτοις τὴν ἀγάπην, ἥτις ἐστὶ σύνδεσμος τῆς τελειότητος·

15 καὶ ἡ εἰρήνη τοῦ Θεοῦ βραβευέτω ἐν ταῖς καρδίαις ὑμῶν, εἰς ἣν καὶ ἐκλήθητε ἐν ἑνὶ σώματι· καὶ εὐχάριστοι γίνεσθε.

16 Ὁ λόγος τοῦ Χριστοῦ ἐνοικείτω ἐν ὑμῖν πλουσίως, ἐν πάσῃ σοφίᾳ διδάσκοντες καὶ νουθετοῦντες ἑαυτοὺς, ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς ἐν χάριτι ᾄδοντες ἐν τῇ καρδίᾳ ὑμῶν τῷ Κυρίῳ·

17 καὶ πᾶν ὅ τι ἂν ποιῆτε ἐν λόγῳ ἢ ἐν ἔργῳ, πάντα ἐν ὀνόματι Κυρίου Ἰησοῦ, εὐχαριστοῦντες τῷ Θεῷ καὶ πατρὶ δι' αὐτοῦ.

18 ΑΙ γυναῖκες, ὑποτάσσεσθε τοῖς ἰδίοις ἀνδράσιν, ὡς ἀνῆκεν, ἐν Κυρίῳ.

19 Οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας, καὶ μὴ πικραίνεσθε πρὸς αὐτάς.

20 Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσι κατὰ πάντα· τοῦτο γάρ ἐστιν εὐάρεστον τῷ Κυρίῳ.

21 Οἱ πατέρες, μὴ ἐρεθίζετε τὰ τέκνα ὑμῶν, ἵνα μὴ ἀθυμῶσιν.

22 Οἱ δοῦλοι, ὑπακούετε κατὰ πάντα τοῖς κατὰ σάρκα κυρίοις, μὴ ἐν ὀφθαλμοδουλείαις ὡς ἀνθρωπάρεσκοι, ἀλλ' ἐν ἁπλότητι καρδίας, φοβούμενοι τὸν Θεόν.

23 Καὶ πᾶν ὅ τι ἐὰν ποιῆτε, ἐκ ψυχῆς ἐργάζεσθε, ὡς τῷ Κυρίῳ καὶ οὐκ ἀνθρώποις·

24 εἰδότες ὅτι ἀπὸ Κυρίου ἀπολήψεσθε τὴν ἀνταπόδοσιν τῆς κληρονομίας, τῷ γὰρ Κυρίῳ Χριστῷ δουλεύετε.

25 Ὁ δὲ ἀδικῶν κομιεῖται ὃ ἠδίκησε, καὶ οὐκ ἔστι προσωποληψία.

## ΚΕΦ. δ΄. 4.

1 ΟΙ κύριοι, τὸ δίκαιον καὶ τὴν ἰσότητα τοῖς δούλοις παρέχεσθε, εἰδότες ὅτι καὶ ὑμεῖς ἔχετε Κύριον ἐν οὐρανοῖς.

2 ΤΗ προσευχῇ προσκαρτερεῖτε, γρηγοροῦντες ἐν αὐτῇ ἐν εὐχαριστίᾳ·

3 προσευχόμενοι ἅμα καὶ περὶ ἡμῶν, ἵνα ὁ Θεὸς ἀνοίξῃ ἡμῖν θύραν τοῦ λόγου, λαλῆσαι τὸ μυστήριον τοῦ Χριστοῦ, δι' ὃ καὶ δέδεμαι,

4 ἵνα φανερώσω αὐτὸ, ὡς δεῖ με λαλῆσαι.

5 Ἐν σοφίᾳ περιπατεῖτε πρὸς τοὺς ἔξω, τὸν καιρὸν ἐξαγοραζόμενοι.

6 Ὁ λόγος ὑμῶν πάντοτε ἐν χάριτι, ἅλατι ἠρτυμένος, εἰδέναι πῶς δεῖ ὑμᾶς ἑνὶ ἑκάστῳ ἀποκρίνεσθαι.

7 ΤΑ κατ' ἐμὲ πάντα γνωρί-

σει ὑμῖν Τυχικὸς ὁ ἀγαπητὸς ἀδελφὸς καὶ πιστὸς διάκονος καὶ σύνδουλος ἐν Κυρίῳ,

8 ὃν ἔπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα γνῷ τὰ περὶ ὑμῶν καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν,

9 σὺν Ὀνησίμῳ τῷ πιστῷ καὶ ἀγαπητῷ ἀδελφῷ, ὅς ἐστιν ἐξ ὑμῶν· πάντα ὑμῖν γνωριοῦσι τὰ ὧδε.

10 Ἀσπάζεται ὑμᾶς Ἀρίσταρχος ὁ συναιχμάλωτός μου, καὶ Μάρκος ὁ ἀνεψιὸς Βαρνάβα, περὶ οὗ ἐλάβετε ἐντολάς· ἐὰν ἔλθῃ πρὸς ὑμᾶς, δέξασθε αὐτόν·

11 καὶ Ἰησοῦς ὁ λεγόμενος Ἰοῦστος, οἱ ὄντες ἐκ περιτομῆς, οὗτοι μόνοι συνεργοὶ εἰς τὴν βασιλείαν τοῦ Θεοῦ, οἵτινες ἐγενήθησάν μοι παρηγορία.

12 Ἀσπάζεται ὑμᾶς Ἐπαφρᾶς ὁ ἐξ ὑμῶν, δοῦλος Χριστοῦ, πάντοτε ἀγωνιζόμενος ὑπὲρ ὑμῶν ἐν ταῖς προσευχαῖς, ἵνα στῆτε τέλειοι καὶ πεπληρωμένοι ἐν παντὶ θελήματι τοῦ Θεοῦ.

13 Μαρτυρῶ γὰρ αὐτῷ ὅτι ἔχει ζῆλον πολὺν ὑπὲρ ὑμῶν καὶ τῶν ἐν Λαοδικείᾳ καὶ τῶν ἐν Ἱεραπόλει.

14 Ἀσπάζεται ὑμᾶς Λουκᾶς ὁ ἰατρὸς ὁ ἀγαπητὸς, καὶ Δημᾶς.

15 Ἀσπάσασθε τοὺς ἐν Λαοδικείᾳ ἀδελφοὺς, καὶ Νυμφᾶν καὶ τὴν κατ' οἶκον αὐτοῦ ἐκκλησίαν·

16 καὶ ὅταν ἀναγνωσθῇ παρ' ὑμῖν ἡ ἐπιστολὴ, ποιήσατε ἵνα καὶ ἐν τῇ Λαοδικέων ἐκκλησίᾳ ἀναγνωσθῇ, καὶ τὴν ἐκ Λαοδικείας ἵνα καὶ ὑμεῖς ἀναγνῶτε·

17 καὶ εἴπατε Ἀρχίππῳ, Βλέπε τὴν διακονίαν ἣν παρέλαβες ἐν Κυρίῳ, ἵνα αὐτὴν πληροῖς.

18 Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου. μνημονεύετέ μου τῶν δεσμῶν. ἡ χάρις μεθ' ὑμῶν. ἀμήν.

Πρὸς Κολοσσαεῖς ἐγράφη ἀπὸ Ῥώμης διὰ Τυχικοῦ καὶ Ὀνησίμου.

# ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

### Η ΠΡΟΣ

## ΘΕΣΣΑΛΟΝΙΚΕΙΣ

### ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ.

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ΚΕΦ. *α*΄. 1.

1 ΠΑΥΛΟΣ *καὶ Σιλουανὸς καὶ* Τιμόθεος, *τῇ ἐκκλησίᾳ* Θεσσαλονικέων *ἐν* Θεῷ *πατρὶ καὶ* Κυρίῳ Ἰησοῦ Χριστῷ· *χάρις ὑμῖν καὶ εἰρήνη ἀπὸ* Θεοῦ *πατρὸς ἡμῶν καὶ* Κυρίου Ἰησοῦ Χριστοῦ.

2 ΕΥΧΑΡΙΣΤΟΥΜΕΝ *τῷ* Θεῷ *πάντοτε περὶ πάντων ὑμῶν, μνείαν ὑμῶν ποιούμενοι ἐπὶ τῶν προσευχῶν ἡμῶν*

3 *ἀδιαλείπτως, μνημονεύοντες ὑμῶν τοῦ ἔργου τῆς πίστεως, καὶ τοῦ κόπου τῆς ἀγάπης, καὶ τῆς ὑπομονῆς τῆς ἐλπίδος τοῦ* Κυρίου *ἡμῶν* Ἰησοῦ Χριστοῦ, *ἔμπροσθεν τοῦ* Θεοῦ *καὶ πατρὸς ἡμῶν*·

4 *εἰδότες, ἀδελφοὶ ἠγαπημένοι ὑπὸ* Θεοῦ, *τὴν ἐκλογὴν ὑμῶν,*

5 *ὅτι τὸ εὐαγγέλιον ἡμῶν οὐκ ἐγενήθη εἰς ὑμᾶς ἐν λόγῳ μόνον, ἀλλὰ καὶ ἐν δυνάμει, καὶ ἐν* Πνεύματι *ἁγίῳ, καὶ ἐν πληροφορίᾳ πολλῇ, καθὼς οἴδατε οἷοι ἐγενήθημεν ἐν ὑμῖν δι' ὑμᾶς.*

6 Καὶ *ὑμεῖς μιμηταὶ ἡμῶν ἐγενήθητε καὶ τοῦ* Κυρίου, *δεξάμενοι τὸν λόγον ἐν θλίψει πολλῇ μετὰ χαρᾶς* Πνεύματος *ἁγίου,*

7 *ὥστε γενέσθαι ὑμᾶς τύπους πᾶσι τοῖς πιστεύουσιν ἐν τῇ* Μακεδονίᾳ *καὶ τῇ* Ἀχαΐᾳ.

8 Ἀφ' *ὑμῶν γὰρ ἐξήχηται ὁ λόγος τοῦ* Κυρίου *οὐ μόνον ἐν τῇ* Μακεδονίᾳ *καὶ* Ἀχαΐᾳ, *ἀλλὰ καὶ ἐν παντὶ τόπῳ ἡ πίστις ὑμῶν ἡ πρὸς τὸν* Θεὸν *ἐξελήλυθεν, ὥστε μὴ χρείαν ἡμᾶς ἔχειν λαλεῖν τι.*

9 Αὐτοὶ *γὰρ περὶ ἡμῶν ἀπαγγέλλουσιν ὁποίαν εἴσοδον ἔχομεν πρὸς ὑμᾶς, καὶ πῶς ἐπεστρέψατε πρὸς τὸν* Θεὸν *ἀπὸ τῶν εἰδώλων, δουλεύειν* Θεῷ *ζῶντι καὶ ἀληθινῷ,*

10 *καὶ ἀναμένειν τὸν* Υἱὸν *αὐτοῦ ἐκ τῶν οὐρανῶν, ὃν ἤγειρεν ἐκ νεκρῶν,* Ἰησοῦν, *τὸν ῥυόμενον ἡμᾶς ἀπὸ τῆς ὀργῆς τῆς ἐρχομένης.*

ΚΕΦ. *β*΄. 2.

1 ΑΥΤΟΙ *γὰρ οἴδατε, ἀδελφοὶ, τὴν εἴσοδον ἡμῶν τὴν πρὸς ὑμᾶς, ὅτι οὐ κενὴ γέγονεν.*

2 Ἀλλὰ *καὶ προπαθόντες καὶ ὑβρισθέντες, καθὼς οἴδατε, ἐν* Φιλίπποις, *ἐπαῤῥησιασάμεθα ἐν τῷ* Θεῷ *ἡμῶν λαλῆσαι πρὸς ὑμᾶς τὸ εὐαγγέλιον τοῦ* Θεοῦ *ἐν πολλῷ ἀγῶνι.*

3 Ἡ *γὰρ παράκλησις ἡμῶν οὐκ ἐκ πλάνης, οὐδὲ ἐξ ἀκαθαρσίας, οὔτε ἐν δόλῳ*·

4 *ἀλλὰ καθὼς δεδοκιμάσμεθα ὑπὸ τοῦ* Θεοῦ *πιστευθῆναι τὸ εὐαγγέλιον, οὕτω λαλοῦμεν, οὐχ*

ὡς ἀνθρώποις ἀρέσκοντες, ἀλλὰ τῷ Θεῷ τῷ δοκιμάζοντι τὰς καρδίας ἡμῶν.

5 Οὔτε γάρ ποτε ἐν λόγῳ κολακείας ἐγενήθημεν, καθὼς οἴδατε· οὔτε ἐν προφάσει πλεονεξίας, Θεὸς μάρτυς·

6 οὔτε ζητοῦντες ἐξ ἀνθρώπων δόξαν, οὔτε ἀφ' ὑμῶν οὔτε ἀπ' ἄλλων, δυνάμενοι ἐν βάρει εἶναι, ὡς Χριστοῦ ἀπόστολοι·

7 ἀλλ' ἐγενήθημεν ἤπιοι ἐν μέσῳ ὑμῶν, ὡς ἂν τροφὸς θάλπῃ τὰ ἑαυτῆς τέκνα.

8 Οὕτως ἱμειρόμενοι ὑμῶν, εὐδοκοῦμεν μεταδοῦναι ὑμῖν οὐ μόνον τὸ εὐαγγέλιον τοῦ Θεοῦ, ἀλλὰ καὶ τὰς ἑαυτῶν ψυχὰς, διότι ἀγαπητοὶ ἡμῖν γεγένησθε.

9 Μνημονεύετε γὰρ, ἀδελφοὶ, τὸν κόπον ἡμῶν καὶ τὸν μόχθον· νυκτὸς γὰρ καὶ ἡμέρας ἐργαζόμενοι, πρὸς τὸ μὴ ἐπιβαρῆσαί τινα ὑμῶν, ἐκηρύξαμεν εἰς ὑμᾶς τὸ εὐαγγέλιον τοῦ Θεοῦ.

10 Ὑμεῖς μάρτυρες καὶ ὁ Θεὸς, ὡς ὁσίως καὶ δικαίως καὶ ἀμέμπτως ὑμῖν τοῖς πιστεύουσιν ἐγενήθημεν,

11 καθάπερ οἴδατε, ὡς ἕνα ἕκαστον ὑμῶν, ὡς πατὴρ τέκνα ἑαυτοῦ, παρακαλοῦντες ὑμᾶς καὶ παραμυθούμενοι, καὶ μαρτυρούμενοι

12 εἰς τὸ περιπατῆσαι ὑμᾶς ἀξίως τοῦ Θεοῦ τοῦ καλοῦντος ὑμᾶς εἰς τὴν ἑαυτοῦ βασιλείαν καὶ δόξαν.

13 Διὰ τοῦτο καὶ ἡμεῖς εὐχαριστοῦμεν τῷ Θεῷ ἀδιαλείπτως, ὅτι παραλαβόντες λόγον ἀκοῆς παρ' ἡμῶν τοῦ Θεοῦ, ἐδέξασθε οὐ λόγον ἀνθρώπων, ἀλλὰ καθώς ἐστιν ἀληθῶς, λόγον Θεοῦ, ὃς καὶ ἐνεργεῖται ἐν ὑμῖν τοῖς πιστεύουσιν.

14 Ὑμεῖς γὰρ μιμηταὶ ἐγενήθητε, ἀδελφοὶ, τῶν ἐκκλησιῶν τοῦ Θεοῦ τῶν οὐσῶν ἐν τῇ Ἰουδαίᾳ ἐν Χριστῷ Ἰησοῦ, ὅτι ταὐτὰ ἐπάθετε καὶ ὑμεῖς ὑπὸ τῶν ἰδίων συμφυλετῶν, καθὼς καὶ αὐτοὶ ὑπὸ τῶν Ἰουδαίων,

15 τῶν καὶ τὸν Κύριον ἀποκτεινάντων Ἰησοῦν καὶ τοὺς ἰδίους προφήτας, καὶ ὑμᾶς ἐκδιωξάντων, καὶ Θεῷ μὴ ἀρεσκόντων, καὶ πᾶσιν ἀνθρώποις ἐναντίων,

16 κωλυόντων ἡμᾶς τοῖς ἔθνεσι λαλῆσαι ἵνα σωθῶσιν, εἰς τὸ ἀναπληρῶσαι αὐτῶν τὰς ἁμαρτίας πάντοτε· ἔφθασε δὲ ἐπ' αὐτοὺς ἡ ὀργὴ εἰς τέλος.

17 ἩΜΕΙΣ δὲ, ἀδελφοὶ, ἀπορφανισθέντες ἀφ' ὑμῶν πρὸς καιρὸν ὥρας, προσώπῳ οὐ καρδίᾳ, περισσοτέρως ἐσπουδάσαμεν τὸ πρόσωπον ὑμῶν ἰδεῖν ἐν πολλῇ ἐπιθυμίᾳ.

18 Διὸ ἠθελήσαμεν ἐλθεῖν πρὸς ὑμᾶς, ἐγὼ μὲν Παῦλος καὶ ἅπαξ καὶ δὶς, καὶ ἐνέκοψεν ἡμᾶς ὁ Σατανᾶς.

19 Τίς γὰρ ἡμῶν ἐλπὶς ἢ χαρὰ ἢ στέφανος καυχήσεως, ἢ οὐχὶ καὶ ὑμεῖς, ἔμπροσθεν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν τῇ αὐτοῦ παρουσίᾳ;

20 Ὑμεῖς γὰρ ἐστε ἡ δόξα ἡμῶν καὶ ἡ χαρά.

## ΚΕΦ. γ΄. 3.

1 ΔΙΟ μηκέτι στέγοντες, ευδοκήσαμεν καταλειφθῆναι ἐν Ἀθήναις μόνοι,

2 καὶ ἐπέμψαμεν Τιμόθεον τὸν ἀδελφὸν ἡμῶν καὶ διάκονον τοῦ Θεοῦ καὶ συνεργὸν ἡμῶν ἐν τῷ εὐαγγελίῳ τοῦ Χριστοῦ, εἰς τὸ στηρίξαι ὑμᾶς καὶ παρακαλέσαι ὑμᾶς περὶ τῆς πίστεως ὑμῶν,

3 τῷ μηδένα σαίνεσθαι ἐν ταῖς θλίψεσι ταύταις· αὐτοὶ γὰρ οἴδατε ὅτι εἰς τοῦτο κείμεθα·

4 *καὶ γὰρ ὅτε πρὸς ὑμᾶς ἦμεν, προελέγομεν ὑμῖν ὅτι μέλλομεν θλίβεσθαι, καθὼς καὶ ἐγένετο καὶ οἴδατε·*

5 *διὰ τοῦτο κἀγὼ μηκέτι στέγων, ἔπεμψα εἰς τὸ γνῶναι τὴν πίστιν ὑμῶν, μή πως ἐπείρασεν ὑμᾶς ὁ πειράζων, καὶ εἰς κενὸν γένηται ὁ κόπος ἡμῶν.*

6 Ἄρτι *δὲ ἐλθόντος* Τιμοθέου *πρὸς ἡμᾶς ἀφ' ὑμῶν, καὶ εὐαγγελισαμένου ἡμῖν τὴν πίστιν καὶ τὴν ἀγάπην ὑμῶν, καὶ ὅτι ἔχετε μνείαν ἡμῶν ἀγαθὴν πάντοτε, ἐπιποθοῦντες ἡμᾶς ἰδεῖν, καθάπερ καὶ ἡμεῖς ὑμᾶς,*

7 *διὰ τοῦτο παρεκλήθημεν, ἀδελφοὶ, ἐφ' ὑμῖν, ἐπὶ πάσῃ τῇ θλίψει καὶ ἀνάγκῃ ἡμῶν, διὰ τῆς ὑμῶν πίστεως·*

8 *ὅτι νῦν ζῶμεν, ἐὰν ὑμεῖς στήκητε ἐν* Κυρίῳ.

9 Τίνα *γὰρ εὐχαριστίαν δυνάμεθα τῷ* Θεῷ *ἀνταποδοῦναι περὶ ὑμῶν, ἐπὶ πάσῃ τῇ χαρᾷ ᾗ χαίρομεν δι' ὑμᾶς ἔμπροσθεν τοῦ* Θεοῦ *ἡμῶν;*

10 Νυκτὸς *καὶ ἡμέρας ὑπὲρ ἐκ περισσοῦ δεόμενοι εἰς τὸ ἰδεῖν ὑμῶν τὸ πρόσωπον, καὶ καταρτίσαι τὰ ὑστερήματα τῆς πίστεως ὑμῶν.*

11 Αὐτὸς *δὲ ὁ* Θεὸς *καὶ πατὴρ ἡμῶν καὶ ὁ* Κύριος *ἡμῶν* Ἰησοῦς Χριστὸς *κατευθύναι τὴν ὁδὸν ἡμῶν πρὸς ὑμᾶς·*

12 *ὑμᾶς δὲ ὁ* Κύριος *πλεονάσαι καὶ περισσεύσαι τῇ ἀγάπῃ εἰς ἀλλήλους καὶ εἰς πάντας, καθάπερ καὶ ἡμεῖς εἰς ὑμᾶς,*

13 *εἰς τὸ στηρίξαι ὑμῶν τὰς καρδίας ἀμέμπτους ἐν ἁγιωσύνῃ, ἔμπροσθεν τοῦ* Θεοῦ *καὶ πατρὸς ἡμῶν, ἐν τῇ παρουσίᾳ τοῦ* Κυρίου *ἡμῶν* Ἰησοῦ Χριστοῦ *μετὰ πάντων τῶν ἁγίων αὐτοῦ.*

## ΚΕΦ. δ'. 4.

1 ΤΟ *λοιπὸν οὖν, ἀδελφοὶ, ἐρωτῶμεν ὑμᾶς καὶ παρακαλοῦμεν ἐν* Κυρίῳ Ἰησοῦ, *καθὼς παρελάβετε παρ' ἡμῶν τὸ πῶς δεῖ ὑμᾶς περιπατεῖν καὶ ἀρέσκειν* Θεῷ, *ἵνα περισσεύητε μᾶλλον·*

2 *οἴδατε γὰρ τίνας παραγγελίας ἐδώκαμεν ὑμῖν διὰ τοῦ* Κυρίου Ἰησοῦ.

3 Τοῦτο *γάρ ἐστι θέλημα τοῦ* Θεοῦ, *ὁ ἁγιασμὸς ὑμῶν, ἀπέχεσθαι ὑμᾶς ἀπὸ τῆς πορνείας,*

4 *εἰδέναι ἕκαστον ὑμῶν τὸ ἑαυτοῦ σκεῦος κτᾶσθαι ἐν ἁγιασμῷ καὶ τιμῇ,*

5 *μὴ ἐν πάθει ἐπιθυμίας, καθάπερ καὶ τὰ ἔθνη τὰ μὴ εἰδότα τὸν* Θεόν·

6 *τὸ μὴ ὑπερβαίνειν καὶ πλεονεκτεῖν ἐν τῷ πράγματι τὸν ἀδελφὸν αὐτοῦ, διότι ἔκδικος ὁ* Κύριος *περὶ πάντων τούτων, καθὼς καὶ προείπαμεν ὑμῖν καὶ διεμαρτυράμεθα.*

7 Οὐ *γὰρ ἐκάλεσεν ἡμᾶς ὁ* Θεὸς *ἐπὶ ἀκαθαρσίᾳ, ἀλλ' ἐν ἁγιασμῷ.*

8 Τοιγαροῦν *ὁ ἀθετῶν, οὐκ ἄνθρωπον ἀθετεῖ, ἀλλὰ τὸν* Θεὸν *τὸν καὶ δόντα τὸ* Πνεῦμα *αὐτοῦ τὸ ἅγιον εἰς ἡμᾶς.*

9 ΠΕΡΙ *δὲ τῆς φιλαδελφίας, οὐ χρείαν ἔχετε γράφειν ὑμῖν· αὐτοὶ γὰρ ὑμεῖς θεοδίδακτοί ἐστε εἰς τὸ ἀγαπᾷν ἀλλήλους·*

10 *καὶ γὰρ ποιεῖτε αὐτὸ εἰς πάντας τοὺς ἀδελφοὺς τοὺς ἐν ὅλῃ τῇ* Μακεδονίᾳ. *παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοὶ, περισσεύειν μᾶλλον,*

11 *καὶ φιλοτιμεῖσθαι ἡσυχάζειν, καὶ πράσσειν τὰ ἴδια, καὶ ἐργάζεσθαι ταῖς ἰδίαις χερσὶν ὑμῶν, καθὼς ὑμῖν παρηγγείλαμεν·*

12 ἵνα περιπατῆτε εὐσχημόνως πρὸς τοὺς ἔξω, καὶ μηδενὸς χρείαν ἔχητε.

13 ΟΥ θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοὶ, περὶ τῶν κεκοιμημένων, ἵνα μὴ λυπῆσθε, καθὼς καὶ οἱ λοιποὶ οἱ μὴ ἔχοντες ἐλπίδα.

14 Εἰ γὰρ πιστεύομεν ὅτι Ἰησοῦς ἀπέθανε καὶ ἀνέστη, οὕτω καὶ ὁ Θεὸς τοὺς κοιμηθέντας διὰ τοῦ Ἰησοῦ ἄξει σὺν αὐτῷ.

15 Τοῦτο γὰρ ὑμῖν λέγομεν ἐν λόγῳ Κυρίου, ὅτι ἡμεῖς οἱ ζῶντες, οἱ περιλειπόμενοι, εἰς τὴν παρουσίαν τοῦ Κυρίου οὐ μὴ φθάσωμεν τοὺς κοιμηθέντας·

16 ὅτι αὐτὸς ὁ Κύριος ἐν κελεύσματι, ἐν φωνῇ ἀρχαγγέλου, καὶ ἐν σάλπιγγι Θεοῦ καταβήσεται ἀπ' οὐρανοῦ, καὶ οἱ νεκροὶ ἐν Χριστῷ ἀναστήσονται πρῶτον,

17 ἔπειτα ἡμεῖς οἱ ζῶντες, οἱ περιλειπόμενοι, ἅμα σὺν αὐτοῖς ἁρπαγησόμεθα ἐν νεφέλαις εἰς ἀπάντησιν τοῦ Κυρίου εἰς ἀέρα, καὶ οὕτω πάντοτε σὺν Κυρίῳ ἐσόμεθα.

18 Ὥστε παρακαλεῖτε ἀλλήλους ἐν τοῖς λόγοις τούτοις.

## ΚΕΦ. ε΄. 5.

1 ΠΕΡΙ δὲ τῶν χρόνων καὶ τῶν καιρῶν, ἀδελφοὶ, οὐ χρείαν ἔχετε ὑμῖν γράφεσθαι·

2 αὐτοὶ γὰρ ἀκριβῶς οἴδατε, ὅτι ἡ ἡμέρα Κυρίου ὡς κλέπτης ἐν νυκτὶ οὕτως ἔρχεται·

3 ὅταν γὰρ λέγωσιν, Εἰρήνη καὶ ἀσφάλεια, τότε αἰφνίδιος αὐτοῖς ἐφίσταται ὄλεθρος, ὥσπερ ἡ ὠδὶν τῇ ἐν γαστρὶ ἐχούσῃ, καὶ οὐ μὴ ἐκφύγωσιν.

4 Ὑμεῖς δὲ, ἀδελφοὶ, οὐκ ἐστὲ ἐν σκότει, ἵνα ἡ ἡμέρα ὑμᾶς ὡς κλέπτης καταλάβῃ·

5 πάντες ὑμεῖς υἱοὶ φωτός ἐστε καὶ υἱοὶ ἡμέρας· οὐκ ἐσμὲν νυκτὸς οὐδὲ σκότους.

6 Ἄρα οὖν μὴ καθεύδωμεν ὡς καὶ οἱ λοιποὶ, ἀλλὰ γρηγορῶμεν καὶ νήφωμεν.

7 Οἱ γὰρ καθεύδοντες, νυκτὸς καθεύδουσι· καὶ οἱ μεθυσκόμενοι, νυκτὸς μεθύουσιν·

8 ἡμεῖς δὲ ἡμέρας ὄντες νήφωμεν, ἐνδυσάμενοι θώρακα πίστεως καὶ ἀγάπης, καὶ περικεφαλαίαν ἐλπίδα σωτηρίας·

9 ὅτι οὐκ ἔθετο ἡμᾶς ὁ Θεὸς εἰς ὀργὴν, ἀλλ' εἰς περιποίησιν σωτηρίας, διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,

10 τοῦ ἀποθανόντος ὑπὲρ ἡμῶν, ἵνα εἴτε γρηγορῶμεν, εἴτε καθεύδωμεν, ἅμα σὺν αὐτῷ ζήσωμεν.

11 Διὸ παρακαλεῖτε ἀλλήλους, καὶ οἰκοδομεῖτε εἷς τὸν ἕνα, καθὼς καὶ ποιεῖτε.

12 ἘΡΩΤΩΜΕΝ δὲ ὑμᾶς, ἀδελφοὶ, εἰδέναι τοὺς κοπιῶντας ἐν ὑμῖν, καὶ προϊσταμένους ὑμῶν ἐν Κυρίῳ, καὶ νουθετοῦντας ὑμᾶς,

13 καὶ ἡγεῖσθαι αὐτοὺς ὑπὲρ ἐκ περισσοῦ ἐν ἀγάπῃ, διὰ τὸ ἔργον αὐτῶν· εἰρηνεύετε ἐν ἑαυτοῖς.

14 Παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοὶ, νουθετεῖτε τοὺς ἀτάκτους, παραμυθεῖσθε τοὺς ὀλιγοψύχους, ἀντέχεσθε τῶν ἀσθενῶν, μακροθυμεῖτε πρὸς πάντας.

15 Ὁρᾶτε μή τις κακὸν ἀντὶ κακοῦ τινὶ ἀποδῷ· ἀλλὰ πάντοτε τὸ ἀγαθὸν διώκετε καὶ εἰς ἀλλήλους καὶ εἰς πάντας.

16 Πάντοτε χαίρετε.

17 Ἀδιαλείπτως προσεύχεσθε.

18 Ἐν παντὶ εὐχαριστεῖτε· τοῦτο γὰρ θέλημα Θεοῦ ἐν Χριστῷ Ἰησοῦ εἰς ὑμᾶς.

19 Τὸ Πνεῦμα μὴ σβέννυτε·

20 *προφητείας μὴ ἐξουθενεῖτε.*
21 *Πάντα δοκιμάζετε· τὸ καλὸν κατέχετε,*
22 *ἀπὸ παντὸς εἴδους πονηροῦ ἀπέχεσθε.*
23 *Αὐτὸς δὲ ὁ Θεὸς τῆς εἰρήνης ἁγιάσαι ὑμᾶς ὁλοτελεῖς· καὶ ὁλόκληρον ὑμῶν τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα ἀμέμπτως ἐν τῇ παρουσίᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τηρηθείη.*
24 *Πιστὸς ὁ καλῶν ὑμᾶς, ὃς καὶ ποιήσει.*
25 *ἈΔΕΛΦΟΙ, προσεύχεσθε περὶ ἡμῶν.*
26 *Ἀσπάσασθε τοὺς ἀδελφοὺς πάντας ἐν φιλήματι ἁγίῳ.*
27 *Ὁρκίζω ὑμᾶς τὸν Κύριον ἀναγνωσθῆναι τὴν ἐπιστολὴν πᾶσι τοῖς ἁγίοις ἀδελφοῖς.*
28 *Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μεθ' ὑμῶν. ἀμήν.*

*Πρὸς Θεσσαλονικεῖς πρώτη ἐγράφη ἀπὸ Ἀθηνῶν.*

# ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

## Η ΠΡΟΣ

# ΘΕΣΣΑΛΟΝΙΚΕΙΣ

## ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ.

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### ΚΕΦ. *α΄*. 1.

1 ΠΑΥΛΟΣ *καὶ Σιλουανὸς καὶ* Τιμόθεος, *τῇ ἐκκλησίᾳ* Θεσσαλονικέων *ἐν* Θεῷ *πατρὶ ἡμῶν καὶ* Κυρίῳ Ἰησοῦ Χριστῷ·

2 *χάρις ὑμῖν καὶ εἰρήνη ἀπὸ* Θεοῦ *πατρὸς ἡμῶν καὶ* Κυρίου Ἰησοῦ Χριστοῦ.

3 ΕΥΧΑΡΙΣΤΕΙΝ *ὀφείλομεν τῷ* Θεῷ *πάντοτε περὶ ὑμῶν, ἀδελφοὶ, καθὼς ἄξιόν ἐστιν, ὅτι ὑπεραυξάνει ἡ πίστις ὑμῶν, καὶ πλεονάζει ἡ ἀγάπη ἑνὸς ἑκάστου πάντων ὑμῶν εἰς ἀλλήλους·*

4 *ὥστε ἡμᾶς αὐτοὺς ἐν ὑμῖν καυχᾶσθαι ἐν ταῖς ἐκκλησίαις τοῦ* Θεοῦ, *ὑπὲρ τῆς ὑπομονῆς ὑμῶν καὶ πίστεως, ἐν πᾶσι τοῖς διωγμοῖς ὑμῶν καὶ ταῖς θλίψεσιν αἷς ἀνέχεσθε,*

5 *ἔνδειγμα τῆς δικαίας κρίσεως τοῦ* Θεοῦ, *εἰς τὸ καταξιωθῆναι ὑμᾶς τῆς βασιλείας τοῦ* Θεοῦ, *ὑπὲρ ἧς καὶ πάσχετε·*

6 *εἴπερ δίκαιον παρὰ* Θεῷ *ἀνταποδοῦναι τοῖς θλίβουσιν ὑμᾶς θλίψιν,*

7 *καὶ ὑμῖν τοῖς θλιβομένοις ἄνεσιν μεθ' ἡμῶν, ἐν τῇ ἀποκαλύψει τοῦ* Κυρίου Ἰησοῦ *ἀπ' οὐρανοῦ, μετ' ἀγγέλων δυνάμεως αὐτοῦ,*

8 *ἐν πυρὶ φλογὸς, διδόντος ἐκδίκησιν τοῖς μὴ εἰδόσι* Θεὸν *καὶ τοῖς μὴ ὑπακούουσι τῷ εὐαγγελίῳ τοῦ* Κυρίου *ἡμῶν* Ἰησοῦ Χριστοῦ·

9 *οἵτινες δίκην τίσουσιν, ὄλεθρον αἰώνιον, ἀπὸ προσώπου τοῦ* Κυρίου, *καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ,*

10 *ὅταν ἔλθῃ ἐνδοξασθῆναι ἐν τοῖς ἁγίοις αὐτοῦ, καὶ θαυμασθῆναι ἐν πᾶσι τοῖς πιστεύουσιν, ὅτι ἐπιστεύθη τὸ μαρτύριον ἡμῶν ἐφ' ὑμᾶς, ἐν τῇ ἡμέρᾳ ἐκείνῃ.*

11 Εἰς *ὃ καὶ προσευχόμεθα πάντοτε περὶ ὑμῶν, ἵνα ὑμᾶς ἀξιώσῃ τῆς κλήσεως ὁ* Θεὸς *ἡμῶν, καὶ πληρώσῃ πᾶσαν εὐδοκίαν ἀγαθωσύνης καὶ ἔργον πίστεως ἐν δυνάμει·*

12 *ὅπως ἐνδοξασθῇ τὸ ὄνομα τοῦ* Κυρίου *ἡμῶν* Ἰησοῦ Χριστοῦ *ἐν ὑμῖν, καὶ ὑμεῖς ἐν αὐτῷ, κατὰ τὴν χάριν τοῦ* Θεοῦ *ἡμῶν καὶ* Κυρίου Ἰησοῦ Χριστοῦ.

### ΚΕΦ. *β΄*. 2.

1 ἘΡΩΤΩΜΕΝ *δὲ ὑμᾶς, ἀδελφοὶ, ὑπὲρ τῆς παρουσίας τοῦ* Κυρίου *ἡμῶν* Ἰησοῦ Χριστοῦ, *καὶ ἡμῶν ἐπισυναγωγῆς ἐπ' αὐτὸν,*

2 *εἰς τὸ μὴ ταχέως σαλευθη-*

ναι ὑμᾶς ἀπὸ τοῦ νοὸς, μήτε θροεῖσθαι, μήτε διὰ πνεύματος, μήτε διὰ λόγου, μήτε δι' ἐπιστολῆς, ὡς δι' ἡμῶν, ὡς ὅτι ἐνέστηκεν ἡ ἡμέρα τοῦ Χριστοῦ.

3 Μήτις ὑμᾶς ἐξαπατήσῃ κατὰ μηδένα τρόπον ὅτι, ἐὰν μὴ ἔλθῃ ἡ ἀποστασία πρῶτον, καὶ ἀποκαλυφθῇ ὁ ἄνθρωπος τῆς ἁμαρτίας, ὁ υἱὸς τῆς ἀπωλείας,

4 ὁ ἀντικείμενος, καὶ ὑπεραιρόμενος ἐπὶ πάντα λεγόμενον Θεὸν ἢ σέβασμα, ὥστε αὐτὸν εἰς τὸν ναὸν τοῦ Θεοῦ ὡς Θεὸν καθίσαι, ἀποδεικνύντα ἑαυτὸν ὅτι ἔστι Θεός.

5 Οὐ μνημονεύετε, ὅτι ἔτι ὢν πρὸς ὑμᾶς ταῦτα ἔλεγον ὑμῖν;

6 Καὶ νῦν τὸ κατέχον οἴδατε, εἰς τὸ ἀποκαλυφθῆναι αὐτὸν ἐν τῷ ἑαυτοῦ καιρῷ.

7 Τὸ γὰρ μυστήριον ἤδη ἐνεργεῖται τῆς ἀνομίας, μόνον ὁ κατέχων ἄρτι, ἕως ἐκ μέσου γένηται·

8 καὶ τότε ἀποκαλυφθήσεται ὁ ἄνομος, ὃν ὁ Κύριος ἀναλώσει τῷ πνεύματι τοῦ στόματος αὐτοῦ, καὶ καταργήσει τῇ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ·

9 οὗ ἐστιν ἡ παρουσία κατ' ἐνέργειαν τοῦ Σατανᾶ ἐν πάσῃ δυνάμει καὶ σημείοις καὶ τέρασι ψεύδους,

10 καὶ ἐν πάσῃ ἀπάτῃ τῆς ἀδικίας, ἐν τοῖς ἀπολλυμένοις, ἀνθ' ὧν τὴν ἀγάπην τῆς ἀληθείας οὐκ ἐδέξαντο εἰς τὸ σωθῆναι αὐτούς·

11 καὶ διὰ τοῦτο πέμψει αὐτοῖς ὁ Θεὸς ἐνέργειαν πλάνης, εἰς τὸ πιστεῦσαι αὐτοὺς τῷ ψεύδει·

12 ἵνα κριθῶσι πάντες οἱ μὴ πιστεύσαντες τῇ ἀληθείᾳ, ἀλλ' εὐδοκήσαντες ἐν τῇ ἀδικίᾳ.

13 Ἡμεῖς δὲ ὀφείλομεν εὐχαριστεῖν τῷ Θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοὶ ἠγαπημένοι ὑπὸ Κυρίου, ὅτι εἵλετο ὑμᾶς ὁ Θεὸς ἀπ' ἀρχῆς εἰς σωτηρίαν ἐν ἁγιασμῷ Πνεύματος καὶ πίστει ἀληθείας,

14 εἰς ὃ ἐκάλεσεν ὑμᾶς διὰ τοῦ εὐαγγελίου ἡμῶν, εἰς περιποίησιν δόξης τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

15 Ἄρα οὖν, ἀδελφοὶ, στήκετε, καὶ κρατεῖτε τὰς παραδόσεις, ἃς ἐδιδάχθητε, εἴτε διὰ λόγου εἴτε δι' ἐπιστολῆς ἡμῶν.

16 Αὐτὸς δὲ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς, καὶ ὁ Θεὸς καὶ πατὴρ ἡμῶν, ὁ ἀγαπήσας ἡμᾶς καὶ δοὺς παράκλησιν αἰωνίαν καὶ ἐλπίδα ἀγαθὴν ἐν χάριτι,

17 παρακαλέσαι ὑμῶν τὰς καρδίας καὶ στηρίξαι ὑμᾶς ἐν παντὶ λόγῳ καὶ ἔργῳ ἀγαθῷ.

## ΚΕΦ. γ'. 3.

1 ΤΟ λοιπὸν, προσεύχεσθε, ἀδελφοὶ περὶ ἡμῶν, ἵνα ὁ λόγος τοῦ Κυρίου τρέχῃ καὶ δοξάζηται καθὼς καὶ πρὸς ὑμᾶς,

2 καὶ ἵνα ῥυσθῶμεν ἀπὸ τῶν ἀτόπων καὶ πονηρῶν ἀνθρώπων· οὐ γὰρ πάντων ἡ πίστις.

3 Πιστὸς δέ ἐστιν ὁ Κύριος, ὃς στηρίξει ὑμᾶς καὶ φυλάξει ἀπὸ τοῦ πονηροῦ.

4 Πεποίθαμεν δὲ ἐν Κυρίῳ ἐφ' ὑμᾶς, ὅτι ἃ παραγγέλλομεν ὑμῖν, καὶ ποιεῖτε καὶ ποιήσετε.

5 Ὁ δὲ Κύριος κατευθύναι ὑμῶν τὰς καρδίας εἰς τὴν ἀγάπην τοῦ Θεοῦ, καὶ εἰς τὴν ὑπομονὴν τοῦ Χριστοῦ.

6 Παραγγέλλομεν δὲ ὑμῖν ἀδελφοὶ, ἐν ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, στέλλεσθαι ὑμᾶς ἀπὸ παντὸς ἀδελφοῦ ἀτάκτως περιπατοῦντος, καὶ μὴ κατὰ τὴν παράδοσιν ἣν παρέλαβε παρ' ἡμῶν.

7 Αὐτοὶ γὰρ οἴδατε πῶς δεῖ μιμεῖσθαι ἡμᾶς· ὅτι οὐκ ἠτακτήσαμεν ἐν ὑμῖν,

8 οὐδὲ δωρεὰν ἄρτον ἐφάγομεν παρά τινος, ἀλλ' ἐν κόπῳ καὶ μόχθῳ, νύκτα καὶ ἡμέραν ἐργαζόμενοι, πρὸς τὸ μὴ ἐπιβαρῆσαί τινα ὑμῶν·

9 οὐχ ὅτι οὐκ ἔχομεν ἐξουσίαν, ἀλλ' ἵνα ἑαυτοὺς τύπον δῶμεν ὑμῖν εἰς τὸ μιμεῖσθαι ἡμᾶς.

10 Καὶ γὰρ ὅτε ἦμεν πρὸς ὑμᾶς, τοῦτο παρηγγέλλομεν ὑμῖν, ὅτι εἴ τις οὐ θέλει ἐργάζεσθαι, μηδὲ ἐσθιέτω.

11 Ἀκούομεν γάρ τινας περιπατοῦντας ἐν ὑμῖν ἀτάκτως, μηδὲν ἐργαζομένους, ἀλλὰ περιεργαζομένους.

12 Τοῖς δὲ τοιούτοις παραγγέλλομεν καὶ παρακαλοῦμεν διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα μετὰ ἡσυχίας ἐργαζόμενοι, τὸν ἑαυτῶν ἄρτον ἐσθίωσιν.

13 Ὑμεῖς δὲ, ἀδελφοὶ, μὴ ἐκκακήσητε καλοποιοῦντες.

14 Εἰ δέ τις οὐχ ὑπακούει τῷ λόγῳ ἡμῶν διὰ τῆς ἐπιστολῆς, τοῦτον σημειοῦσθε· καὶ μὴ συναναμίγνυσθε αὐτῷ, ἵνα ἐντραπῇ·

15 καὶ μὴ ὡς ἐχθρὸν ἡγεῖσθε, ἀλλὰ νουθετεῖτε ὡς ἀδελφόν.

16 Αὐτὸς δὲ ὁ Κύριος τῆς εἰρήνης δῴη ὑμῖν τὴν εἰρήνην διὰ παντὸς ἐν παντὶ τρόπῳ· ὁ Κύριος μετὰ πάντων ὑμῶν.

17 Ὁ ἈΣΠΑΣΜΟΣ τῇ ἐμῇ χειρὶ Παύλου, ὅ ἐστι σημεῖον ἐν πάσῃ ἐπιστολῇ· οὕτω γράφω·

18 ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν. ἀμήν.

Πρὸς Θεσσαλονικεῖς δευτέρα ἐγράφη ἀπὸ Ἀθηνῶν.

# ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

## Η ΠΡΟΣ

# ΤΙΜΟΘΕΟΝ

## ΕΠΙΣΤΟΛΗ ΠΡΩΤΗ.

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ΚΕΦ. α΄. 1.

1 ΠΑΥΛΟΣ *ἀπόστολος Ἰησοῦ Χριστοῦ, κατ' ἐπιταγὴν* Θεοῦ *σωτῆρος ἡμῶν, καὶ* Κυρίου *Ἰησοῦ Χριστοῦ τῆς ἐλπίδος ἡμῶν,*

2 *Τιμοθέῳ γνησίῳ τέκνῳ ἐν πίστει· χάρις, ἔλεος, εἰρήνη ἀπὸ* Θεοῦ *πατρὸς ἡμῶν καὶ Χριστοῦ Ἰησοῦ τοῦ* Κυρίου *ἡμῶν.*

3 *Καθὼς παρεκάλεσά σε προσμεῖναι ἐν Ἐφέσῳ, πορευόμενος εἰς* Μακεδονίαν, *ἵνα παραγγείλῃς τισὶ μὴ ἑτεροδιδασκαλεῖν,*

4 *μηδὲ προσέχειν μύθοις καὶ γενεαλογίαις ἀπεράντοις, αἵτινες ζητήσεις παρέχουσι μᾶλλον ἢ οἰκονομίαν* Θεοῦ *τὴν ἐν πίστει·*

5 *τὸ δὲ τέλος τῆς παραγγελίας ἐστὶν ἀγάπη ἐκ καθαρᾶς καρδίας καὶ συνειδήσεως ἀγαθῆς καὶ πίστεως ἀνυποκρίτου·*

6 *ὧν τινὲς ἀστοχήσαντες ἐξετράπησαν εἰς ματαιολογίαν,*

7 *θέλοντες εἶναι νομοδιδάσκαλοι, μὴ νοοῦντες μήτε ἃ λέγουσι, μήτε περὶ τίνων διαβεβαιοῦνται·*

8 *οἴδαμεν δὲ ὅτι καλὸς ὁ νόμος, ἐάν τις αὐτῷ νομίμως χρῆται,*

9 *εἰδὼς τοῦτο, ὅτι δικαίῳ νόμος οὐ κεῖται, ἀνόμοις δὲ καὶ ἀνυποτάκτοις, ἀσεβέσι καὶ ἁμαρτωλοῖς, ἀνοσίοις καὶ βεβήλοις, πατραλῴαις καὶ μητραλῴαις, ἀνδροφόνοις,*

10 *πόρνοις, ἀρσενοκοίταις, ἀνδραποδισταῖς, ψεύσταις, ἐπιόρκοις, καὶ εἴ τι ἕτερον τῇ ὑγιαινούσῃ διδασκαλίᾳ ἀντίκειται,*

11 *κατὰ τὸ εὐαγγέλιον τῆς δόξης τοῦ μακαρίου* Θεοῦ, *ὃ ἐπιστεύθην ἐγώ,*

12 *καὶ χάριν ἔχω τῷ ἐνδυναμώσαντί με* Χριστῷ *Ἰησοῦ τῷ* Κυρίῳ *ἡμῶν, ὅτι πιστόν με ἡγήσατο, θέμενος εἰς διακονίαν,*

13 *τὸν πρότερον ὄντα βλάσφημον καὶ διώκτην καὶ ὑβριστήν· ἀλλ' ἠλεήθην, ὅτι ἀγνοῶν ἐποίησα ἐν ἀπιστίᾳ·*

14 *ὑπερεπλεόνασε δὲ ἡ χάρις τοῦ* Κυρίου *ἡμῶν μετὰ πίστεως καὶ ἀγάπης τῆς ἐν* Χριστῷ *Ἰησοῦ·*

15 *πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος, ὅτι* Χριστὸς *Ἰησοῦς ἦλθεν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι, ὧν πρῶτός εἰμι ἐγώ·*

16 *ἀλλὰ διὰ τοῦτο ἠλεήθην, ἵνα ἐν ἐμοὶ πρώτῳ ἐνδείξηται* Ἰησοῦς Χριστὸς *τὴν πᾶσαν μακροθυμίαν, πρὸς ὑποτύπωσιν τῶν μελλόντων πιστεύειν ἐπ' αὐτῷ εἰς ζωὴν αἰώνιον·*

17 τῷ δὲ βασιλεῖ τῶν αἰώνων, ἀφθάρτῳ, ἀοράτῳ, μόνῳ σοφῷ Θεῷ, τιμὴ καὶ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

18 Ταύτην τὴν παραγγελίαν παρατίθεμαί σοι, τέκνον Τιμόθεε, κατὰ τὰς προαγούσας ἐπὶ σὲ προφητείας, ἵνα στρατεύῃ ἐν αὐταῖς τὴν καλὴν στρατείαν,

19 ἔχων πίστιν καὶ ἀγαθὴν συνείδησιν, ἥν τινὲς ἀπωσάμενοι περὶ τὴν πίστιν ἐναυάγησαν·

20 ὧν ἐστιν Ὑμέναιος καὶ Ἀλέξανδρος, οὓς παρέδωκα τῷ Σατανᾷ, ἵνα παιδευθῶσι μὴ βλασφημεῖν.

## ΚΕΦ. β΄. 2.

1 ΠΑΡΑΚΑΛΩ οὖν πρῶτον πάντων ποιεῖσθαι δεήσεις, προσευχὰς, ἐντεύξεις, εὐχαριστίας, ὑπὲρ πάντων ἀνθρώπων,

2 ὑπὲρ βασιλέων καὶ πάντων τῶν ἐν ὑπεροχῇ ὄντων, ἵνα ἤρεμον καὶ ἡσύχιον βίον διάγωμεν ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι.

3 Τοῦτο γὰρ καλὸν καὶ ἀποδεκτὸν ἐνώπιον τοῦ σωτῆρος ἡμῶν Θεοῦ,

4 ὃς πάντας ἀνθρώπους θέλει σωθῆναι καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν.

5 Εἷς γὰρ Θεὸς, εἷς καὶ μεσίτης Θεοῦ καὶ ἀνθρώπων, ἄνθρωπος Χριστὸς Ἰησοῦς,

6 ὁ δοὺς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων· τὸ μαρτύριον καιροῖς ἰδίοις,

7 εἰς ὃ ἐτέθην ἐγὼ κήρυξ καὶ ἀπόστολος· (ἀλήθειαν λέγω ἐν Χριστῷ, οὐ ψεύδομαι·) διδάσκαλος ἐθνῶν, ἐν πίστει καὶ ἀληθείᾳ.

8 Βούλομαι οὖν προσεύχεσθαι τοὺς ἄνδρας ἐν παντὶ τόπῳ, ἐπαίροντας ὁσίους χεῖρας χωρὶς ὀργῆς καὶ διαλογισμοῦ·

9 ὡσαύτως καὶ τὰς γυναῖκας, ἐν καταστολῇ κοσμίῳ, μετὰ αἰδοῦς καὶ σωφροσύνης κοσμεῖν ἑαυτὰς, μὴ ἐν πλέγμασιν, ἢ χρυσῷ, ἢ μαργαρίταις, ἢ ἱματισμῷ πολυτελεῖ,

10 ἀλλ' ὃ πρέπει γυναιξὶν ἐπαγγελλομέναις θεοσέβειαν δι ἔργων ἀγαθῶν.

11 Γυνὴ ἐν ἡσυχίᾳ μανθανέτω ἐν πάσῃ ὑποταγῇ.

12 Γυναικὶ δὲ διδάσκειν οὐκ ἐπιτρέπω, οὐδὲ αὐθεντεῖν ἀνδρὸς, ἀλλ' εἶναι ἐν ἡσυχίᾳ.

13 Ἀδὰμ γὰρ πρῶτος ἐπλάσθη, εἶτα Εὕα.

14 Καὶ Ἀδὰμ οὐκ ἠπατήθη· ἡ δὲ γυνὴ ἀπατηθεῖσα ἐν παραβάσει γέγονε·

15 σωθήσεται δὲ διὰ τῆς τεκνογονίας, ἐὰν μείνωσιν ἐν πίστει καὶ ἀγάπῃ καὶ ἁγιασμῷ μετὰ σωφροσύνης.

## ΚΕΦ. γ΄. 3.

1 ΠΙΣΤΟΣ ὁ λόγος· εἴ τις ἐπισκοπῆς ὀρέγεται, καλοῦ ἔργου ἐπιθυμεῖ.

2 Δεῖ οὖν τὸν ἐπίσκοπον ἀνεπίληπτον εἶναι, μιᾶς γυναικὸς ἄνδρα, νηφάλεον, σώφρονα, κόσμιον, φιλόξενον, διδακτικόν·

3 μὴ πάροινον, μὴ πλήκτην, μὴ αἰσχροκερδῆ, ἀλλ' ἐπιεικῆ, ἄμαχον, ἀφιλάργυρον·

4 τοῦ ἰδίου οἴκου καλῶς προϊστάμενον, τέκνα ἔχοντα ἐν ὑποταγῇ μετὰ πάσης σεμνότητος·

5 εἰ δέ τις τοῦ ἰδίου οἴκου προστῆναι οὐκ οἶδε, πῶς ἐκκλησίας Θεοῦ ἐπιμελήσεται;

6 Μὴ νεόφυτον, ἵνα μὴ τυφωθεὶς εἰς κρίμα ἐμπέσῃ τοῦ διαβόλου.

7 Δεῖ δὲ αὐτὸν καὶ μαρτυρίαν καλὴν ἔχειν ἀπὸ τῶν ἔξωθεν, ἵνα μὴ εἰς ὀνειδισμὸν ἐμπέσῃ καὶ παγίδα τοῦ διαβόλου.

8 Διακόνους ὡσαύτως σεμνοὺς, μὴ διλόγους, μὴ οἴνῳ πολλῷ προσέχοντας, μὴ αἰσχροκερδεῖς,

9 ἔχοντας τὸ μυστήριον τῆς πίστεως ἐν καθαρᾷ συνειδήσει.

10 Καὶ οὗτοι δὲ δοκιμαζέσθωσαν πρῶτον, εἶτα διακονείτωσαν, ἀνέγκλητοι ὄντες.

11 Γυναῖκας ὡσαύτως σεμνὰς, μὴ διαβόλους, νηφαλέους, πιστὰς ἐν πᾶσι.

12 Διάκονοι ἔστωσαν μιᾶς γυναικὸς ἄνδρες, τέκνων καλῶς προϊστάμενοι καὶ τῶν ἰδίων οἴκων.

13 Οἱ γὰρ καλῶς διακονήσαντες βαθμὸν ἑαυτοῖς καλὸν περιποιοῦνται, καὶ πολλὴν παῤῥησίαν ἐν πίστει τῇ ἐν Χριστῷ Ἰησοῦ.

14 Ταῦτά σοι γράφω, ἐλπίζων ἐλθεῖν πρός σε τάχιον·

15 ἐὰν δὲ βραδύνω, ἵνα εἰδῇς πῶς δεῖ ἐν οἴκῳ Θεοῦ ἀναστρέφεσθαι, ἥτις ἐστὶν ἐκκλησία Θεοῦ ζῶντος, στύλος καὶ ἑδραίωμα τῆς ἀληθείας.

16 Καὶ ὁμολογουμένως μέγα ἐστὶ τὸ τῆς εὐσεβείας μυστήριον, Θεὸς ἐφανερώθη ἐν σαρκὶ, ἐδικαιώθη ἐν πνεύματι, ὤφθη ἀγγέλοις, ἐκηρύχθη ἐν ἔθνεσιν, ἐπιστεύθη ἐν κόσμῳ, ἀνελήφθη ἐν δόξῃ.

## ΚΕΦ. δ΄. 4.

1 ΤΟ δὲ Πνεῦμα ῥητῶς λέγει, ὅτι ἐν ὑστέροις καιροῖς ἀποστήσονταί τινες τῆς πίστεως, προσέχοντες πνεύμασι πλάνοις καὶ διδασκαλίαις δαιμονίων,

2 ἐν ὑποκρίσει ψευδολόγων, κεκαυτηριασμένων τὴν ἰδίαν συνείδησιν,

3 κωλυόντων γαμεῖν, ἀπέχεσθαι βρωμάτων, ἃ ὁ Θεὸς ἔκτισεν εἰς μετάληψιν μετὰ εὐχαριστίας τοῖς πιστοῖς καὶ ἐπεγνωκόσι τὴν ἀλήθειαν.

4 Ὅτι πᾶν κτίσμα Θεοῦ καλὸν καὶ οὐδὲν ἀπόβλητον, μετὰ εὐχαριστίας λαμβανόμενον·

5 ἁγιάζεται γὰρ διὰ λόγου Θεοῦ καὶ ἐντεύξεως.

6 Ταῦτα ὑποτιθέμενος τοῖς ἀδελφοῖς, καλὸς ἔσῃ διάκονος Ἰησοῦ Χριστοῦ, ἐντρεφόμενος τοῖς λόγοις τῆς πίστεως, καὶ τῆς καλῆς διδασκαλίας ᾗ παρηκολούθηκας.

7 Τοὺς δὲ βεβήλους καὶ γραώδεις μύθους παραιτοῦ· γύμναζε δὲ σεαυτὸν πρὸς εὐσέβειαν·

8 ἡ γὰρ σωματικὴ γυμνασία πρὸς ὀλίγον ἐστὶν ὠφέλιμος· ἡ δὲ εὐσέβεια πρὸς πάντα ὠφέλιμός ἐστιν, ἐπαγγελίαν ἔχουσα ζωῆς τῆς νῦν καὶ τῆς μελλούσης.

9 Πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος·

10 εἰς τοῦτο γὰρ καὶ κοπιῶμεν καὶ ὀνειδιζόμεθα, ὅτι ἠλπίκαμεν ἐπὶ Θεῷ ζῶντι, ὅς ἐστι σωτὴρ πάντων ἀνθρώπων, μάλιστα πιστῶν.

11 Παράγγελλε ταῦτα καὶ δίδασκε.

12 Μηδείς σου τῆς νεότητος καταφρονείτω, ἀλλὰ τύπος γίνου τῶν πιστῶν ἐν λόγῳ, ἐν ἀναστροφῇ, ἐν ἀγάπῃ, ἐν πνεύματι, ἐν πίστει, ἐν ἁγνείᾳ.

13 Ἕως ἔρχομαι, πρόσεχε τῇ ἀναγνώσει, τῇ παρακλήσει, τῇ διδασκαλίᾳ.

14 Μὴ ἀμέλει τοῦ ἐν σοὶ χαρίσματος, ὃ ἐδόθη σοι διὰ προφητείας μετὰ ἐπιθέσεως τῶν χειρῶν τοῦ πρεσβυτερίου.

15 Ταῦτα μελέτα, ἐν τούτοις ἴσθι· ἵνα σοῦ ἡ προκοπὴ φανερὰ ᾖ ἐν πᾶσιν.

16 Ἔπεχε σεαυτῷ καὶ τῇ διδασκαλίᾳ· ἐπίμενε αὐτοῖς. τοῦτο γὰρ ποιῶν, καὶ σεαυτὸν σώσεις καὶ τοὺς ἀκούοντάς σου

ΚΕΦ. ε΄. 5.

1 ΠΡΕΣΒΥΤΕΡΩ μὴ ἐπιπλήξῃς, ἀλλὰ παρακάλει ὡς πατέρα· νεωτέρους, ὡς ἀδελφούς·

2 πρεσβυτέρας, ὡς μητέρας· νεωτέρας, ὡς ἀδελφὰς, ἐν πάσῃ ἁγνείᾳ.

3 Χήρας τίμα τὰς ὄντως χήρας.

4 Εἰ δέ τις χήρα τέκνα ἢ ἔκγονα ἔχει, μανθανέτωσαν πρῶτον τὸν ἴδιον οἶκον εὐσεβεῖν, καὶ ἀμοιβὰς ἀποδιδόναι τοῖς προγόνοις· τοῦτο γάρ ἐστι καλὸν καὶ ἀποδεκτὸν ἐνώπιον τοῦ Θεοῦ.

5 Ἡ δὲ ὄντως χήρα καὶ μεμονωμένη ἤλπικεν ἐπὶ τὸν Θεὸν, καὶ προσμένει ταῖς δεήσεσι καὶ ταῖς προσευχαῖς νυκτὸς καὶ ἡμέρας·

6 ἡ δὲ σπαταλῶσα, ζῶσα τέθνηκε.

7 Καὶ ταῦτα παράγγελλε, ἵνα ἀνεπίληπτοι ὦσιν.

8 Εἰ δέ τις τῶν ἰδίων καὶ μάλιστα τῶν οἰκείων οὐ προνοεῖ, τὴν πίστιν ἤρνηται, καὶ ἔστιν ἀπίστου χείρων.

9 Χήρα καταλεγέσθω μὴ ἔλαττον ἐτῶν ἑξήκοντα, γεγονυῖα ἑνὸς ἀνδρὸς γυνὴ,

10 ἐν ἔργοις καλοῖς μαρτυρουμένη, εἰ ἐτεκνοτρόφησεν, εἰ ἐξενοδόχησεν, εἰ ἁγίων πόδας ἔνιψεν, εἰ θλιβομένοις ἐπήρκεσεν, εἰ παντὶ ἔργῳ ἀγαθῷ ἐπηκολούθησε.

11 Νεωτέρας δὲ χήρας παραιτοῦ· ὅταν γὰρ καταστρηνιάσωσι τοῦ Χριστοῦ, γαμεῖν θέλουσιν,

12 ἔχουσαι κρίμα, ὅτι τὴν πρώτην πίστιν ἠθέτησαν·

13 ἅμα δὲ καὶ ἀργαὶ μανθάνουσι περιερχόμεναι τὰς οἰκίας· οὐ μόνον δὲ ἀργαὶ, ἀλλὰ καὶ φλύαροι καὶ περίεργοι, λαλοῦσαι τὰ μὴ δέοντα.

14 Βούλομαι οὖν νεωτέρας γαμεῖν, τεκνογονεῖν, οἰκοδεσποτεῖν, μηδεμίαν ἀφορμὴν διδόναι τῷ ἀντικειμένῳ λοιδορίας χάριν.

15 Ἤδη γάρ τινες ἐξετράπησαν ὀπίσω τοῦ Σατανᾶ.

16 Εἴ τις πιστὸς ἢ πιστὴ ἔχει χήρας, ἐπαρκείτω αὐταῖς, καὶ μὴ βαρείσθω ἡ ἐκκλησία, ἵνα ταῖς ὄντως χήραις ἐπαρκέσῃ.

17 ΟΙ καλῶς προεστῶτες πρεσβύτεροι διπλῆς τιμῆς ἀξιούσθωσαν, μάλιστα οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ.

18 Λέγει γὰρ ἡ γραφὴ, Βοῦν ἀλοῶντα οὐ φιμώσεις· καὶ ἄξιος ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ.

19 Κατὰ πρεσβυτέρου κατηγορίαν μὴ παραδέχου, ἐκτὸς εἰ μὴ ἐπὶ δύο ἢ τριῶν μαρτύρων.

20 Τοὺς ἁμαρτάνοντας ἐνώπιον πάντων ἔλεγχε, ἵνα καὶ οἱ λοιποὶ φόβον ἔχωσι.

21 Διαμαρτύρομαι ἐνώπιον τοῦ Θεοῦ καὶ Κυρίου Ἰησοῦ Χριστοῦ καὶ τῶν ἐκλεκτῶν ἀγγέλων, ἵνα ταῦτα φυλάξῃς χωρὶς προκρίματος, μηδὲν ποιῶν κατὰ πρόσκλισιν.

22 Χεῖρας ταχέως μηδενὶ ἐπιτίθει, μηδὲ κοινώνει ἁμαρτίαις ἀλλοτρίαις. Σεαυτὸν ἁγνὸν τήρει·

23 μηκέτι ὑδροπότει, ἀλλ' οἴνῳ ὀλίγῳ χρῶ, διὰ τὸν στόμαχόν σου καὶ τὰς πυκνάς σου ἀσθενείας.

24 Τινῶν ἀνθρώπων αἱ ἁμαρτίαι πρόδηλοί εἰσι, προάγουσαι εἰς κρίσιν· τισὶ δὲ καὶ ἐπακολουθοῦσιν.

25 Ὡσαύτως καὶ τὰ καλὰ ἔργα πρόδηλά ἐστι· καὶ τὰ ἄλλως ἔχοντα κρυβῆναι οὐ δύναται.

ΚΕΦ. ϛ΄. 6.

1 ὍΣΟΙ εἰσὶν ὑπὸ ζυγὸν δοῦλοι, τοὺς ἰδίους δεσπότας πάσης τιμῆς ἀξίους ἡγείσθωσαν, ἵνα μὴ τὸ ὄνομα τοῦ Θεοῦ καὶ ἡ διδασκαλία βλασφημῆται.

2 Οἱ δὲ πιστοὺς ἔχοντες δεσπότας, μὴ καταφρονείτωσαν, ὅτι ἀδελφοί εἰσιν· ἀλλὰ μᾶλλον δουλευέτωσαν, ὅτι πιστοί εἰσι καὶ ἀγαπητοὶ, οἱ τῆς εὐεργεσίας ἀντιλαμβανόμενοι. ταῦτα δίδασκε καὶ παρακάλει.

3 Εἴ τις ἑτεροδιδασκαλεῖ, καὶ μὴ προσέρχεται ὑγιαίνουσι λόγοις τοῖς τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ τῇ κατ' εὐσέβειαν διδασκαλίᾳ,

4 τετύφωται, μηδὲν ἐπιστάμενος, ἀλλὰ νοσῶν περὶ ζητήσεις καὶ λογομαχίας, ἐξ ὧν γίνεται φθόνος, ἔρις, βλασφημίαι, ὑπόνοιαι πονηραὶ,

5 παραδιατριβαὶ διεφθαρμένων ἀνθρώπων τὸν νοῦν, καὶ ἀπεστερημένων τῆς ἀληθείας, νομιζόντων πορισμὸν εἶναι τὴν εὐσέβειαν. ἀφίστασο ἀπὸ τῶν τοιούτων.

6 Ἔστι δὲ πορισμὸς μέγας ἡ εὐσέβεια μετὰ αὐταρκείας.

7 οὐδὲν γὰρ εἰσηνέγκαμεν εἰς τὸν κόσμον, δῆλον ὅτι οὐδὲ ἐξενεγκεῖν τὶ δυνάμεθα·

8 ἔχοντες δὲ διατροφὰς καὶ σκεπάσματα, τούτοις ἀρκεσθησόμεθα.

9 Οἱ δὲ βουλόμενοι πλουτεῖν, ἐμπίπτουσιν εἰς πειρασμὸν καὶ παγίδα καὶ ἐπιθυμίας πολλὰς ἀνοήτους καὶ βλαβερὰς, αἵτινες βυθίζουσι τοὺς ἀνθρώπους εἰς ὄλεθρον καὶ ἀπώλειαν.

10 Ῥίζα γὰρ πάντων τῶν κακῶν ἐστιν ἡ φιλαργυρία· ἧς τινὲς ὀρεγόμενοι ἀπεπλανήθησαν ἀπὸ τῆς πίστεως, καὶ ἑαυτοὺς περιέπειραν ὀδύναις πολλαῖς.

11 Σὺ δὲ, ὦ ἄνθρωπε τοῦ Θεοῦ, ταῦτα φεῦγε· δίωκε δὲ δικαιοσύνην, εὐσέβειαν, πίστιν, ἀγάπην, ὑπομονὴν, πρᾳότητα·

12 ἀγωνίζου τὸν καλὸν ἀγῶνα τῆς πίστεως, ἐπιλαβοῦ τῆς αἰωνίου ζωῆς, εἰς ἣν καὶ ἐκλήθης, καὶ ὡμολόγησας τὴν καλὴν ὁμολογίαν ἐνώπιον πολλῶν μαρτύρων.

13 Παραγγέλλω σοὶ ἐνώπιον τοῦ Θεοῦ τοῦ ζωοποιοῦντος τὰ πάντα, καὶ Χριστοῦ Ἰησοῦ τοῦ μαρτυρήσαντος ἐπὶ Ποντίου Πιλάτου τὴν καλὴν ὁμολογίαν,

14 τηρῆσαί σε τὴν ἐντολὴν ἄσπιλον, ἀνεπίληπτον, μέχρι τῆς ἐπιφανείας τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,

15 ἣν καιροῖς ἰδίοις δείξει ὁ μακάριος καὶ μόνος δυνάστης, ὁ βασιλεὺς τῶν βασιλευόντων καὶ Κύριος τῶν κυριευόντων,

16 ὁ μόνος ἔχων ἀθανασίαν, φῶς οἰκῶν ἀπρόσιτον, ὃν εἶδεν οὐδεὶς ἀνθρώπων, οὐδὲ ἰδεῖν δύναται, ᾧ τιμὴ καὶ κράτος αἰώνιον. ἀμήν.

17 ΤΟΙΣ πλουσίοις ἐν τῷ νῦν αἰῶνι παράγγελλε, μὴ ὑψηλοφρονεῖν, μηδὲ ἠλπικέναι ἐπὶ πλούτου ἀδηλότητι, ἀλλ' ἐν τῷ Θεῷ τῷ ζῶντι τῷ παρέχοντι ἡμῖν πλουσίως πάντα εἰς ἀπόλαυσιν,

18 ἀγαθοεργεῖν, πλουτεῖν ἐν ἔργοις καλοῖς, εὐμεταδότους εἶναι, κοινωνικοὺς,

19 ἀποθησαυρίζοντας ἑαυτοῖς θεμέλιον καλὸν εἰς τὸ μέλλον, ἵνα ἐπιλάβωνται τῆς αἰωνίου ζωῆς.

20 Ὦ Τιμόθεε, τὴν παρακαταθήκην φύλαξον, ἐκτρεπόμενος τὰς βεβήλους κενοφωνίας καὶ ἀντιθέσεις τῆς ψευδωνύμου γνώσεως·

21 ἥν τινὲς ἐπαγγελλόμενοι, περὶ τὴν πίστιν ἠστόχησαν. Ἡ χάρις μετὰ σοῦ. ἀμήν.

Πρὸς Τιμόθεον πρώτη ἐγράφη ἀπὸ Λαοδικείας, ἥτις ἐστὶ μητρόπολις Φρυγίας τῆς Πακατιανῆς.

# ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

# ΤΙΜΟΘΕΟΝ

## ΕΠΙΣΤΟΛΗ ΔΕΥΤΕΡΑ.

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ΚΕΦ. *α´*. 1.

1 ΠΑΥΛΟΣ *ἀπόστολος* Ἰησοῦ *Χριστοῦ διὰ θελήματος* Θεοῦ *κατ' ἐπαγγελίαν ζωῆς τῆς ἐν* Χριστῷ Ἰησοῦ,

2 Τιμοθέῳ *ἀγαπητῷ τέκνῳ· χάρις, ἔλεος, εἰρήνη ἀπὸ* Θεοῦ *πατρὸς καὶ* Χριστοῦ Ἰησοῦ *τοῦ* Κυρίου *ἡμῶν.*

3 ΧΑΡΙΝ *ἔχω τῷ* Θεῷ, *ᾧ λατρεύω ἀπὸ προγόνων ἐν καθαρᾷ συνειδήσει, ὡς ἀδιάλειπτον ἔχω τὴν περὶ σοῦ μνείαν ἐν ταῖς δεήσεσί μου νυκτὸς καὶ ἡμέρας,*

4 *ἐπιποθῶν σε ἰδεῖν, μεμνημένος σου τῶν δακρύων, ἵνα χαρᾶς πληρωθῶ·*

5 *ὑπόμνησιν λαμβάνων τῆς ἐν σοὶ ἀνυποκρίτου πίστεως, ἥτις ἐνῴκησε πρῶτον ἐν τῇ μάμμῃ σου* Λωΐδι *καὶ τῇ μητρί σου* Εὐνίκῃ, *πέπεισμαι δὲ ὅτι καὶ ἐν σοί.*

6 *Δι' ἣν αἰτίαν ἀναμιμνήσκω σὲ ἀναζωπυρεῖν τὸ χάρισμα τοῦ* Θεοῦ, *ὅ ἐστιν ἐν σοὶ διὰ τῆς ἐπιθέσεως τῶν χειρῶν μου·*

7 *οὐ γὰρ ἔδωκεν ἡμῖν ὁ* Θεὸς *πνεῦμα δειλίας, ἀλλὰ δυνάμεως καὶ ἀγάπης καὶ σωφρονισμοῦ.*

8 Μὴ *οὖν ἐπαισχυνθῇς τὸ μαρτύριον τοῦ* Κυρίου *ἡμῶν, μηδὲ ἐμὲ τὸν δέσμιον αὐτοῦ· ἀλλὰ συγκακοπάθησον τῷ εὐαγγελίῳ κατὰ δύναμιν* Θεοῦ,

9 *τοῦ σώσαντος ἡμᾶς καὶ καλέσαντος κλήσει ἁγίᾳ, οὐ κατὰ τὰ ἔργα ἡμῶν, ἀλλὰ κατ' ἰδίαν πρόθεσιν, καὶ χάριν τὴν δοθεῖσαν ἡμῖν ἐν* Χριστῷ Ἰησοῦ *πρὸ χρόνων αἰωνίων,*

10 *φανερωθεῖσαν δὲ νῦν διὰ τῆς ἐπιφανείας τοῦ σωτῆρος ἡμῶν* Ἰησοῦ Χριστοῦ, *καταργήσαντος μὲν τὸν θάνατον, φωτίσαντος δὲ ζωὴν καὶ ἀφθαρσίαν διὰ τοῦ εὐαγγελίου,*

11 *εἰς ὃ ἐτέθην ἐγὼ κήρυξ καὶ ἀπόστολος καὶ διδάσκαλος ἐθνῶν·*

12 *δι' ἣν αἰτίαν καὶ ταῦτα πάσχω, ἀλλ' οὐκ ἐπαισχύνομαι. οἶδα γὰρ ᾧ πεπίστευκα, καὶ πέπεισμαι ὅτι δυνατός ἐστι τὴν παραθήκην μου φυλάξαι εἰς ἐκείνην τὴν ἡμέραν.*

13 Ὑποτύπωσιν *ἔχε ὑγιαινόντων λόγων, ὧν παρ' ἐμοῦ ἤκουσας, ἐν πίστει καὶ ἀγάπῃ τῇ ἐν* Χριστῷ Ἰησοῦ·

14 *τὴν καλὴν παρακαταθήκην φύλαξον διὰ* Πνεύματος *ἁγίου τοῦ ἐνοικοῦντος ἐν ἡμῖν.*

15 Οἶδας *τοῦτο, ὅτι ἀπεστράφησάν με πάντες οἱ ἐν τῇ* Ἀσίᾳ,

ὧν ἐστι Φύγελλος καὶ Ἑρμογένης.

16 Δῴη ἔλεος ὁ Κύριος τῷ Ὀνησιφόρου οἴκῳ· ὅτι πολλάκις με ἀνέψυξε, καὶ τὴν ἄλυσίν μου οὐκ ἐπησχύνθη,

17 ἀλλὰ γενόμενος ἐν Ῥώμῃ, σπουδαιότερον ἐζήτησέ με καὶ εὗρε·

18 δῴη αὐτῷ ὁ Κύριος εὑρεῖν ἔλεος παρὰ Κυρίου ἐν ἐκείνῃ τῇ ἡμέρᾳ. καὶ ὅσα ἐν Ἐφέσῳ διηκόνησε, βέλτιον σὺ γινώσκεις.

ΚΕΦ. β'. 2.

1 ΣΥ οὖν, τέκνον μου, ἐνδυναμοῦ ἐν τῇ χάριτι τῇ ἐν Χριστῷ Ἰησοῦ·

2 καὶ ἃ ἤκουσας παρ' ἐμοῦ διὰ πολλῶν μαρτύρων, ταῦτα παράθου πιστοῖς ἀνθρώποις, οἵτινες ἱκανοὶ ἔσονται καὶ ἑτέρους διδάξαι.

3 Σὺ οὖν κακοπάθησον ὡς καλὸς στρατιώτης Ἰησοῦ Χριστοῦ.

4 Οὐδεὶς στρατευόμενος ἐμπλέκεται ταῖς τοῦ βίου πραγματείαις, ἵνα τῷ στρατολογήσαντι ἀρέσῃ.

5 Ἐὰν δὲ καὶ ἀθλῇ τις, οὐ στεφανοῦται ἐὰν μὴ νομίμως ἀθλήσῃ.

6 Τὸν κοπιῶντα γεωργὸν δεῖ πρῶτον τῶν καρπῶν μεταλαμβάνειν.

7 Νόει ἃ λέγω· δῴη γάρ σοι ὁ Κύριος σύνεσιν ἐν πᾶσι.

8 Μνημόνευε Ἰησοῦν Χριστὸν ἠγηγερμένον ἐκ νεκρῶν, ἐκ σπέρματος Δαβὶδ, κατὰ τὸ εὐαγγέλιόν μου·

9 ἐν ᾧ κακοπαθῶ μέχρι δεσμῶν, ὡς κακοῦργος· ἀλλ' ὁ λόγος τοῦ Θεοῦ οὐ δέδεται.

10 Διὰ τοῦτο πάντα ὑπομένω διὰ τοὺς ἐκλεκτοὺς, ἵνα καὶ αὐτοὶ σωτηρίας τύχωσι τῆς ἐν Χριστῷ Ἰησοῦ, μετὰ δόξης αἰωνίου.

11 Πιστὸς ὁ λόγος· εἰ γὰρ συναπεθάνομεν, καὶ συζήσομεν·

12 εἰ ὑπομένομεν, καὶ συμβασιλεύσομεν· εἰ ἀρνούμεθα, κἀκεῖνος ἀρνήσεται ἡμᾶς·

13 εἰ ἀπιστοῦμεν, ἐκεῖνος πιστὸς μένει· ἀρνήσασθαι ἑαυτὸν οὐ δύναται.

14 Ταῦτα ὑπομίμνησκε, διαμαρτυρόμενος ἐνώπιον τοῦ Κυρίου μὴ λογομαχεῖν, εἰς οὐδὲν χρήσιμον, ἐπὶ καταστροφῇ τῶν ἀκουόντων.

15 Σπούδασον σεαυτὸν δόκιμον παραστῆσαι τῷ Θεῷ, ἐργάτην ἀνεπαίσχυντον, ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας.

16 Τὰς δὲ βεβήλους κενοφωνίας περιΐστασο· ἐπὶ πλεῖον γὰρ προκόψουσιν ἀσεβείας,

17 καὶ ὁ λόγος αὐτῶν ὡς γάγγραινα νομὴν ἕξει· ὧν ἐστιν Ὑμέναιος καὶ Φίλητος,

18 οἵτινες περὶ τὴν ἀλήθειαν ἠστόχησαν, λέγοντες τὴν ἀνάστασιν ἤδη γεγονέναι, καὶ ἀνατρέπουσι τὴν τινῶν πίστιν.

19 Ὁ μέν τοι στερεὸς θεμέλιος τοῦ Θεοῦ ἕστηκεν, ἔχων τὴν σφραγῖδα ταύτην, Ἔγνω Κύριος τοὺς ὄντας αὐτοῦ· καὶ, Ἀποστήτω ἀπὸ ἀδικίας πᾶς ὁ ὀνομάζων τὸ ὄνομα Χριστοῦ.

20 Ἐν μεγάλῃ δὲ οἰκίᾳ οὐκ ἔστι μόνον σκεύη χρυσᾶ καὶ ἀργυρᾶ, ἀλλὰ καὶ ξύλινα καὶ ὀστράκινα, καὶ ἃ μὲν εἰς τιμὴν, ἃ δὲ εἰς ἀτιμίαν.

21 Ἐὰν οὖν τις ἐκκαθάρῃ ἑαυτὸν ἀπὸ τούτων, ἔσται σκεῦος εἰς τιμὴν, ἡγιασμένον, καὶ εὔχρηστον τῷ δεσπότῃ, εἰς πᾶν ἔργον ἀγαθὸν ἡτοιμασμένον.

22 Τὰς δὲ νεωτερικὰς ἐπιθυμίας φεῦγε· δίωκε δὲ δικαιοσύ-

νην, πίστιν, ἀγάπην, εἰρήνην μετὰ τῶν ἐπικαλουμένων τὸν Κύριον ἐκ καθαρᾶς καρδίας.

23 Τὰς δὲ μωρὰς καὶ ἀπαιδεύτους ζητήσεις παραιτοῦ, εἰδὼς ὅτι γεννῶσι μάχας·

24 δοῦλον δὲ Κυρίου οὐ δεῖ μάχεσθαι, ἀλλ' ἤπιον εἶναι πρὸς πάντας, διδακτικὸν, ἀνεξίκακον,

25 ἐν πρᾳότητι παιδεύοντα τοὺς ἀντιδιατιθεμένους· μήποτε δῷ αὐτοῖς ὁ Θεὸς μετάνοιαν εἰς ἐπίγνωσιν ἀληθείας,

26 καὶ ἀνανήψωσιν, ἐκ τῆς τοῦ διαβόλου παγίδος ἐζωγρημένοι ὑπ' αὐτοῦ, εἰς τὸ ἐκείνου θέλημα.

## ΚΕΦ. γ΄. 3.

1 ΤΟΥΤΟ δὲ γίνωσκε, ὅτι ἐν ἐσχάταις ἡμέραις ἐνστήσονται καιροὶ χαλεποί.

2 Ἔσονται γὰρ οἱ ἄνθρωποι φίλαυτοι, φιλάργυροι, ἀλαζόνες, ὑπερήφανοι, βλάσφημοι, γονεῦσιν ἀπειθεῖς, ἀχάριστοι, ἀνόσιοι,

3 ἄστοργοι, ἄσπονδοι, διάβολοι, ἀκρατεῖς, ἀνήμεροι, ἀφιλάγαθοι,

4 προδόται, προπετεῖς, τετυφωμένοι, φιλήδονοι μᾶλλον ἢ φιλόθεοι,

5 ἔχοντες μόρφωσιν εὐσεβείας, τὴν δὲ δύναμιν αὐτῆς ἠρνημένοι. καὶ τούτους ἀποτρέπου.

6 Ἐκ τούτων γάρ εἰσιν οἱ ἐνδύνοντες εἰς τὰς οἰκίας καὶ αἰχμαλωτεύοντες τὰ γυναικάρια σεσωρευμένα ἁμαρτίαις, ἀγόμενα ἐπιθυμίαις ποικίλαις,

7 πάντοτε μανθάνοντα, καὶ μηδέποτε εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν δυνάμενα.

8 Ὃν τρόπον δὲ Ἰαννῆς καὶ Ἰαμβρῆς ἀντέστησαν Μωϋσεῖ, οὕτω καὶ οὗτοι ἀνθίστανται τῇ ἀληθείᾳ, ἄνθρωποι κατεφθαρμένοι τὸν νοῦν, ἀδόκιμοι περὶ τὴν πίστιν.

9 Ἀλλ' οὐ προκόψουσιν ἐπὶ πλεῖον· ἡ γὰρ ἄνοια αὐτῶν ἔκδηλος ἔσται πᾶσιν, ὡς καὶ ἡ ἐκείνων ἐγένετο.

10 Σὺ δὲ παρηκολούθηκάς μου τῇ διδασκαλίᾳ, τῇ ἀγωγῇ, τῇ προθέσει, τῇ πίστει, τῇ μακροθυμίᾳ, τῇ ἀγάπῃ, τῇ ὑπομονῇ,

11 τοῖς διωγμοῖς, τοῖς παθήμασιν, οἷά μοι ἐγένετο ἐν Ἀντιοχείᾳ, ἐν Ἰκονίῳ, ἐν Λύστροις, οἵους διωγμοὺς ὑπήνεγκα· καὶ ἐκ πάντων με ἐῤῥύσατο ὁ Κύριος.

12 Καὶ πάντες δὲ οἱ θέλοντες εὐσεβῶς ζῇν ἐν Χριστῷ Ἰησοῦ διωχθήσονται.

13 Πονηροὶ δὲ ἄνθρωποι καὶ γόητες προκόψουσιν ἐπὶ τὸ χεῖρον, πλανῶντες καὶ πλανώμενοι.

14 Σὺ δὲ μένε ἐν οἷς ἔμαθες καὶ ἐπιστώθης, εἰδὼς παρὰ τίνος ἔμαθες,

15 καὶ ὅτι ἀπὸ βρεφους τὰ ἱερὰ γράμματα οἶδας, τὰ δυνάμενά σε σοφίσαι εἰς σωτηρίαν, διὰ πίστεως τῆς ἐν Χριστῷ Ἰησοῦ.

16 Πᾶσα γραφὴ θεόπνευστος καὶ ὠφέλιμος πρὸς διδασκαλίαν, πρὸς ἔλεγχον, πρὸς ἐπανόρθωσιν, πρὸς παιδείαν τὴν ἐν δικαιοσύνῃ·

17 ἵνα ἄρτιος ᾖ ὁ τοῦ Θεοῦ ἄνθρωπος, πρὸς πᾶν ἔργον ἀγαθὸν ἐξηρτισμένος.

## ΚΕΦ. δ΄. 4.

1 ΔΙΑΜΑΡΤΥΡΟΜΑΙ οὖν ἐγὼ ἐνώπιον τοῦ Θεοῦ καὶ τοῦ Κυρίου Ἰησοῦ Χριστοῦ τοῦ μέλλοντος κρίνειν ζῶντας καὶ νεκροὺς κατὰ τὴν ἐπιφάνειαν αὐτοῦ καὶ τὴν βασιλείαν αὐτοῦ,

2 κήρυξον τὸν λόγον, ἐπίστηθι εὐκαίρως ἀκαίρως, ἔλεγξον ἐπιτίμησον, παρακάλεσον, ἐν πάσῃ μακροθυμίᾳ καὶ διδαχῇ.

3 Ἔσται γὰρ καιρὸς, ὅτε τῆς ὑγιαινούσης διδασκαλίας οὐκ ἀνέξονται, ἀλλὰ κατὰ τὰς ἐπιθυμίας τὰς ἰδίας ἑαυτοῖς ἐπισωρεύσουσι διδασκάλους, κνηθόμενοι τὴν ἀκοήν·

4 καὶ ἀπὸ μὲν τῆς ἀληθείας τὴν ἀκοὴν ἀποστρέψουσιν, ἐπὶ δὲ τοὺς μύθους ἐκτραπήσονται.

5 Σὺ δὲ νῆφε ἐκ πᾶσι, κακοπάθησον, ἔργον ποίησον εὐαγγελιστοῦ, τὴν διακονίαν σου πληροφόρησον.

6 Ἐγὼ γὰρ ἤδη σπένδομαι, καὶ ὁ καιρὸς τῆς ἐμῆς ἀναλύσεως ἐφέστηκε·

7 τὸν ἀγῶνα τὸν καλὸν ἠγώνισμαι, τὸν δρόμον τετέλεκα, τὴν πίστιν τετήρηκα·

8 λοιπὸν ἀπόκειταί μοι ὁ τῆς δικαιοσύνης στέφανος, ὃν ἀποδώσει μοι ὁ Κύριος ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὁ δίκαιος κριτὴς, οὐ μόνον δὲ ἐμοὶ, ἀλλὰ καὶ πᾶσι τοῖς ἠγαπηκόσι τὴν ἐπιφάνειαν αὐτοῦ.

9 ΣΠΟΥΔΑΣΟΝ ἐλθεῖν πρός με ταχέως.

10 Δημᾶς γάρ με ἐγκατέλιπεν, ἀγαπήσας τὸν νῦν αἰῶνα, καὶ ἐπορεύθη εἰς Θεσσαλονίκην· Κρήσκης εἰς Γαλατίαν, Τίτος εἰς Δαλματίαν·

11 Λουκᾶς ἐστι μόνος μετ' ἐμοῦ. Μάρκον ἀναλαβὼν ἄγε μετὰ σεαυτοῦ· ἔστι γάρ μοι εὔχρηστος εἰς διακονίαν.

12 Τυχικὸν δὲ ἀπέστειλα εἰς Ἔφεσον.

13 Τὸν φαιλόνην, ὃν ἀπέλιτον ἐν Τρωάδι παρὰ Κάρπῳ, ἐρχόμενος φέρε, καὶ τὰ βιβλία, μάλιστα τὰς μεμβράνας.

14 Ἀλέξανδρος ὁ χαλκεὺς πολλά μοι κακὰ ἐνεδείξατο· ἀποδῴη αὐτῷ ὁ Κύριος κατὰ τὰ ἔργα αὐτοῦ·

15 ὃν καὶ σὺ φυλάσσου, λίαν γὰρ ἀνθέστηκε τοῖς ἡμετέροις λόγοις.

16 Ἐν τῇ πρώτῃ μου ἀπολογίᾳ οὐδείς μοι συμπαρεγένετο, ἀλλὰ πάντες με ἐγκατέλιπον· μὴ αὐτοῖς λογισθείη·

17 ὁ δὲ Κύριός μοι παρέστη, καὶ ἐνεδυνάμωσέ με, ἵνα δι' ἐμοῦ τὸ κήρυγμα πληροφορηθῇ, καὶ ἀκούσῃ πάντα τὰ ἔθνη· καὶ ἐῤῥύσθην ἐκ στόματος λέοντος·

18 καὶ ῥύσεταί με ὁ Κύριος ἀπὸ παντὸς ἔργου πονηροῦ, καὶ σώσει εἰς τὴν βασιλείαν αὐτοῦ τὴν ἐπουράνιον· ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

19 ἌΣΠΑΣΑΙ Πρίσκαν καὶ Ἀκύλαν, καὶ τὸν Ὀνησιφόρου οἶκον.

20 Ἔραστος ἔμεινεν ἐν Κορίνθῳ· Τρόφιμον δὲ ἀπέλιπον ἐν Μιλήτῳ ἀσθενοῦντα.

21 Σπούδασον πρὸ χειμῶνος ἐλθεῖν. Ἀσπάζεταί σε Εὔβουλος, καὶ Πούδης, καὶ Λίνος, καὶ Κλαυδία, καὶ οἱ ἀδελφοὶ πάντες.

22 Ὁ Κύριος Ἰησοῦς Χριστὸς μετὰ τοῦ πνεύματός σου. ἡ χάρις μεθ' ὑμῶν. ἀμήν.

Πρὸς Τιμόθεον δευτέρα τῆς Ἐφεσίων ἐκκλησίας πρῶτον ἐπίσκοπον χειροτονηθέντα ἐγράφη ἀπὸ Ῥώμης, ὅτε ἐκ δευτέρου παρέστη Παῦλος τῷ Καίσαρι Νέρωνι.

# ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

Η ΠΡΟΣ

# ΤΙΤΟΝ ΕΠΙΣΤΟΛΗ.

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ΚΕΦ. α΄. 1.

1 ΠΑΥΛΟΣ δοῦλος Θεοῦ, ἀπόστολος δὲ Ἰησοῦ Χριστοῦ, κατὰ πίστιν ἐκλεκτῶν Θεοῦ καὶ ἐπίγνωσιν ἀληθείας τῆς κατ' εὐσέβειαν,

2 ἐπ' ἐλπίδι ζωῆς αἰωνίου, ἣν ἐπηγγείλατο ὁ ἀψευδὴς Θεὸς πρὸ χρόνων αἰωνίων,

3 ἐφανέρωσε δὲ καιροῖς ἰδίοις τὸν λόγον αὐτοῦ, ἐν κηρύγματι ὃ ἐπιστεύθην ἐγὼ κατ' ἐπιταγὴν τοῦ σωτῆρος ἡμῶν Θεοῦ·

4 Τίτῳ γνησίῳ τέκνῳ κατὰ κοινὴν πίστιν· χάρις, ἔλεος, εἰρήνη ἀπὸ Θεοῦ πατρὸς καὶ Κυρίου Ἰησοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν.

5 ΤΟΥΤΟΥ χάριν κατέλιπόν σε ἐν Κρήτῃ, ἵνα τὰ λείποντα ἐπιδιορθώσῃ, καὶ καταστήσῃς κατὰ πόλιν πρεσβυτέρους, ὡς ἐγώ σοὶ διεταξάμην·

6 εἴ τις ἐστὶν ἀνέγκλητος, μιᾶς γυναικὸς ἀνὴρ, τέκνα ἔχων πιστὰ, μὴ ἐν κατηγορίᾳ ἀσωτίας ἢ ἀνυπότακτα.

7 Δεῖ γὰρ τὸν ἐπίσκοπον ἀνέγκλητον εἶναι, ὡς Θεοῦ οἰκονόμον· μὴ αὐθάδη, μὴ ὀργίλον, μὴ πάροινον, μὴ πλήκτην, μὴ αἰσχροκερδῆ,

8 ἀλλὰ φιλόξενον, φιλάγαθον, σώφρονα, δίκαιον, ὅσιον, ἐγκρατῆ,

9 ἀντεχόμενον τοῦ κατὰ τὴν διδαχὴν πιστοῦ λόγου, ἵνα δυνατὸς ᾖ καὶ παρακαλεῖν ἐν τῇ διδασκαλίᾳ τῇ ὑγιαινούσῃ, καὶ τοὺς ἀντιλέγοντας ἐλέγχειν.

10 Εἰσὶ γὰρ πολλοὶ καὶ ἀνυπότακτοι ματαιολόγοι καὶ φρεναπάται, μάλιστα οἱ ἐκ περιτομῆς,

11 οὓς δεῖ ἐπιστομίζειν· οἵτινες ὅλους οἴκους ἀνατρέπουσι, διδάσκοντες ἃ μὴ δεῖ, αἰσχροῦ κέρδους χάριν.

12 Εἶπέ τις ἐξ αὐτῶν ἴδιος αὐτῶν προφήτης, Κρῆτες ἀεὶ ψεῦσται, κακὰ θηρία, γαστέρες ἀργαί.

13 Ἡ μαρτυρία αὕτη ἐστὶν ἀληθής. δι' ἣν αἰτίαν ἔλεγχε αὐτοὺς ἀποτόμως, ἵνα ὑγιαίνωσιν ἐν τῇ πίστει,

14 μὴ προσέχοντες Ἰουδαϊκοῖς μύθοις, καὶ ἐντολαῖς ἀνθρώπων ἀποστρεφομένων τὴν ἀλήθειαν.

15 Πάντα μὲν καθαρὰ τοῖς καθαροῖς· τοῖς δὲ μεμιασμένοις καὶ ἀπίστοις οὐδὲν καθαρὸν, ἀλλὰ μεμίανται αὐτῶν καὶ ὁ νοῦς καὶ ἡ συνείδησις.

16 Θεὸν ὁμολογοῦσιν εἰδέναι, τοῖς δέ ἔργοις ἀρνοῦνται, βδελυκτοὶ ὄντες καὶ ἀπειθεῖς καὶ πρὸς πᾶν ἔργον ἀγαθὸν ἀδόκιμοι.

ΚΕΦ. β΄. 2.

1 ΣΥ δὲ λάλει ἃ πρέπει τῇ ὑγιαινούσῃ διδασκαλίᾳ·

2 πρεσβύτας νηφαλίους εἶναι, σεμνοὺς, σώφρονας, ὑγιαίνοντας τῇ πίστει, τῇ ἀγάπῃ, τῇ ὑπομονῇ·

3 πρεσβύτιδας ὡσαύτως ἐν καταστήματι ἱεροπρεπεῖς, μὴ διαβόλους, μὴ οἴνῳ πολλῷ δεδουλωμένας, καλοδιδασκάλους,

4 ἵνα σωφρονίζωσι τὰς νέας, φιλάνδρους εἶναι, φιλοτέκνους,

5 σώφρονας, ἁγνὰς, οἰκουροὺς, ἀγαθὰς, ὑποτασσομένας τοῖς ἰδίοις ἀνδράσιν, ἵνα μὴ ὁ λόγος τοῦ Θεοῦ βλασφημῆται.

6 Τοὺς νεωτέρους ὡσαύτως παρακάλει σωφρονεῖν,

7 περὶ πάντα σεαυτὸν παρεχόμενος τύπον καλῶν ἔργων, ἐν τῇ διδασκαλίᾳ ἀδιαφθορίαν, σεμνότητα, ἀφθαρσίαν,

8 λόγον ὑγιῆ, ἀκατάγνωστον, ἵνα ὁ ἐξ ἐναντίας ἐντραπῇ, μηδὲν ἔχων περὶ ὑμῶν λέγειν φαῦλον.

9 Δούλους ἰδίοις δεσπόταις ὑποτάσσεσθαι, ἐν πᾶσιν εὐαρέστους εἶναι, μὴ ἀντιλέγοντας,

10 μὴ νοσφιζομένους, ἀλλὰ πίστιν πᾶσαν ἐνδεικνυμένους ἀγαθήν· ἵνα τὴν διδασκαλίαν τοῦ σωτῆρος ἡμῶν Θεοῦ κοσμῶσιν ἐν πᾶσιν.

11 Ἐπεφάνη γὰρ ἡ χάρις τοῦ Θεοῦ ἡ σωτήριος πᾶσιν ἀνθρώποις,

12 παιδεύουσα ἡμᾶς, ἵνα ἀρνησάμενοι τὴν ἀσέβειαν καὶ τὰς κοσμικὰς ἐπιθυμίας, σωφρόνως καὶ δικαίως καὶ εὐσεβῶς ζήσωμεν ἐν τῷ νῦν αἰῶνι·

13 προσδεχόμενοι τὴν μακαρίαν ἐλπίδα καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου Θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ,

14 ὃς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν, ἵνα λυτρώσηται ἡμᾶς ἀπὸ πάσης ἀνομίας, καὶ καθαρίσῃ ἑαυτῷ λαὸν περιούσιον, ζηλωτὴν καλῶν ἔργων.

15 Ταῦτα λάλει καὶ παρακάλει καὶ ἔλεγχε μετὰ πάσης ἐπιταγῆς· μηδείς σου περιφρονείτω.

## ΚΕΦ. γʹ. 3.

1 ΥΠΟΜΙΜΝΗΣΚΕ αὐτοὺς ἀρχαῖς καὶ ἐξουσίαις ὑποτάσσεσθαι, πειθαρχεῖν, πρὸς πᾶν ἔργον ἀγαθὸν ἑτοίμους εἶναι,

2 μηδένα βλασφημεῖν, ἀμάχους εἶναι, ἐπιεικεῖς, πᾶσαν ἐνδεικνυμένους πρᾳότητα πρὸς πάντας ἀνθρώπους.

3 Ἦμεν γάρ ποτε καὶ ἡμεῖς ἀνόητοι, ἀπειθεῖς, πλανώμενοι, δουλεύοντες ἐπιθυμίαις καὶ ἡδοναῖς ποικίλαις, ἐν κακίᾳ καὶ φθόνῳ διάγοντες, στυγητοὶ, μισοῦντες ἀλλήλους·

4 ὅτε δὲ ἡ χρηστότης καὶ ἡ φιλανθρωπία ἐπεφάνη τοῦ σωτῆρος ἡμῶν Θεοῦ,

5 οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ ὧν ἐποιήσαμεν ἡμεῖς, ἀλλὰ κατὰ τὸν αὐτοῦ ἔλεον, ἔσωσεν ἡμᾶς, διὰ λουτροῦ παλιγγενεσίας, καὶ ἀνακαινώσεως Πνεύματος ἁγίου,

6 οὗ ἐξέχεεν ἐφ' ἡμᾶς πλουσίως, διὰ Ἰησοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν,

7 ἵνα δικαιωθέντες τῇ ἐκείνου χάριτι, κληρονόμοι γενώμεθα κατ' ἐλπίδα ζωῆς αἰωνίου.

8 Πιστὸς ὁ λόγος, καὶ περὶ τούτων βούλομαί σε διαβεβαιοῦσθαι, ἵνα φροντίζωσι καλῶν ἔργων προΐστασθαι οἱ πεπιστευκότες τῷ Θεῷ· ταῦτά ἐστι τὰ καλὰ καὶ ὠφέλιμα τοῖς ἀνθρώποις.

9 Μωρὰς δὲ ζητήσεις καὶ γενεαλογίας καὶ ἔρεις καὶ μάχας νομικὰς περιΐστασο· εἰσὶ γὰρ ἀνωφελεῖς καὶ μάταιοι.

10 Αἱρετικὸν ἄνθρωπον μετὰ

*μίαν καὶ δευτέραν νουθεσίαν παραιτοῦ,*

11 *εἰδὼς ὅτι ἐξέστραπται ὁ τοιοῦτος, καὶ ἁμαρτάνει, ὢν αὐτοκατάκριτος.*

12 ὍΤΑΝ *πέμψω* Ἀρτεμᾶν *πρός σε ἢ* Τυχικὸν, *σπούδασον ἐλθεῖν πρός με εἰς* Νικόπολιν· *ἐκεῖ γὰρ κέκρικα παραχειμάσαι.*

13 Ζηνᾶν *τὸν νομικὸν καὶ* Ἀπολλὼ *σπουδαίως πρόπεμψον, ἵνα μηδὲν αὐτοῖς λείπῃ.*

14 *Μανθανέτωσαν δὲ καὶ οἱ ἡμέτεροι καλῶν ἔργων προΐστασθαι εἰς τὰς ἀναγκαίας χρείας, ἵνα μὴ ὦσιν ἄκαρποι.*

15 *Ἀσπάζονταί σε οἱ μετ' ἐμοῦ πάντες· ἄσπασαι τοὺς φιλοῦντας ἡμᾶς ἐν πίστει. ἡ χάρις μετὰ πάντων ὑμῶν. ἀμήν.*

Πρὸς Τίτον *τῆς* Κρητῶν *ἐκκλησίας πρῶτον ἐπίσκοπον χειροτονηθέντα ἐγράφη ἀπὸ* Νικοπόλεως *τῆς* Μακεδονίας.

# ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

## Η ΠΡΟΣ

# ΦΙΛΗΜΟΝΑ ΕΠΙΣΤΟΛΗ.

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1 ΠΑΥΛΟΣ δέσμιος Χριστοῦ Ἰησοῦ, καὶ Τιμόθεος ὁ ἀδελφὸς, Φιλήμονι τῷ ἀγαπητῷ καὶ συνεργῷ ἡμῶν,

2 καὶ Ἀπφίᾳ τῇ ἀγαπητῇ, καὶ Ἀρχίππῳ τῷ συστρατιώτῃ ἡμῶν, καὶ τῇ κατ' οἶκόν σου ἐκκλησίᾳ·

3 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

4 ΕΥΧΑΡΙΣΤΩ τῷ Θεῷ μου, πάντοτε μνείαν σου ποιούμενος ἐπὶ τῶν προσευχῶν μου,

5 ἀκούων σου τὴν ἀγάπην καὶ τὴν πίστιν, ἣν ἔχεις πρὸς τὸν Κύριον Ἰησοῦν καὶ εἰς πάντας τοὺς ἁγίους·

6 ὅπως ἡ κοινωνία τῆς πίστεώς σου ἐνεργὴς γένηται ἐν ἐπιγνώσει παντὸς ἀγαθοῦ τοῦ ἐν ὑμῖν εἰς Χριστὸν Ἰησοῦν.

7 Χάριν γὰρ ἔχομεν πολλὴν καὶ παράκλησιν ἐπὶ τῇ ἀγάπῃ σου, ὅτι τὰ σπλάγχνα τῶν ἁγίων ἀναπέπαυται διὰ σοῦ, ἀδελφέ.

8 Διὸ πολλὴν ἐν Χριστῷ παῤῥησίαν ἔχων ἐπιτάσσειν σοι τὸ ἀνῆκον,

9 διὰ τὴν ἀγάπην μᾶλλον παρακαλῶ· τοιοῦτος ὢν ὡς Παῦλος πρεσβύτης, νυνὶ δὲ καὶ δέσμιος Ἰησοῦ Χριστοῦ·

10 παρακαλῶ σε περὶ τοῦ ἐμοῦ τέκνου, ὃν ἐγέννησα ἐν τοῖς δεσμοῖς μου, Ὀνήσιμον,

11 τόν ποτέ σοι ἄχρηστον, νυνὶ δὲ σοὶ καὶ ἐμοὶ εὔχρηστον,

12 ὃν ἀνέπεμψα· σὺ δὲ αὐτὸν, τουτέστι τὰ ἐμὰ σπλάγχνα, προσλαβοῦ.

13 Ὃν ἐγὼ ἐβουλόμην πρὸς ἐμαυτὸν κατέχειν, ἵνα ὑπὲρ σοῦ διακονῇ μοι ἐν τοῖς δεσμοῖς τοῦ εὐαγγελίου·

14 χωρὶς δὲ τῆς σῆς γνώμης οὐδὲν ἠθέλησα ποιῆσαι, ἵνα μὴ ὡς κατὰ ἀνάγκην τὸ ἀγαθόν σου ᾖ, ἀλλὰ κατὰ ἑκούσιον.

15 Τάχα γὰρ διὰ τοῦτο ἐχωρίσθη πρὸς ὥραν, ἵνα αἰώνιον αὐτὸν ἀπέχῃς·

16 οὐκέτι ὡς δοῦλον, ἀλλ' ὑπὲρ δοῦλον, ἀδελφὸν ἀγαπητὸν, μάλιστα ἐμοὶ, πόσῳ δὲ μᾶλλον σοὶ, καὶ ἐν σαρκὶ καὶ ἐν Κυρίῳ;

17 Εἰ οὖν ἐμὲ ἔχεις κοινωνὸν, προσλαβοῦ αὐτὸν ὡς ἐμέ.

18 Εἰ δέ τι ἠδίκησέ σε ἢ ὀφείλει, τοῦτο ἐμοὶ ἐλλόγει.

19 Ἐγὼ Παῦλος ἔγραψα τῇ ἐμῇ χειρὶ, ἐγὼ ἀποτίσω· ἵνα μὴ λέγω σοι, ὅτι καὶ σεαυτόν μοι προσοφείλεις.

20 Ναὶ, ἀδελφὲ, ἐγώ σου ὀναίμην ἐν Κυρίῳ· ἀνάπαυσόν μου τὰ σπλάγχνα ἐν Κυρίῳ.

21 Πεποιθὼς τῇ ὑπακοῇ σου ἔγραψά σοι, εἰδὼς ὅτι καὶ ὑπὲρ ὃ λέγω ποιήσεις.

22 Ἅμα δὲ καὶ ἑτοίμαζέ μοι ξενίαν· ἐλπίζω γὰρ ὅτι διὰ τῶν προσευχῶν ὑμῶν χαρισθήσομαι ὑμῖν.

23 Ἀσπάζονταί σε Ἐπαφρᾶς ὁ συναιχμάλωτός μου ἐν Χριστῷ Ἰησοῦ,

24 Μάρκος, Ἀρίσταρχος, Δημᾶς, Λουκᾶς, οἱ συνεργοί μου.

25 Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν. ἀμήν.

*Πρὸς Φιλήμονα ἐγράφη ἀπὸ Ῥώμης διὰ Ὀνησίμου οἰκέτου.*

# ΠΑΥΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

## Η ΠΡΟΣ

# ΕΒΡΑΙΟΥΣ ΕΠΙΣΤΟΛΗ.

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ΚΕΦ. α΄. 1.

ΠΟΛΥΜΕΡΩΣ καὶ πολυτρόπως πάλαι ὁ Θεὸς λαλήσας τοῖς πατράσιν ἐν τοῖς προφήταις,

2 ἐπ' ἐσχάτων τῶν ἡμερῶν τούτων ἐλάλησεν ἡμῖν ἐν Υἱῷ, ὃν ἔθηκε κληρονόμον πάντων, δι' οὗ καὶ τοὺς αἰῶνας ἐποίησεν,

3 ὃς ὢν ἀπαύγασμα τῆς δόξης καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ, φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ, δι' ἑαυτοῦ καθαρισμὸν ποιησάμενος τῶν ἁμαρτιῶν ἡμῶν, ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς,

4 τοσούτῳ κρείττων γενόμενος τῶν ἀγγέλων, ὅσῳ διαφορώτερον παρ' αὐτοὺς κεκληρονόμηκεν ὄνομα.

5 Τίνι γὰρ εἶπε ποτὲ τῶν ἀγγέλων, Υἱός μου εἶ σὺ, ἐγὼ σήμερον γεγέννηκά σε; Καὶ πάλιν, Ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα, καὶ αὐτὸς ἔσταί μοι εἰς Υἱόν;

6 Ὅταν δὲ πάλιν εἰσαγάγῃ τὸν πρωτότοκον εἰς τὴν οἰκουμένην, λέγει, Καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ.

7 Καὶ πρὸς μὲν τοὺς ἀγγέλους λέγει, Ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα, καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα·

8 πρὸς δὲ τὸν Υἱὸν, Ὁ θρόνος σου, ὁ Θεὸς, εἰς τὸν αἰῶνα τοῦ αἰῶνος· ῥάβδος εὐθύτητος ἡ ῥάβδος τῆς βασιλείας σου.

9 Ἠγάπησας δικαιοσύνην, καὶ ἐμίσησας ἀνομίαν. διὰ τοῦτο ἔχρισέ σε, ὁ Θεὸς, ὁ Θεός σου, ἔλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους σου.

10 Καὶ, Σὺ κατ' ἀρχὰς, Κύριε, τὴν γῆν ἐθεμελίωσας, καὶ ἔργα τῶν χειρῶν σου εἰσὶν οἱ οὐρανοί.

11 Αὐτοὶ ἀπολοῦνται, σὺ δὲ διαμένεις. καὶ πάντες ὡς ἱμάτιον παλαιωθήσονται,

12 καὶ ὡσεὶ περιβόλαιον ἑλίξεις αὐτοὺς καὶ ἀλλαγήσονται· σὺ δὲ ὁ αὐτὸς εἶ, καὶ τὰ ἔτη σου οὐκ ἐκλείψουσι.

13 Πρὸς τίνα δὲ τῶν ἀγγέλων εἴρηκέ ποτε, Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου;

14 Οὐχὶ πάντες εἰσὶ λειτουργικὰ πνεύματα, εἰς διακονίαν ἀποστελλόμενα διὰ τοὺς μέλλοντας κληρονομεῖν σωτηρίαν;

ΚΕΦ. β΄. 2.

1 ΔΙΑ τοῦτο δεῖ περισσοτέρως

ἡμᾶς προσέχειν τοῖς ἀκουσθεῖσι, μή ποτε παραῤῥυῶμεν.

2 Εἰ γὰρ ὁ δι' ἀγγέλων λαληθεὶς λόγος ἐγένετο βέβαιος, καὶ πᾶσα παράβασις καὶ παρακοὴ ἔλαβεν ἔνδικον μισθαποδοσίαν,

3 πῶς ἡμεῖς ἐκφευξόμεθα τηλικαύτης ἀμελήσαντες σωτηρίας; ἥτις ἀρχὴν λαβοῦσα λαλεῖσθαι διὰ τοῦ Κυρίου, ὑπὸ τῶν ἀκουσάντων εἰς ἡμᾶς ἐβεβαιώθη,

4 συνεπιμαρτυροῦντος τοῦ Θεοῦ σημείοις τε καὶ τέρασι, καὶ ποικίλαις δυνάμεσι, καὶ Πνεύματος ἁγίου μερισμοῖς, κατὰ τὴν αὐτοῦ θέλησιν.

5 Οὐ γὰρ ἀγγέλοις ὑπέταξε τὴν οἰκουμένην τὴν μέλλουσαν, περὶ ἧς λαλοῦμεν·

6 διεμαρτύρατο δέ που τὶς λέγων, Τί ἐστιν ἄνθρωπος, ὅτι μιμνήσκῃ αὐτοῦ, ἢ υἱὸς ἀνθρώπου, ὅτι ἐπισκέπτῃ αὐτόν;

7 Ἠλάττωσας αὐτὸν βραχύ τι παρ' ἀγγέλους· δόξῃ καὶ τιμῇ ἐστεφάνωσας αὐτὸν, καὶ κατέστησας αὐτὸν ἐπὶ τὰ ἔργα τῶν χειρῶν σου·

8 πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ. Ἐν γὰρ τῷ ὑποτάξαι αὐτῷ τὰ πάντα, οὐδὲν ἀφῆκεν αὐτῷ ἀνυπότακτον· νῦν δὲ οὔπω ὁρῶμεν αὐτῷ τὰ πάντα ὑποτεταγμένα.

9 Τὸν δὲ βραχύ τι παρ' ἀγγέλους ἠλαττωμένον βλέπομεν Ἰησοῦν διὰ τὸ πάθημα τοῦ θανάτου, δόξῃ καὶ τιμῇ ἐστεφανωμένον, ὅπως χάριτι Θεοῦ ὑπὲρ παντὸς γεύσηται θανάτου.

10 Ἔπρεπε γὰρ αὐτῷ δι' ὃν τὰ πάντα καὶ δι' οὗ τὰ πάντα, πολλοὺς υἱοὺς εἰς δόξαν ἀγαγόντα, τὸν Ἀρχηγὸν τῆς σωτηρίας αὐτῶν διὰ παθημάτων τελειῶσαι.

11 Ὅ τε γὰρ ἁγιάζων καὶ οἱ ἁγιαζόμενοι, ἐξ ἑνὸς πάντες· δι' ἣν αἰτίαν οὐκ ἐπαισχύνεται ἀδελφοὺς αὐτοὺς καλεῖν,

12 λέγων, Ἀπαγγελῶ τὸ ὄνομά σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ ἐκκλησίας ὑμνήσω σε. Καὶ πάλιν, Ἐγὼ ἔσομαι πεποιθὼς ἐπ' αὐτῷ.

13 Καὶ πάλιν, Ἰδοὺ ἐγὼ, καὶ τὰ παιδία ἅ μοι ἔδωκεν ὁ Θεός.

14 Ἐπεὶ οὖν τὰ παιδία κεκοινώνηκε σαρκὸς καὶ αἵματος, καὶ αὐτὸς παραπλησίως μετέσχε τῶν αὐτῶν, ἵνα διὰ τοῦ θανάτου καταργήσῃ τὸν τὸ κράτος ἔχοντα τοῦ θανάτου, τουτέστι τὸν διάβολον,

15 καὶ ἀπαλλάξῃ τούτους, ὅσοι φόβῳ θανάτου διὰ παντὸς τοῦ ζῇν ἔνοχοι ἦσαν δουλείας.

16 Οὐ γὰρ δήπου ἀγγέλων ἐπιλαμβάνεται, ἀλλὰ σπέρματος Ἀβραὰμ ἐπιλαμβάνεται.

17 Ὅθεν ὤφειλε κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι, ἵνα ἐλεήμων γένηται καὶ πιστὸς ἀρχιερεὺς τὰ πρὸς τὸν Θεὸν, εἰς τὸ ἱλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ.

18 Ἐν ᾧ γὰρ πέπονθεν αὐτὸς πειρασθεὶς, δύναται τοῖς πειραζομένοις βοηθῆσαι.

## ΚΕΦ. γ'. 3.

1 ὍΘΕΝ, ἀδελφοὶ ἅγιοι, κλήσεως ἐπουρανίου μέτοχοι, κατανοήσατε τὸν ἀπόστολον καὶ ἀρχιερέα τῆς ὁμολογίας ἡμῶν Χριστὸν Ἰησοῦν·

2 πιστὸν ὄντα τῷ ποιήσαντι αὐτὸν, ὡς καὶ Μωσῆς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ.

3 Πλείονος γὰρ δόξης οὗτος παρὰ Μωσῆν ἠξίωται, καθ' ὅσον

πλείονα τιμὴν ἔχει τοῦ οἴκου ὁ κατασκευάσας αὐτόν·

4 πᾶς γὰρ οἶκος κατασκευάζεται ὑπό τινός· ὁ δὲ τὰ πάντα κατασκευάσας, Θεός.

5 Καὶ Μωσῆς μὲν πιστὸς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ, ὡς θεράπων, εἰς μαρτύριον τῶν λαληθησομένων·

6 Χριστὸς δὲ, ὡς υἱὸς ἐπὶ τὸν οἶκον αὐτοῦ· οὗ οἶκός ἐσμεν ἡμεῖς, ἐάνπερ τὴν παῤῥησίαν καὶ τὸ καύχημα τῆς ἐλπίδος μέχρι τέλους βεβαίαν κατάσχωμεν.

7 Διὸ καθὼς λέγει τὸ Πνεῦμα τὸ ἅγιον, Σήμερον, ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε,

8 μὴ σκληρύνητε τὰς καρδίας ὑμῶν, ὡς ἐν τῷ παραπικρασμῷ, κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ ἐν τῇ ἐρήμῳ,

9 οὗ ἐπείρασάν με οἱ πατέρες ὑμῶν, ἐδοκίμασάν με καὶ εἶδον τὰ ἔργά μου, τεσσαράκοντα ἔτη.

10 Διὸ προσώχθισα τῇ γενεᾷ ἐκείνῃ, καὶ εἶπον, Ἀεὶ πλανῶνται τῇ καρδίᾳ· αὐτοὶ δὲ οὐκ ἔγνωσαν τὰς ὁδούς μου·

11 ὡς ὤμοσα ἐν τῇ ὀργῇ μου, Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου.

12 Βλέπετε, ἀδελφοὶ, μή ποτε ἔσται ἔν τινι ὑμῶν καρδία πονηρὰ ἀπιστίας, ἐν τῷ ἀποστῆναι ἀπὸ Θεοῦ ζῶντος·

13 ἀλλὰ παρακαλεῖτε ἑαυτοὺς καθ' ἑκάστην ἡμέραν, ἄχρις οὗ τὸ σήμερον καλεῖται, ἵνα μὴ σκληρυνθῇ τις ἐξ ὑμῶν ἀπάτῃ τῆς ἁμαρτίας·

14 μέτοχοι γὰρ γεγόναμεν τοῦ Χριστοῦ, ἐάνπερ τὴν ἀρχὴν τῆς ὑποστάσεως μέχρι τέλους βεβαίαν κατάσχωμεν,

15 ἐν τῷ λέγεσθαι, Σήμερον, ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνητε τὰς καρδίας ὑμῶν, ὡς ἐν τῷ παραπικρασμῷ.

16 Τίνες γὰρ ἀκούσαντες παρεπίκραναν, ἀλλ' οὐ πάντες οἱ ἐξελθόντες ἐξ Αἰγύπτου διὰ Μωσέως;

17 Τίσι δὲ προσώχθισε τεσσαράκοντα ἔτη; οὐχὶ τοῖς ἁμαρτήσασιν, ὧν τὰ κῶλα ἔπεσεν ἐν τῇ ἐρήμῳ;

18 Τίσι δὲ ὤμοσε μὴ εἰσελεύσεσθαι εἰς τὴν κατάπαυσιν αὐτοῦ, εἰ μὴ τοῖς ἀπειθήσασι;

19 Καὶ βλέπομεν ὅτι οὐκ ἠδυνήθησαν εἰσελθεῖν δι' ἀπιστίαν.

## ΚΕΦ. δ'. 4.

1 ΦΟΒΗΘΩΜΕΝ οὖν μή ποτε καταλειπομένης ἐπαγγελίας εἰσελθεῖν εἰς τὴν κατάπαυσιν αὐτοῦ, δοκῇ τις ἐξ ὑμῶν ὑστερηκέναι.

2 Καὶ γάρ ἐσμεν εὐηγγελισμένοι, καθάπερ κἀκεῖνοι· ἀλλ' οὐκ ὠφέλησεν ὁ λόγος τῆς ἀκοῆς ἐκείνους, μὴ συγκεκραμένος τῇ πίστει τοῖς ἀκούσασιν.

3 Εἰσερχόμεθα γὰρ εἰς τὴν κατάπαυσιν οἱ πιστεύσαντες, καθὼς εἴρηκεν, Ὡς ὤμοσα ἐν τῇ ὀργῇ μου, Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου· καίτοι τῶν ἔργων ἀπὸ καταβολῆς κόσμου γενηθέντων·

4 εἴρηκε γάρ που περὶ τῆς ἑβδόμης οὕτω, Καὶ κατέπαυσεν ὁ Θεὸς ἐν τῇ ἡμέρᾳ τῇ ἑβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ.

5 Καὶ ἐν τούτῳ πάλιν, Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου.

6 Ἐπεὶ οὖν ἀπολείπεται τινὰς εἰσελθεῖν εἰς αὐτὴν, καὶ οἱ πρό-

τερον εὐαγγελισθέντες οὐκ εἰσῆλθον δι' ἀπείθειαν,

7 πάλιν τινὰ ὁρίζει ἡμέραν, Σήμερον, ἐν Δαβὶδ λέγων, μετὰ τοσοῦτον χρόνον, καθὼς εἴρηται, Σήμερον, ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνητε τὰς καρδίας ὑμῶν.

8 Εἰ γὰρ αὐτοὺς Ἰησοῦς κατέπαυσεν, οὐκ ἂν περὶ ἄλλης ἐλάλει μετὰ ταῦτα ἡμέρας·

9 ἄρα ἀπολείπεται σαββατισμὸς τῷ λαῷ τοῦ Θεοῦ.

10 Ὁ γὰρ εἰσελθὼν εἰς τὴν κατάπαυσιν αὐτοῦ, καὶ αὐτὸς κατέπαυσεν ἀπὸ τῶν ἔργων αὐτοῦ, ὥσπερ ἀπὸ τῶν ἰδίων ὁ Θεός.

11 Σπουδάσωμεν οὖν εἰσελθεῖν εἰς ἐκείνην τὴν κατάπαυσιν, ἵνα μὴ ἐν τῷ αὐτῷ τις ὑποδείγματι πέσῃ τῆς ἀπειθείας.

12 Ζῶν γὰρ ὁ λόγος τοῦ Θεοῦ, καὶ ἐνεργὴς, καὶ τομώτερος ὑπὲρ πᾶσαν μάχαιραν δίστομον, καὶ διϊκνούμενος ἄχρι μερισμοῦ ψυχῆς τε καὶ πνεύματος, ἁρμῶν τε καὶ μυελῶν, καὶ κριτικὸς ἐνθυμήσεων καὶ ἐννοιῶν καρδίας·

13 καὶ οὐκ ἔστι κτίσις ἀφανὴς ἐνώπιον αὐτοῦ, πάντα δὲ γυμνὰ καὶ τετραχηλισμένα τοῖς ὀφθαλμοῖς αὐτοῦ· πρὸς ὃν ἡμῖν ὁ λόγος.

14 ἜΧΟΝΤΕΣ οὖν ἀρχιερέα μέγαν, διεληλυθότα τοὺς οὐρανοὺς, Ἰησοῦν τὸν Υἱὸν τοῦ Θεοῦ, κρατῶμεν τῆς ὁμολογίας.

15 Οὐ γὰρ ἔχομεν ἀρχιερέα μὴ δυνάμενον συμπαθῆσαι ταῖς ἀσθενείαις ἡμῶν, πεπειραμένον δὲ κατὰ πάντα καθ' ὁμοιότητα χωρὶς ἁμαρτίας·

16 προσερχώμεθα οὖν μετὰ παῤῥησίας τῷ θρόνῳ τῆς χάριτος, ἵνα λάβωμεν ἔλεον, καὶ χάριν εὕρωμεν, εἰς εὔκαιρον βοήθειαν.

## ΚΕΦ. ε'. 5.

1 ΠΑΣ γὰρ ἀρχιερεὺς, ἐξ ἀνθρώπων λαμβανόμενος, ὑπὲρ ἀνθρώπων καθίσταται τὰ πρὸς τὸν Θεὸν, ἵνα προσφέρῃ δῶρά τε καὶ θυσίας ὑπὲρ ἁμαρτιῶν,

2 μετριοπαθεῖν δυνάμενος τοῖς ἀγνοοῦσι καὶ πλανωμένοις, ἐπεὶ καὶ αὐτὸς περίκειται ἀσθένειαν·

3 καὶ διὰ ταύτην ὀφείλει, καθὼς περὶ τοῦ λαοῦ, οὕτω καὶ περὶ ἑαυτοῦ προσφέρειν ὑπὲρ ἁμαρτιῶν.

4 Καὶ οὐχ ἑαυτῷ τὶς λαμβάνει τὴν τιμὴν, ἀλλὰ ὁ καλούμενος ὑπὸ τοῦ Θεοῦ, καθάπερ καὶ ὁ Ἀαρών.

5 Οὕτω καὶ ὁ Χριστὸς οὐχ ἑαυτὸν ἐδόξασε γενηθῆναι ἀρχιερέα, ἀλλ' ὁ λαλήσας πρὸς αὐτὸν, Υἱός μου εἶ σὺ, ἐγὼ σήμερον γεγέννηκά σε·

6 καθὼς καὶ ἐν ἑτέρῳ λέγει, Σὺ ἱερεὺς εἰς τὸν αἰῶνα, κατὰ τὴν τάξιν Μελχισεδέκ.

7 Ὃς ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ, δεήσεις τε καὶ ἱκετηρίας πρὸς τὸν δυνάμενον σώζειν αὐτὸν ἐκ θανάτου μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρύων προσενέγκας, καὶ εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας,

8 καίπερ ὢν υἱὸς, ἔμαθεν ἀφ ὧν ἔπαθε τὴν ὑπακοὴν,

9 καὶ τελειωθεὶς ἐγένετο τοῖς ὑπακούουσιν αὐτῷ πᾶσιν αἴτιος σωτηρίας αἰωνίου·

10 προσαγορευθεὶς ὑπὸ τοῦ Θεοῦ ἀρχιερεὺς, κατὰ τὴν τάξιν Μελχισεδέκ.

11 ΠΕΡΙ οὗ πολὺς ἡμῖν ὁ λόγος καὶ δυσερμήνευτος λέγειν, ἐπεὶ νωθροὶ γεγόνατε ταῖς ἀκοαῖς.

12 Καὶ γὰρ ὀφείλοντες εἶναι

*διδάσκαλοι διὰ τὸν χρόνον, πάλιν χρείαν ἔχετε τοῦ διδάσκειν ὑμᾶς, τίνα τὰ στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ* Θεοῦ· *καὶ γεγόνατε χρείαν ἔχοντες γάλακτος, καὶ οὐ στερεᾶς τροφῆς.*

13 Πᾶς *γὰρ ὁ μετέχων γάλακτος, ἄπειρος λόγου δικαιοσύνης· νήπιος γάρ ἐστι·*

14 *τελείων δέ ἐστιν ἡ στερεὰ τροφὴ, τῶν διὰ τὴν ἕξιν τὰ αἰσθητήρια γεγυμνασμένα ἐχόντων πρὸς διάκρισιν καλοῦ τε καὶ κακοῦ.*

ΚΕΦ. ϛ΄. 6.

1 ΔΙΟ *ἀφέντες τὸν τῆς ἀρχῆς τοῦ* Χριστοῦ *λόγον, ἐπὶ τὴν τελειότητα φερώμεθα· μὴ πάλιν θεμέλιον καταβαλλόμενοι μετανοίας ἀπὸ νεκρῶν ἔργων, καὶ πίστεως ἐπὶ* Θεὸν,

2 *βαπτισμῶν διδαχῆς, ἐπιθέσεώς τε χειρῶν, ἀναστάσεώς τε νεκρῶν, καὶ κρίματος αἰωνίου.*

3 Καὶ *τοῦτο ποιήσομεν, ἐάν περ ἐπιτρέπῃ ὁ* Θεός.

4 Ἀδύνατον *γὰρ τοὺς ἅπαξ φωτισθέντας, γευσαμένους τε τῆς δωρεᾶς τῆς ἐπουρανίου καὶ μετόχους γενηθέντας* Πνεύματος *ἁγίου,*

5 *καὶ καλὸν γευσαμένους* Θεοῦ *ῥῆμα, δυνάμεις τε μέλλοντος αἰῶνος,*

6 *καὶ παραπεσόντας, πάλιν ἀνακαινίζειν εἰς μετάνοιαν, ἀνασταυροῦντας ἑαυτοῖς τὸν* Υἱὸν *τοῦ* Θεοῦ *καὶ παραδειγματίζοντας.*

7 Γῆ *γὰρ ἡ πιοῦσα τὸν ἐπ' αὐτῆς πολλάκις ἐρχόμενον ὑετὸν, καὶ τίκτουσα βοτάνην εὔθετον ἐκείνοις δι' οὓς καὶ γεωργεῖται, μεταλαμβάνει εὐλογίας ἀπὸ τοῦ* Θεοῦ·

8 *ἐκφέρουσα δὲ ἀκάνθας καὶ τριβόλους, ἀδόκιμος καὶ κατάρας ἐγγὺς, ἧς τὸ τέλος εἰς καῦσιν.*

9 Πεπείσμεθα *δὲ περὶ ὑμῶν, ἀγαπητοὶ, τὰ κρείττονα καὶ ἐχόμενα σωτηρίας, εἰ καὶ οὕτω λαλοῦμεν.*

10 Οὐ *γὰρ ἄδικος ὁ* Θεὸς, *ἐπιλαθέσθαι τοῦ ἔργου ὑμῶν καὶ τοῦ κόπου τῆς ἀγάπης ἧς ἐνεδείξασθε εἰς τὸ ὄνομα αὐτοῦ, διακονήσαντες τοῖς ἁγίοις καὶ διακονοῦντες.*

11 Ἐπιθυμοῦμεν *δὲ ἕκαστον ὑμῶν τὴν αὐτὴν ἐνδείκνυσθαι σπουδὴν πρὸς τὴν πληροφορίαν τῆς ἐλπίδος ἄχρι τέλους·*

12 *ἵνα μὴ νωθροὶ γένησθε, μιμηταὶ δὲ τῶν διὰ πίστεως καὶ μακροθυμίας κληρονομούντων τὰς ἐπαγγελίας.*

13 Τῷ *γὰρ* Ἀβραὰμ *ἐπαγγειλάμενος ὁ* Θεὸς, *ἐπεὶ κατ' οὐδενὸς εἶχε μείζονος ὀμόσαι, ὤμοσε καθ' ἑαυτοῦ*

14 *λέγων,* Ἦ *μὴν εὐλογῶν εὐλογήσω σε, καὶ πληθύνων πληθυνῶ σε·*

15 *καὶ οὕτω μακροθυμήσας ἐπέτυχε τῆς ἐπαγγελίας.*

16 Ἄνθρωποι *μὲν γὰρ κατὰ τοῦ μείζονος ὀμνύουσι, καὶ πάσης αὐτοῖς ἀντιλογίας πέρας εἰς βεβαίωσιν ὁ ὅρκος·*

17 *ἐν ᾧ περισσότερον βουλόμενος ὁ* Θεὸς *ἐπιδεῖξαι τοῖς κληρονόμοις τῆς ἐπαγγελίας τὸ ἀμετάθετον τῆς βουλῆς αὐτοῦ, ἐμεσίτευσεν ὅρκῳ,*

18 *ἵνα διὰ δύο πραγμάτων ἀμεταθέτων, ἐν οἷς ἀδύνατον ψεύσασθαι* Θεὸν, *ἰσχυρὰν παράκλησιν ἔχωμεν οἱ καταφυγόντες κρατῆσαι τῆς προκειμένης ἐλπίδος·*

19 *ἣν ὡς ἄγκυραν ἔχομεν τῆς ψυχῆς ἀσφαλῆ τε καὶ βεβαίαν,*

*καὶ εἰσερχομένην εἰς τὸ ἐσώτερον τοῦ καταπετάσματος,*

20 *ὅπου πρόδρομος ὑπὲρ ἡμῶν εἰσῆλθεν* Ἰησοῦς, *κατὰ τὴν τάξιν* Μελχισεδὲκ *ἀρχιερεὺς γενόμενος εἰς τὸν αἰῶνα.*

## ΚΕΦ. ζ΄. 7.

1 ΟΥΤΟΣ *γὰρ ὁ* Μελχισεδὲκ *βασιλεὺς* Σαλὴμ, *ἱερεὺς τοῦ* Θεοῦ *τοῦ ὑψίστου, ὁ συναντήσας* Ἀβραὰμ *ὑποστρέφοντι ἀπὸ τῆς κοπῆς τῶν βασιλέων καὶ εὐλογήσας αὐτὸν,*

2 *ᾧ καὶ δεκάτην ἀπὸ πάντων ἐμέρισεν* Ἀβραάμ· *πρῶτον μὲν ἑρμηνευόμενος βασιλεὺς δικαιοσύνης, ἔπειτα δὲ καὶ βασιλεὺς* Σαλὴμ, *ὅ ἐστι βασιλεὺς εἰρήνης·*

3 *ἀπάτωρ, ἀμήτωρ, ἀγενεαλόγητος, μήτε ἀρχὴν ἡμερῶν μήτε ζωῆς τέλος ἔχων, ἀφωμοιωμένος δὲ τῷ* Υἱῷ *τοῦ* Θεοῦ, *μένει ἱερεὺς εἰς τὸ διηνεκές.*

4 Θεωρεῖτε *δὲ πηλίκος οὗτος, ᾧ καὶ δεκάτην* Ἀβραὰμ *ἔδωκεν ἐκ τῶν ἀκροθινίων, ὁ πατριάρχης.*

5 Καὶ *οἱ μὲν ἐκ τῶν υἱῶν* Λευῒ *τὴν ἱερατείαν λαμβάνοντες, ἐντολὴν ἔχουσιν ἀποδεκατοῦν τὸν λαὸν κατὰ τὸν νόμον, τουτέστι τοὺς ἀδελφοὺς αὐτῶν, καίπερ ἐξεληλυθότας ἐκ τῆς ὀσφύος* Ἀβραάμ·

6 *ὁ δὲ μὴ γενεαλογούμενος ἐξ αὐτῶν, δεδεκάτωκε τὸν* Ἀβραὰμ, *καὶ τὸν ἔχοντα τὰς ἐπαγγελίας εὐλόγηκε·*

7 *χωρὶς δὲ πάσης ἀντιλογίας τὸ ἔλαττον ὑπὸ τοῦ κρείττονος εὐλογεῖται.*

8 Καὶ *ὧδε μὲν δεκάτας ἀποθνήσκοντες ἄνθρωποι λαμβάνουσιν· ἐκεῖ δὲ, μαρτυρούμενος ὅτι ζῇ.*

9 Καὶ *ὡς ἔπος εἰπεῖν, διὰ* Ἀβραὰμ *καὶ* Λευῒ *ὁ δεκάτας λαμβάνων δεδεκάτωται·*

10 *ἔτι γὰρ ἐν τῇ ὀσφύϊ τοῦ πατρὸς ἦν, ὅτε συνήντησεν αὐτῷ ὁ* Μελχισεδέκ.

11 Εἰ *μὲν οὖν τελείωσις διὰ τῆς* Λευϊτικῆς *ἱερωσύνης ἦν, (ὁ λαὸς γὰρ ἐπ' αὐτῇ νενομοθέτητο,) τίς ἔτι χρεία, κατὰ τὴν τάξιν* Μελχισεδὲκ *ἕτερον ἀνίστασθαι ἱερέα, καὶ οὐ, κατὰ τὴν τάξιν* Ἀαρὼν, *λέγεσθαι;*

12 Μετατιθεμένης *γὰρ τῆς ἱερωσύνης, ἐξ ἀνάγκης καὶ νόμου μετάθεσις γίνεται.*

13 Ἐφ' *ὃν γὰρ λέγεται ταῦτα, φυλῆς ἑτέρας μετέσχηκεν, ἀφ' ἧς οὐδεὶς προσέσχηκε τῷ θυσιαστηρίῳ·*

14 *πρόδηλον γὰρ ὅτι ἐξ* Ἰούδα *ἀνατέταλκεν ὁ* Κύριος *ἡμῶν, εἰς ἣν φυλὴν οὐδὲν περὶ ἱερωσύνης* Μωσῆς *ἐλάλησε.*

15 Καὶ *περισσότερον ἔτι κατάδηλόν ἐστιν, εἰ κατὰ τὴν ὁμοιότητα* Μελχισεδὲκ *ἀνίσταται ἱερεὺς ἕτερος,*

16 *ὃς οὐ κατὰ νόμον ἐντολῆς σαρκικῆς γέγονεν, ἀλλὰ κατὰ δύναμιν ζωῆς ἀκαταλύτου·*

17 *μαρτυρεῖ γὰρ,* Ὅτι *σὺ ἱερεὺς εἰς τὸν αἰῶνα, κατὰ τὴν τάξιν* Μελχισεδέκ.

18 Ἀθέτησις *μὲν γὰρ γίνεται προαγούσης ἐντολῆς διὰ τὸ αὐτῆς ἀσθενὲς καὶ ἀνωφελὲς,*

19 (*οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος,*) *ἐπεισαγωγὴ δὲ κρείττονος ἐλπίδος, δι' ἧς ἐγγίζομεν τῷ* Θεῷ.

20 Καὶ *καθ' ὅσον οὐ χωρὶς ὁρκωμοσίας,*

21 (*οἱ μὲν γὰρ χωρὶς ὁρκωμοσίας εἰσὶν ἱερεῖς γεγονότες, ὁ δὲ μετὰ ὁρκωμοσίας διὰ τοῦ λέγοντος πρὸς αὐτὸν,* Ὤμοσε Κύριος *καὶ οὐ μεταμεληθήσε-*

ται, Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ·)

22 κατὰ τοσοῦτον κρείττονος διαθήκης γέγονεν ἔγγυος Ἰησοῦς.

23 Καὶ οἱ μὲν πλείονές εἰσι γεγονότες ἱερεῖς, διὰ τὸ θανάτῳ κωλύεσθαι παραμένειν·

24 ὁ δὲ διὰ τὸ μένειν αὐτὸν εἰς τὸν αἰῶνα, ἀπαράβατον ἔχει τὴν ἱερωσύνην·

25 ὅθεν καὶ σώζειν εἰς τὸ παντελὲς δύναται τοὺς προσερχομένους δι' αὐτοῦ τῷ Θεῷ, πάντοτε ζῶν, εἰς τὸ ἐντυγχάνειν ὑπὲρ αὐτῶν.

26 Τοιοῦτος γὰρ ἡμῖν ἔπρεπεν ἀρχιερεὺς, ὅσιος, ἄκακος, ἀμίαντος, κεχωρισμένος ἀπὸ τῶν ἁμαρτωλῶν, καὶ ὑψηλότερος τῶν οὐρανῶν γενόμενος·

27 ὃς οὐκ ἔχει καθ' ἡμέραν ἀνάγκην, ὥσπερ οἱ ἀρχιερεῖς, πρότερον ὑπὲρ τῶν ἰδίων ἁμαρτιῶν θυσίας ἀναφέρειν, ἔπειτα τῶν τοῦ λαοῦ· τοῦτο γὰρ ἐποίησεν ἐφάπαξ, ἑαυτὸν ἀνενέγκας.

28 Ὁ νόμος γὰρ ἀνθρώπους καθίστησιν ἀρχιερεῖς, ἔχοντας ἀσθένειαν· ὁ λόγος δὲ τῆς ὁρκωμοσίας τῆς μετὰ τὸν νόμον, υἱὸν εἰς τὸν αἰῶνα τετελειωμένον.

## ΚΕΦ. η΄. 8.

1 ΚΕΦΑΛΑΙΟΝ δὲ ἐπὶ τοῖς λεγομένοις, τοιοῦτον ἔχομεν ἀρχιερέα, ὃς ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου τῆς μεγαλωσύνης ἐν τοῖς οὐρανοῖς·

2 τῶν ἁγίων λειτουργὸς, καὶ τῆς σκηνῆς τῆς ἀληθινῆς, ἣν ἔπηξεν ὁ Κύριος, καὶ οὐκ ἄνθρωπος·

3 πᾶς γὰρ ἀρχιερεὺς εἰς τὸ προσφέρειν δῶρά τε καὶ θυσίας καθίσταται· ὅθεν ἀναγκαῖον ἔχειν τὶ καὶ τοῦτον ὃ προσενέγκῃ.

4 Εἰ μὲν γὰρ ἦν ἐπὶ γῆς, οὐδ' ἂν ἦν ἱερεὺς, ὄντων τῶν ἱερέων τῶν προσφερόντων κατὰ τὸν νόμον τὰ δῶρα,

5 οἵτινες ὑποδείγματι καὶ σκιᾷ λατρεύουσι τῶν ἐπουρανίων, καθὼς κεχρημάτισται Μωσῆς μέλλων ἐπιτελεῖν τὴν σκηνὴν, Ὅρα γάρ, φησι, ποιήσῃς πάντα κατὰ τὸν τύπον τὸν δειχθέντα σοι ἐν τῷ ὄρει.

6 Νυνὶ δὲ διαφορωτέρας τέτευχε λειτουργίας, ὅσῳ καὶ κρείττονός ἐστι διαθήκης μεσίτης, ἥτις ἐπὶ κρείττοσιν ἐπαγγελίαις νενομοθέτηται.

7 Εἰ γὰρ ἡ πρώτη ἐκείνη ἦν ἄμεμπτος, οὐκ ἂν δευτέρας ἐζητεῖτο τόπος.

8 Μεμφόμενος γὰρ αὐτοῖς λέγει, Ἰδοὺ, ἡμέραι ἔρχονται, λέγει Κύριος, καὶ συντελέσω ἐπὶ τὸν οἶκον Ἰσραὴλ καὶ ἐπὶ τὸν οἶκον Ἰούδα διαθήκην καινήν·

9 οὐ κατὰ τὴν διαθήκην ἣν ἐποίησα τοῖς πατράσιν αὐτῶν, ἐν ἡμέρᾳ ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν, ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου· ὅτι αὐτοὶ οὐκ ἐνέμειναν ἐν τῇ διαθήκῃ μου, κἀγὼ ἠμέλησα αὐτῶν, λέγει Κύριος.

10 Ὅτι αὕτη ἡ διαθήκη ἣν διαθήσομαι τῷ οἴκῳ Ἰσραὴλ μετὰ τὰς ἡμέρας ἐκείνας, λέγει Κύριος, διδοὺς νόμους μου εἰς τὴν διάνοιαν αὐτῶν, καὶ ἐπὶ καρδίας αὐτῶν ἐπιγράψω αὐτούς· καὶ ἔσομαι αὐτοῖς εἰς Θεὸν, καὶ αὐτοὶ ἔσονταί μοι εἰς λαόν.

11 Καὶ οὐ μὴ διδάξωσιν ἕκαστος τὸν πλησίον αὐτοῦ, καὶ ἕκαστος τὸν ἀδελ-

φὸν αὐτοῦ, λέγων, Γνῶθι τὸν Κύριον· ὅτι πάντες εἰδήσουσί με ἀπὸ μικροῦ αὐτῶν ἕως μεγάλου αὐτῶν,

12 ὅτι ἵλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν, καὶ τῶν ἁμαρτιῶν αὐτῶν καὶ τῶν ἀνομιῶν αὐτῶν οὐ μὴ μνησθῶ ἔτι.

13 Ἐν τῷ λέγειν καινὴν, πεπαλαίωκε τὴν πρώτην· τὸ δὲ παλαιούμενον καὶ γηράσκον, ἐγγὺς ἀφανισμοῦ.

## ΚΕΦ. θ΄. 9.

1 ΕΙΧΕ μὲν οὖν καὶ ἡ πρώτη σκηνὴ δικαιώματα λατρείας, τό τε ἅγιον κοσμικόν.

2 Σκηνὴ γὰρ κατεσκευάσθη ἡ πρώτη, ἐν ᾗ ἥ τε λυχνία καὶ ἡ τράπεζα καὶ ἡ πρόθεσις τῶν ἄρτων, ἥτις λέγεται ἅγια.

3 Μετὰ δὲ τὸ δεύτερον καταπέτασμα σκηνὴ ἡ λεγομένη ἅγια ἁγίων,

4 χρυσοῦν ἔχουσα θυμιατήριον, καὶ τὴν κιβωτὸν τῆς διαθήκης περικεκαλυμμένην πάντοθεν χρυσίῳ, ἐν ᾗ στάμνος χρυσῆ ἔχουσα τὸ μάννα, καὶ ἡ ῥάβδος Ἀαρὼν ἡ βλαστήσασα, καὶ αἱ πλάκες τῆς διαθήκης·

5 ὑπεράνω δὲ αὐτῆς Χερουβὶμ δόξης, κατασκιάζοντα τὸ ἱλαστήριον· περὶ ὧν οὐκ ἔστι νῦν λέγειν κατὰ μέρος.

6 Τούτων δὲ οὕτω κατεσκευασμένων, εἰς μὲν τὴν πρώτην σκηνὴν διαπαντὸς εἰσίασιν οἱ ἱερεῖς τὰς λατρείας ἐπιτελοῦντες·

7 εἰς δὲ τὴν δευτέραν ἅπαξ τοῦ ἐνιαυτοῦ μόνος ὁ ἀρχιερεὺς, οὐ χωρὶς αἵματος, ὃ προσφέρει ὑπὲρ ἑαυτοῦ καὶ τῶν τοῦ λαοῦ ἀγνοημάτων·

8 τοῦτο δηλοῦντος τοῦ Πνεύματος τοῦ ἁγίου, μήπω πεφανερῶσθαι τὴν τῶν ἁγίων ὁδὸν, ἔτι τῆς πρώτης σκηνῆς ἐχούσης στάσιν·

9 ἥτις παραβολὴ εἰς τὸν καιρὸν τὸν ἐνεστηκότα, καθ᾿ ὃν δῶρά τε καὶ θυσίαι τροσφέρονται μὴ δυνάμεναι κατὰ συνείδησιν τελειῶσαι τὸν λατρεύοντα,

10 μόνον ἐπὶ βρώμασι καὶ πόμασι καὶ διαφόροις βαπτισμοῖς, καὶ δικαιώμασι σαρκὸς, μέχρι καιροῦ διορθώσεως ἐπικείμενα.

11 Χριστὸς δὲ παραγενόμενος, ἀρχιερεὺς τῶν μελλόντων ἀγαθῶν, διὰ τῆς μείζονος καὶ τελειοτέρας σκηνῆς, οὐ χειροποιήτου, τουτέστιν οὐ ταύτης τῆς κτίσεως,

12 οὐδὲ δι᾿ αἵματος τράγων καὶ μόσχων, διὰ δὲ τοῦ ἰδίου αἵματος, εἰσῆλθεν ἐφάπαξ εἰς τὰ ἅγια, αἰωνίαν λύτρωσιν εὑράμενος.

13 Εἰ γὰρ τὸ αἷμα ταύρων καὶ τράγων καὶ σποδὸς δαμάλεως ῥαντίζουσα τοὺς κεκοινωμένους ἁγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητα,

14 πόσῳ μᾶλλον τὸ αἷμα τοῦ Χριστοῦ, ὃς διὰ Πνεύματος αἰωνίου ἑαυτὸν προσήνεγκεν ἄμωμον τῷ Θεῷ, καθαριεῖ τὴν συνείδησιν ὑμῶν ἀπὸ νεκρῶν ἔργων εἰς τὸ λατρεύειν Θεῷ ζῶντι;

15 Καὶ διὰ τοῦτο διαθήκης καινῆς μεσίτης ἐστὶν, ὅπως θανάτου γενομένου, εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβάσεων, τὴν ἐπαγγελίαν λάβωσιν οἱ κεκλημένοι τῆς αἰωνίου κληρονομίας.

16 Ὅπου γὰρ διαθήκη, θάνατον ἀνάγκη φέρεσθαι τοῦ διαθεμένου·

17 διαθήκη γὰρ ἐπὶ νεκροῖς βεβαία, ἐπεὶ μή ποτε ἰσχύει ὅτε ζῇ ὁ διαθέμενος;

18 Ὅθεν οὐδ' ἡ πρώτη χωρὶς αἵματος ἐγκεκαίνισται.

19 Λαληθείσης γὰρ πάσης ἐντολῆς κατὰ νόμον ὑπὸ Μωϋσέως παντὶ τῷ λαῷ, λαβὼν τὸ αἷμα τῶν μόσχων καὶ τράγων, μετὰ ὕδατος καὶ ἐρίου κοκκίνου καὶ ὑσσώπου, αὐτό τε τὸ βιβλίον καὶ πάντα τὸν λαὸν ἐῤῥάντισε,

20 λέγων, Τοῦτο τὸ αἷμα τῆς διαθήκης ἧς ἐνετείλατο πρὸς ὑμᾶς ὁ Θεός.

21 Καὶ τὴν σκηνὴν δὲ καὶ πάντα τὰ σκεύη τῆς λειτουργίας τῷ αἵματι ὁμοίως ἐῤῥάντισε.

22 Καὶ σχεδὸν ἐν αἵματι πάντα καθαρίζεται κατὰ τὸν νόμον, καὶ χωρὶς αἱματεκχυσίας οὐ γίνεται ἄφεσις.

23 Ἀνάγκη οὖν τὰ μὲν ὑποδείγματα τῶν ἐν τοῖς οὐρανοῖς τούτοις καθαρίζεσθαι· αὐτὰ δὲ τὰ ἐπουράνια κρείττοσι θυσίαις παρὰ ταύτας.

24 Οὐ γὰρ εἰς χειροποίητα ἅγια εἰσῆλθεν ὁ Χριστὸς, ἀντίτυπα τῶν ἀληθινῶν, ἀλλ' εἰς αὐτὸν τὸν οὐρανὸν, νῦν ἐμφανισθῆναι τῷ προσώπῳ τοῦ Θεοῦ ὑπὲρ ἡμῶν·

25 οὐδ' ἵνα πολλάκις προσφέρῃ ἑαυτὸν, ὥσπερ ὁ ἀρχιερεὺς εἰσέρχεται εἰς τὰ ἅγια κατ' ἐνιαυτὸν ἐν αἵματι ἀλλοτρίῳ·

26 (ἐπεὶ ἔδει αὐτὸν πολλάκις παθεῖν ἀπὸ καταβολῆς κόσμου·) νῦν δὲ ἅπαξ ἐπὶ συντελείᾳ τῶν αἰώνων, εἰς ἀθέτησιν ἁμαρτίας, διὰ τῆς θυσίας αὐτοῦ πεφανέρωται.

27 Καὶ καθ' ὅσον ἀπόκειται τοῖς ἀνθρώποις ἅπαξ ἀποθανεῖν, μετὰ δὲ τοῦτο κρίσις,

28 οὕτως ὁ Χριστὸς ἅπαξ προσενεχθεὶς εἰς τὸ πολλῶν ἀνενεγκεῖν ἁμαρτίας, ἐκ δευτέρου χωρὶς ἁμαρτίας ὀφθήσεται, τοῖς αὐτὸν ἀπεκδεχομένοις εἰς σωτηρίαν.

Κεφ. ι 10.

1 ΣΚΙΑΝ γὰρ ἔχων ὁ νόμος τῶν μελλόντων ἀγαθῶν, οὐκ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων, κατ' ἐνιαυτὸν ταῖς αὐταῖς θυσίαις, ἃς προσφέρουσιν εἰς τὸ διηνεκὲς, οὐδέποτε δύναται τοὺς προσερχομένους τελειῶσαι.

2 Ἐπεὶ οὐκ ἂν ἐπαύσαντο προσφερόμεναι, διὰ τὸ μηδεμίαν ἔχειν ἔτι συνείδησιν ἁμαρτιῶν τοὺς λατρεύοντας, ἅπαξ κεκαθαρμένους;

3 Ἀλλ' ἐν αὐταῖς ἀνάμνησις ἁμαρτιῶν κατ' ἐνιαυτόν·

4 ἀδύνατον γὰρ αἷμα ταύρων καὶ τράγων ἀφαιρεῖν ἁμαρτίας.

5 Διὸ εἰσερχόμενος εἰς τὸν κόσμον λέγει, Θυσίαν καὶ προσφορὰν οὐκ ἠθέλησας, σῶμα δὲ κατηρτίσω μοι·

6 ὁλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ εὐδόκησας·

7 τότε εἶπον, Ἰδοὺ, ἥκω, (ἐν κεφαλίδι βιβλίου γέγραπται περὶ ἐμοῦ), τοῦ ποιῆσαι, ὁ Θεὸς, τὸ θέλημά σου.

8 Ἀνώτερον λέγων, Ὅτι θυσίαν καὶ προσφορὰν καὶ ὁλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ ἠθέλησας οὐδὲ εὐδόκησας, αἵτινες κατὰ τὸν νόμον προσφέρονται,

9 τότε εἴρηκεν, Ἰδοὺ, ἥκω τοῦ ποιῆσαι, ὁ Θεὸς, τὸ θέλημά σου. Ἀναιρεῖ τὸ πρῶτον, ἵνα τὸ δεύτερον στήσῃ·

10 ἐν ᾧ θελήματι ἡγιασμένοι ἐσμὲν, οἱ διὰ τῆς προσφορᾶς τοῦ σώματος τοῦ Ἰησοῦ Χριστοῦ ἐφάπαξ.

11 Καὶ πᾶς μὲν ἱερεὺς ἕστηκε καθ' ἡμέραν λειτουργῶν, καὶ τὰς

*αὐτὰς πολλάκις προσφέρων θυσίας, αἵτινες οὐδέποτε δύνανται περιελεῖν ἁμαρτίας·*

12 *αὐτὸς δὲ μίαν ὑπὲρ ἁμαρτιῶν προσενέγκας θυσίαν εἰς τὸ διηνεκὲς, ἐκάθισεν ἐν δεξιᾷ τοῦ* Θεοῦ,

13 *τὸ λοιπὸν ἐκδεχόμενος ἕως τεθῶσιν οἱ ἐχθροὶ αὐτοῦ ὑποπόδιον τῶν ποδῶν αὐτοῦ.*

14 Μιᾷ *γὰρ προσφορᾷ τετελείωκεν εἰς τὸ διηνεκὲς τοὺς ἁγιαζομένους.*

15 Μαρτυρεῖ *δὲ ἡμῖν καὶ τὸ* Πνεῦμα *τὸ ἅγιον· μετὰ γὰρ τὸ προειρηκέναι,*

16 Α*ὕτη ἡ διαθήκη, ἣν διαθήσομαι πρὸς αὐτοὺς μετὰ τὰς ἡμέρας ἐκείνας, λέγει* Κύριος, *διδοὺς νόμους μου ἐπὶ καρδίας αὐτῶν, καὶ ἐπὶ τῶν διανοιῶν αὐτῶν ἐπιγράψω αὐτούς·*

17 *καὶ τῶν ἁμαρτιῶν αὐτῶν καὶ τῶν ἀνομιῶν αὐτῶν οὐ μὴ μνησθῶ ἔτι.*

18 Ὅπου *δὲ ἄφεσις τούτων, οὐκ ἔτι προσφορὰ περὶ ἁμαρτίας.*

19 ἜΧΟΝΤΕΣ *οὖν, ἀδελφοὶ, παῤῥησίαν εἰς τὴν εἴσοδον τῶν ἁγίων ἐν τῷ αἵματι* Ἰησοῦ,

20 *ἣν ἐνεκαίνισεν ἡμῖν ὁδὸν πρόσφατον καὶ ζῶσαν, διὰ τοῦ καταπετάσματος, τουτέστι τῆς σαρκὸς αὐτοῦ,*

21 *καὶ ἱερέα μέγαν ἐπὶ τὸν οἶκον τοῦ* Θεοῦ,

22 *προσερχώμεθα μετὰ ἀληθινῆς καρδίας ἐν πληροφορίᾳ πίστεως, ἐῤῥαντισμένοι τὰς καρδίας ἀπὸ συνειδήσεως πονηρᾶς, καὶ λελουμένοι τὸ σῶμα ὕδατι καθαρῷ.*

23 Κατέχωμεν *τὴν ὁμολογίαν τῆς ἐλπίδος ἀκλινῆ, πιστὸς γὰρ ὁ ἐπαγγειλάμενος·*

24 *καὶ κατανοῶμεν ἀλλήλους εἰς παροξυσμὸν ἀγάπης καὶ καλῶν ἔργων,*

25 *μὴ ἐγκαταλείποντες τὴν ἐπισυναγωγὴν ἑαυτῶν, καθὼς ἔθος τισὶν, ἀλλὰ παρακαλοῦντες· καὶ τοσούτῳ μᾶλλον, ὅσῳ βλέπετε ἐγγίζουσαν τὴν ἡμέραν.*

26 Ἑκουσίως *γὰρ ἁμαρτανόντων ἡμῶν μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας, οὐκ ἔτι περὶ ἁμαρτιῶν ἀπολείπεται θυσία·*

27 *φοβερὰ δέ τις ἐκδοχὴ κρίσεως, καὶ πυρὸς ζῆλος ἐσθίειν μέλλοντος τοὺς ὑπεναντίους.*

28 Ἀθετήσας *τὶς νόμον* Μωσέως, *χωρὶς οἰκτιρμῶν ἐπὶ δυσὶν ἢ τρισὶ μάρτυσιν ἀποθνήσκει·*

29 *πόσῳ δοκεῖτε χείρονος ἀξιωθήσεται τιμωρίας ὁ τὸν* Υἱὸν *τοῦ* Θεοῦ *καταπατήσας, καὶ τὸ αἷμα τῆς διαθήκης κοινὸν ἡγησάμενος ἐν ᾧ ἡγιάσθη, καὶ τὸ* Πνεῦμα *τῆς χάριτος ἐνυβρίσας;*

30 Οἴδαμεν *γὰρ τὸν εἰπόντα,* Ἐ*μοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω, λέγει* Κύριος· *καὶ πάλιν,* Κ*ύριος κρινεῖ τὸν λαὸν αὐτοῦ.*

31 Φοβερὸν *τὸ ἐμπεσεῖν εἰς χεῖρας* Θεοῦ *ζῶντος.*

32 Ἀναμιμνήσκεσθε *δὲ τὰς πρότερον ἡμέρας, ἐν αἷς φωτισθέντες πολλὴν ἄθλησιν ὑπεμείνατε παθημάτων·*

33 *τοῦτο μὲν, ὀνειδισμοῖς τε καὶ θλίψεσι θεατριζόμενοι· τοῦτο δὲ, κοινωνοὶ τῶν οὕτως ἀναστρεφομένων γενηθέντες·*

34 *καὶ γὰρ τοῖς δεσμοῖς μου συνεπαθήσατε, καὶ τὴν ἁρπαγὴν τῶν ὑπαρχόντων ὑμῶν μετὰ χαρᾶς προσεδέξασθε, γινώσκοντες ἔχειν ἐν ἑαυτοῖς κρείττονα ὕπαρξιν ἐν οὐρανοῖς καὶ μένουσαν.*

35 Μὴ *ἀποβάλητε οὖν τὴν*

*παῤῥησίαν ὑμῶν, ἥτις ἔχει μισθαποδοσίαν μεγάλην.*

36 *Ὑπομονῆς γὰρ ἔχετε χρείαν, ἵνα τὸ θέλημα τοῦ Θεοῦ ποιήσαντες, κομίσησθε τὴν ἐπαγγελίαν.*

37 *Ἔτι γὰρ μικρὸν ὅσον ὅσον, ὁ ἐρχόμενος ἥξει καὶ οὐ χρονιεῖ.*

38 *Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται· καὶ ἐὰν ὑποστείληται, οὐκ εὐδοκεῖ ἡ ψυχή μου ἐν αὐτῷ.*

39 *Ἡμεῖς δὲ οὐκ ἐσμὲν ὑποστολῆς εἰς ἀπώλειαν, ἀλλὰ πίστεως εἰς περιποίησιν ψυχῆς.*

## ΚΕΦ. *ια΄*. 11.

1 ἜΣΤΙ *δὲ πίστις, ἐλπιζομένων ὑπόστασις, πραγμάτων ἔλεγχος οὐ βλεπομένων.*

2 *Ἐν ταύτῃ γὰρ ἐμαρτυρήθησαν οἱ πρεσβύτεροι.*

3 Π*ίστει, νοοῦμεν κατηρτίσθαι τοὺς αἰῶνας ῥήματι* Θεοῦ, *εἰς τὸ μὴ ἐκ φαινομένων τὰ βλεπόμενα γεγονέναι.*

4 Π*ίστει, πλείονα θυσίαν* Ἄ*βελ παρὰ* Κ*άϊν προσήνεγκε τῷ* Θεῷ, *δι' ἧς ἐμαρτυρήθη εἶναι δίκαιος, μαρτυροῦντος ἐπὶ τοῖς δώροις αὐτοῦ τοῦ* Θεοῦ· *καὶ δι' αὐτῆς ἀποθανὼν ἔτι λαλεῖται.*

5 Π*ίστει, Ἐνὼχ μετετέθη τοῦ μὴ ἰδεῖν θάνατον· καὶ οὐχ εὑρίσκετο, διότι μετέθηκεν αὐτὸν ὁ* Θεός. *πρὸ γὰρ τῆς μεταθέσεως αὐτοῦ μεμαρτύρηται εὐηρεστηκέναι τῷ* Θεῷ·

6 *χωρὶς δὲ πίστεως ἀδύνατον εὐαρεστῆσαι· πιστεῦσαι γὰρ δεῖ τὸν προσερχόμενον τῷ* Θεῷ, *ὅτι ἐστὶ, καὶ τοῖς ἐκζητοῦσιν αὐτὸν μισθαποδότης γίνεται.*

7 Π*ίστει, χρηματισθεὶς* Ν*ῶε, περὶ τῶν μηδέπω βλεπομένων, εὐλαβηθεὶς κατεσκεύασε κιβωτὸν εἰς σωτηρίαν τοῦ οἴκου αὐτοῦ· δι' ἧς κατέκρινε τὸν κόσμον, καὶ τῆς κατὰ πίστιν δικαιοσύνης ἐγένετο κληρονόμος.*

8 Π*ίστει, καλούμενος Ἀβραὰμ ὑπήκουσεν ἐξελθεῖν εἰς τὸν τόπον ὃν ἤμελλε λαμβάνειν εἰς κληρονομίαν, καὶ ἐξῆλθε μὴ ἐπιστάμενος ποῦ ἔρχεται.*

9 Π*ίστει, παρῴκησεν εἰς τὴν γῆν τῆς ἐπαγγελίας ὡς ἀλλοτρίαν, ἐν σκηναῖς κατοικήσας, μετὰ Ἰσαὰκ καὶ Ἰακὼβ τῶν συγκληρονόμων τῆς ἐπαγγελίας τῆς αὐτῆς·*

10 *ἐξεδέχετο γὰρ τὴν τοὺς θεμελίους ἔχουσαν πόλιν, ἧς τεχνίτης καὶ δημιουργὸς ὁ* Θεός.

11 Π*ίστει, καὶ αὐτὴ* Σ*άῤῥα δύναμιν εἰς καταβολὴν σπέρματος ἔλαβε, καὶ παρὰ καιρὸν ἡλικίας ἔτεκεν, ἐπεὶ πιστὸν ἡγήσατο τὸν ἐπαγγειλάμενον.*

12 Δ*ιὸ καὶ ἀφ' ἑνὸς ἐγεννήθησαν, καὶ ταῦτα νενεκρωμένου, καθὼς τὰ ἄστρα τοῦ οὐρανοῦ τῷ πλήθει, καὶ ὡσεὶ ἄμμος ἡ παρὰ τὸ χεῖλος τῆς θαλάσσης ἡ ἀναρίθμητος.*

13 Κ*ατὰ πίστιν ἀπέθανον οὗτοι πάντες, μὴ λαβόντες τὰς ἐπαγγελίας, ἀλλὰ πόῤῥωθεν αὐτὰς ἰδόντες, καὶ πεισθέντες καὶ ἀσπασάμενοι, καὶ ὁμολογήσαντες ὅτι ξένοι καὶ παρεπίδημοί εἰσιν ἐπὶ τῆς γῆς.*

14 *Οἱ γὰρ τοιαῦτα λέγοντες ἐμφανίζουσιν ὅτι πατρίδα ἐπιζητοῦσι.*

15 Κ*αὶ εἰ μὲν ἐκείνης ἐμνημόνευον ἀφ' ἧς ἐξῆλθον, εἶχον ἂν καιρὸν ἀνακάμψαι·*

16 *νυνὶ δὲ κρείττονος ὀρέγονται, τουτέστιν ἐπουρανίου. διὸ οὐκ ἐπαισχύνεται αὐτοὺς ὁ* Θεὸς, Θεὸς *ἐπικαλεῖσθαι αὐτῶν· ἡτοίμασε γὰρ αὐτοῖς πόλιν.*

17 Πίστει, προσενήνοχεν Ἀβραὰμ τὸν Ἰσαὰκ πειραζόμενος, καὶ τὸν μονογενῆ προσέφερεν ὁ τὰς ἐπαγγελίας ἀναδεξάμενος,

18 πρὸς ὃν ἐλαλήθη, Ὅτι ἐν Ἰσαὰκ κληθήσεταί σοι σπέρμα·

19 λογισάμενος ὅτι καὶ ἐκ νεκρῶν ἐγείρειν δυνατὸς ὁ Θεὸς, ὅθεν αὐτὸν καὶ ἐν παραβολῇ ἐκομίσατο.

20 Πίστει, περὶ μελλόντων εὐλόγησεν Ἰσαὰκ τὸν Ἰακὼβ καὶ τὸν Ἡσαῦ·

21 πίστει, Ἰακὼβ ἀποθνήσκων ἕκαστον τῶν υἱῶν Ἰωσὴφ εὐλόγησε· καὶ προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ.

22 Πίστει, Ἰωσὴφ τελευτῶν περὶ τῆς ἐξόδου τῶν υἱῶν Ἰσραὴλ ἐμνημόνευσε, καὶ περὶ τῶν ὀστέων αὐτοῦ ἐνετείλατο.

23 Πίστει, Μωσῆς γεννηθεὶς ἐκρύβη τρίμηνον ὑπὸ τῶν πατέρων αὐτοῦ, διότι εἶδον ἀστεῖον τὸ παιδίον· καὶ οὐκ ἐφοβήθησαν τὸ διάταγμα τοῦ βασιλέως.

24 Πίστει, Μωσῆς μέγας γενόμενος ἠρνήσατο λέγεσθαι υἱὸς θυγατρὸς Φαραὼ,

25 μᾶλλον ἑλόμενος συγκακουχεῖσθαι τῷ λαῷ τοῦ Θεοῦ, ἢ πρόσκαιρον ἔχειν ἁμαρτίας ἀπόλαυσιν·

26 μείζονα πλοῦτον ἡγησάμενος τῶν ἐν Αἰγύπτῳ θησαυρῶν τὸν ὀνειδισμὸν τοῦ Χριστοῦ· ἀπέβλεπε γὰρ εἰς τὴν μισθαποδοσίαν.

27 Πίστει, κατέλιπεν Αἴγυπτον, μὴ φοβηθεὶς τὸν θυμὸν τοῦ βασιλέως· τὸν γὰρ ἀόρατον ὡς ὁρῶν ἐκαρτέρησε.

28 Πίστει, πεποίηκε τὸ πάσχα καὶ τὴν πρόσχυσιν τοῦ αἵματος, ἵνα μὴ ὁ ὀλοθρεύων τὰ πρωτότοκα θίγῃ αὐτῶν.

29 Πίστει, διέβησαν τὴν ἐρυθρὰν θάλασσαν ὡς διὰ ξηρᾶς· ἧς πεῖραν λαβόντες οἱ Αἰγύπτιοι κατεπόθησαν.

30 Πίστει, τὰ τείχη Ἱεριχὼ ἔπεσε, κυκλωθέντα ἐπὶ ἑπτὰ ἡμέρας.

31 Πίστει, Ῥαὰβ ἡ πόρνη οὐ συναπώλετο τοῖς ἀπειθήσασι, δεξαμένη τοὺς κατασκόπους μετ' εἰρήνης.

32 Καὶ τί ἔτι λέγω; ἐπιλείψει γάρ με διηγούμενον ὁ χρόνος περὶ Γεδεὼν, Βαράκ τε καὶ Σαμψὼν καὶ Ἰεφθάε, Δαβίδ τε καὶ Σαμουὴλ καὶ τῶν προφητῶν·

33 οἳ διὰ πίστεως κατηγωνίσαντο βασιλείας, εἰργάσαντο δικαιοσύνην, ἐπέτυχον ἐπαγγελιῶν, ἔφραξαν στόματα λεόντων,

34 ἔσβεσαν δύναμιν πυρός· ἔφυγον στόματα μαχαίρας, ἐνεδυναμώθησαν ἀπὸ ἀσθενείας, ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ, παρεμβολὰς ἔκλιναν ἀλλοτρίων.

35 Ἔλαβον γυναῖκες ἐξ ἀναστάσεως τοὺς νεκροὺς αὐτῶν· ἄλλοι δὲ ἐτυμπανίσθησαν, οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν, ἵνα κρείττονος ἀναστάσεως τύχωσιν·

36 ἕτεροι δὲ ἐμπαιγμῶν καὶ μαστίγων πεῖραν ἔλαβον, ἔτι δὲ δεσμῶν καὶ φυλακῆς,

37 ἐλιθάσθησαν, ἐπρίσθησαν, ἐπειράσθησαν, ἐν φόνῳ μαχαίρας ἀπέθανον· περιῆλθον ἐν μηλωταῖς, ἐν αἰγείοις δέρμασιν, ὑστερούμενοι, θλιβόμενοι, κακουχούμενοι,

38 ὧν οὐκ ἦν ἄξιος ὁ κόσμος, ἐν ἐρημίαις πλανώμενοι καὶ ὄρεσι καὶ σπηλαίοις καὶ ταῖς ὀπαῖς τῆς γῆς.

39 Καὶ οὗτοι πάντες μαρτυ-

*ρηθέντες διὰ τῆς πίστεως, οὐκ ἐκομίσαντο τὴν ἐπαγγελίαν,*

40 *τοῦ Θεοῦ περὶ ἡμῶν κρεῖττόν τι προβλεψαμένου, ἵνα μὴ χωρὶς ἡμῶν τελειωθῶσι.*

ΚΕΦ. *ιβ'.* 12.

1 ΤΟΙΓΑΡΟΥΝ *καὶ ἡμεῖς τοσοῦτον ἔχοντες περικείμενον ἡμῖν νέφος μαρτύρων, ὄγκον ἀποθέμενοι πάντα καὶ τὴν εὐπερίστατον ἁμαρτίαν, δι' ὑπομονῆς τρέχωμεν τὸν προκείμενον ἡμῖν ἀγῶνα·*

2 *ἀφορῶντες εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν, ὃς ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς ὑπέμεινε σταυρὸν, αἰσχύνης καταφρονήσας, ἐν δεξιᾷ τε τοῦ θρόνου τοῦ Θεοῦ ἐκάθισεν.*

3 *Ἀναλογίσασθε γὰρ τὸν τοιαύτην ὑπομεμενηκότα ὑπὸ τῶν ἁμαρτωλῶν εἰς αὐτὸν ἀντιλογίαν, ἵνα μὴ κάμητε ταῖς ψυχαῖς ὑμῶν ἐκλυόμενοι.*

4 ΟΥΠΩ *μέχρις αἵματος ἀντικατέστητε πρὸς τὴν ἁμαρτίαν ἀνταγωνιζόμενοι,*

5 *καὶ ἐκλέλησθε τῆς παρακλήσεως, ἥτις ὑμῖν ὡς υἱοῖς διαλέγεται· Υἱέ μου, μὴ ὀλιγώρει παιδείας Κυρίου, μηδὲ ἐκλύου ὑπ' αὐτοῦ ἐλεγχόμενος.*

6 *Ὃν γὰρ ἀγαπᾷ Κύριος, παιδεύει· μαστιγοῖ δὲ πάντα υἱὸν, ὃν παραδέχεται.*

7 *Εἰ παιδείαν ὑπομένετε, ὡς υἱοῖς ὑμῖν προσφέρεται ὁ Θεός· τίς γάρ ἐστιν υἱὸς, ὃν οὐ παιδεύει πατήρ;*

8 *Εἰ δὲ χωρίς ἐστε παιδείας, ἧς μέτοχοι γεγόνασι πάντες, ἄρα νόθοι ἐστὲ καὶ οὐχ υἱοί.*

9 *Εἶτα τοὺς μὲν τῆς σαρκὸς ἡμῶν πατέρας εἴχομεν παιδευτὰς καὶ ἐνετρεπόμεθα, οὐ πολλῷ μᾶλλον ὑποταγησόμεθα τῷ πατρὶ τῶν πνευμάτων καὶ ζήσομεν;*

10 *Οἱ μὲν γὰρ πρὸς ὀλίγας ἡμέρας, κατὰ τὸ δοκοῦν αὐτοῖς, ἐπαίδευον· ὁ δὲ ἐπὶ τὸ συμφέρον, εἰς τὸ μεταλαβεῖν τῆς ἁγιότητος αὐτοῦ.*

11 *Πᾶσα δὲ παιδεία πρὸς μὲν τὸ παρὸν οὐ δοκεῖ χαρᾶς εἶναι, ἀλλὰ λύπης· ὕστερον δὲ καρπὸν εἰρηνικὸν τοῖς δι' αὐτῆς γεγυμνασμένοις ἀποδίδωσι δικαιοσύνης.*

12 *Διὸ τὰς παρειμένας χεῖρας καὶ τὰ παραλελυμένα γόνατα ἀνορθώσατε·*

13 *καὶ τροχιὰς ὀρθὰς ποιήσατε τοῖς ποσὶν ὑμῶν, ἵνα μὴ τὸ χωλὸν ἐκτραπῇ, ἰαθῇ δὲ μᾶλλον.*

14 *Εἰρήνην διώκετε μετὰ πάντων, καὶ τὸν ἁγιασμὸν, οὗ χωρὶς οὐδεὶς ὄψεται τὸν Κύριον·*

15 *ἐπισκοποῦντες μή τις ὑστερῶν ἀπὸ τῆς χάριτος τοῦ Θεοῦ· μή τις ῥίζα πικρίας ἄνω φύουσα ἐνοχλῇ, καὶ διὰ ταύτης μιανθῶσι πολλοί·*

16 *μή τις πόρνος, ἢ βέβηλος ὡς Ἡσαῦ, ὃς ἀντὶ βρώσεως μιᾶς ἀπέδοτο τὰ πρωτοτόκια αὐτοῦ.*

17 *Ἴστε γὰρ ὅτι καὶ μετέπειτα θέλων κληρονομῆσαι τὴν εὐλογίαν, ἀπεδοκιμάσθη· μετανοίας γὰρ τόπον οὐχ εὗρε, καίπερ μετὰ δακρύων ἐκζητήσας αὐτήν.*

18 ΟΥ *γὰρ προσεληλύθατε ψηλαφωμένῳ ὄρει, καὶ κεκαυμένῳ πυρὶ, καὶ γνόφῳ, καὶ σκότῳ, καὶ θυέλλῃ,*

19 *καὶ σάλπιγγος ἤχῳ, καὶ φωνῇ ῥημάτων, ἧς οἱ ἀκούσαντες παρῃτήσαντο μὴ προστεθῆναι αὐτοῖς λόγον·*

20 *οὐκ ἔφερον γὰρ τὸ διαστελλόμενον, Κἂν θηρίον θίγῃ τοῦ ὄρους, λιθοβοληθή-*

σεται ἢ βολίδι κατατοξευθήσεται·

21 καὶ, οὕτω φοβερὸν ἦν τὸ φανταζόμενον, Μωσῆς εἶπεν, Ἔκφοβός εἰμι καὶ ἔντρομος.

22 Ἀλλὰ προσεληλύθατε Σιὼν ὄρει, καὶ πόλει Θεοῦ ζῶντος, Ἱερουσαλὴμ ἐπουρανίῳ· καὶ μυριάσιν ἀγγέλων,

23 πανηγύρει καὶ ἐκκλησίᾳ πρωτοτόκων ἐν οὐρανοῖς ἀπογεγραμμένων· καὶ κριτῇ Θεῷ πάντων· καὶ πνεύμασι δικαίων τετελειωμένων,

24 καὶ διαθήκης νέας μεσίτῃ Ἰησοῦ, καὶ αἵματι ῥαντισμοῦ, κρείττονα λαλοῦντι παρὰ τὸν Ἄβελ.

25 Βλέπετε μὴ παραιτήσησθε τὸν λαλοῦντα. εἰ γὰρ ἐκεῖνοι οὐκ ἔφυγον, τὸν ἐπὶ τῆς γῆς παραιτησάμενοι χρηματίζοντα, πολλῷ μᾶλλον ἡμεῖς οἱ τὸν ἀπ' οὐρανῶν ἀποστρεφόμενοι·

26 οὗ ἡ φωνὴ τὴν γῆν ἐσάλευσε τότε, νῦν δὲ ἐπήγγελται λέγων, Ἔτι ἅπαξ, ἐγὼ σείω οὐ μόνον τὴν γῆν, ἀλλὰ καὶ τὸν οὐρανόν.

27 Τὸ δὲ, ἔτι ἅπαξ, δηλοῖ τῶν σαλευομένων τὴν μετάθεσιν, ὡς πεποιημένων, ἵνα μείνῃ τὰ μὴ σαλευόμενα.

28 Διὸ βασιλείαν ἀσάλευτον παραλαμβάνοντες, ἔχωμεν χάριν, δι' ἧς λατρεύωμεν εὐαρέστως τῷ Θεῷ, μετὰ αἰδοῦς καὶ εὐλαβείας.

29 Καὶ γὰρ ὁ Θεὸς ἡμῶν πῦρ καταναλίσκον.

## ΚΕΦ. ιγ'. 13.

1 Ἡ ΦΙΛΑΔΕΛΦΙΑ μενέτω·

2 τῆς φιλοξενίας μὴ ἐπιλανθάνεσθε, διὰ ταύτης γὰρ ἔλαθόν τινες ξενίσαντες ἀγγέλους.

3 Μιμνήσκεσθε τῶν δεσμίων, ὡς συνδεδεμένοι· τῶν κακουχουμένων, ὡς καὶ αὐτοὶ ὄντες ἐν σώματι.

4 Τίμιος ὁ γάμος ἐν πᾶσι, καὶ ἡ κοίτη ἀμίαντος· πόρνους δὲ καὶ μοιχοὺς κρινεῖ ὁ Θεός·

5 ἀφιλάργυρος ὁ τρόπος· ἀρκούμενοι τοῖς παροῦσιν. αὐτὸς γὰρ εἴρηκεν, Οὐ μή σε ἀνῶ, οὐδ' οὐ μή σε ἐγκαταλίπω·

6 ὥστε θαῤῥοῦντας ἡμᾶς λέγειν, Κύριος ἐμοὶ βοηθὸς, καὶ οὐ φοβηθήσομαι· τί ποιήσει μοι ἄνθρωπος;

7 Μνημονεύετε τῶν ἡγουμένων ὑμῶν, οἵτινες ἐλάλησαν ὑμῖν τὸν λόγον τοῦ Θεοῦ, ὧν ἀναθεωροῦντες τὴν ἔκβασιν τῆς ἀναστροφῆς, μιμεῖσθε τὴν πίστιν.

8 ἸΗΣΟΥΣ Χριστὸς χθὲς καὶ σήμερον ὁ αὐτὸς, καὶ εἰς τοὺς αἰῶνας.

9 Διδαχαῖς ποικίλαις καὶ ξέναις μὴ περιφέρεσθε· καλὸν γὰρ χάριτι βεβαιοῦσθαι τὴν καρδίαν, οὐ βρώμασιν, ἐν οἷς οὐκ ὠφελήθησαν οἱ περιπατήσαντες.

10 Ἔχομεν θυσιαστήριον, ἐξ οὗ φαγεῖν οὐκ ἔχουσιν ἐξουσίαν οἱ τῇ σκηνῇ λατρεύοντες.

11 Ὧν γὰρ εἰσφέρεται ζώων τὸ αἷμα περὶ ἁμαρτίας εἰς τὰ ἅγια διὰ τοῦ ἀρχιερέως, τούτων τὰ σώματα κατακαίεται ἔξω τῆς παρεμβολῆς·

12 διὸ καὶ Ἰησοῦς, ἵνα ἁγιάσῃ διὰ τοῦ ἰδίου αἵματος τὸν λαὸν ἔξω τῆς πύλης ἔπαθε.

13 Τοίνυν ἐξερχώμεθα πρὸς αὐτὸν ἔξω τῆς παρεμβολῆς, τὸν ὀνειδισμὸν αὐτοῦ φέροντες·

14 οὐ γὰρ ἔχωμεν ὧδε μένουσαν πόλιν, ἀλλὰ τὴν μέλλουσαν ἐπιζητοῦμεν.

15 Δι' αὐτοῦ οὖν ἀναφέρωμεν θυσίαν αἰνέσεως διαπαντὸς τῷ Θεῷ, τουτέστι καρπὸν χειλέων

ὁμολογούντων τῷ ὀνόματι αὐτοῦ.

16 Τῆς δὲ εὐποιΐας καὶ κοινωνίας μὴ ἐπιλανθάνεσθε· τοιαύταις γὰρ θυσίαις εὐαρεστεῖται ὁ Θεός.

17 ΠΕΙΘΕΣΘΕ τοῖς ἡγουμένοις ὑμῶν καὶ ὑπείκετε· αὐτοὶ γὰρ ἀγρυπνοῦσιν ὑπὲρ τῶν ψυχῶν ὑμῶν, ὡς λόγον ἀποδώσοντες· ἵνα μετὰ χαρᾶς τοῦτο ποιῶσι, καὶ μὴ στενάζοντες· ἀλυσιτελὲς γὰρ ὑμῖν τοῦτο.

18 Προσεύχεσθε περὶ ἡμῶν· πεποίθαμεν γὰρ, ὅτι καλὴν συνείδησιν ἔχομεν, ἐν πᾶσι καλῶς θέλοντες ἀναστρέφεσθαι·

19 περισσοτέρως δὲ παρακαλῶ τοῦτο ποιῆσαι, ἵνα τάχιον ἀποκατασταθῶ ὑμῖν.

20 Ὁ δὲ Θεὸς τῆς εἰρήνης, ὁ ἀναγαγὼν ἐκ νεκρῶν τὸν ποιμένα τῶν προβάτων τὸν μέγαν ἐν αἵματα διαθήκης αἰωνίου, τὸν Κύριον ἡμῶν Ἰησοῦν,

21 καταρτίσαι ὑμᾶς ἐν παντὶ ἔργῳ ἀγαθῷ, εἰς τὸ ποιῆσαι τὸ θέλημα αὐτοῦ, ποιῶν ἐν ὑμῖν τὸ εὐάρεστον ἐνώπιον αὐτοῦ, διὰ Ἰησοῦ Χριστοῦ· ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

22 ΠΑΡΑΚΑΛΩ δὲ ὑμᾶς, ἀδελφοὶ, ἀνέχεσθε τοῦ λόγου τῆς παρακλήσεως· καὶ γὰρ διὰ βραχέων ἐπέστειλα ὑμῖν.

23 Γινώσκετε τὸν ἀδελφὸν Τιμόθεον ἀπολελυμένον, μεθ' οὗ, ἐὰν τάχιον ἔρχηται, ὄψομαι ὑμᾶς.

24 Ἀσπάσασθε πάντας τοὺς ἡγουμένους ὑμῶν καὶ πάντας τοὺς ἁγίους· ἀσπάζονται ὑμᾶς οἱ ἀπὸ τῆς Ἰταλίας.

25 Ἡ χάρις μετὰ πάντων ὑμῶν. ἀμήν.

Πρὸς Ἑβραίους ἐγράφη ἀπὸ τῆς Ἰταλίας διὰ Τιμοθέου.

# ΙΑΚΩΒΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

## ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ.

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ΚΕΦ. α΄. 1.

1 ΙΑΚΩΒΟΣ Θεοῦ *καὶ* Κυρίου Ἰησοῦ Χριστοῦ *δοῦλος, ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ διασπορᾷ, χαίρειν.*

2 ΠΑΣΑΝ *χαρὰν ἡγήσασθε, ἀδελφοί μου, ὅταν πειρασμοῖς περιπέσητε ποικίλοις,*

3 *γινώσκοντες ὅτι τὸ δοκίμιον ὑμῶν τῆς πίστεως κατεργάζεται ὑπομονήν·*

4 *ἡ δὲ ὑπομονὴ ἔργον τέλειον ἐχέτω, ἵνα ἦτε τέλειοι καὶ ὁλόκληροι, ἐν μηδενὶ λειπόμενοι.*

5 Εἰ *δέ τις ὑμῶν λείπεται σοφίας, αἰτείτω παρὰ τοῦ διδόντος* Θεοῦ *πᾶσιν ἁπλῶς, καὶ μὴ ὀνειδίζοντος, καὶ δοθήσεται αὐτῷ.*

6 Αἰτείτω *δὲ ἐν πίστει, μηδὲν διακρινόμενος· ὁ γὰρ διακρινόμενος ἔοικε κλύδωνι θαλάσσης ἀνεμιζομένῳ καὶ ῥιπιζομένῳ.*

7 Μὴ *γὰρ οἰέσθω ὁ ἄνθρωπος ἐκεῖνος, ὅτι λήψεταί τι παρὰ τοῦ* Κυρίου.

8 Ἀνὴρ *δίψυχος, ἀκατάστατος ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ.*

9 Καυχάσθω *δὲ ὁ ἀδελφὸς ὁ ταπεινὸς ἐν τῷ ὕψει αὐτοῦ·*

10 *ὁ δὲ πλούσιος ἐν τῇ ταπεινώσει αὐτοῦ, ὅτι ὡς ἄνθος χόρτου παρελεύσεται.*

11 Ἀνέτειλε *γὰρ ὁ ἥλιος σὺν τῷ καύσωνι, καὶ ἐξήρανε τὸν χόρτον, καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσε, καὶ ἡ εὐπρέπεια τοῦ προσώπου αὐτοῦ ἀπώλετο· οὕτω καὶ ὁ πλούσιος ἐν ταῖς πορείαις αὐτοῦ μαρανθήσεται.*

12 Μακάριος *ἀνὴρ, ὃς ὑπομένει πειρασμόν· ὅτι δόκιμος γενόμενος λήψεται τὸν στέφανον τῆς ζωῆς, ὃν ἐπηγγείλατο ὁ* Κύριος *τοῖς ἀγαπῶσιν αὐτόν.*

13 ΜΗΔΕΙΣ *πειραζόμενος λεγέτω,* Ὅτι *ἀπὸ τοῦ* Θεοῦ *πειράζομαι· ὁ γὰρ* Θεὸς *ἀπείραστός ἐστι κακῶν, πειράζει δὲ αὐτὸς οὐδένα.*

14 Ἕκαστος *δὲ πειράζεται, ἀπὸ τῆς ἰδίας ἐπιθυμίας ἐξελκόμενος καὶ δελεαζόμενος·*

15 *εἶτα ἡ ἐπιθυμία συλλαβοῦσα τίκτει ἁμαρτίαν· ἡ δὲ ἁμαρτία ἀποτελεσθεῖσα ἀποκύει θάνατον.*

16 Μὴ *πλανᾶσθε, ἀδελφοί μου ἀγαπητοί·*

17 *πᾶσα δόσις ἀγαθὴ καὶ πᾶν δώρημα τέλειον ἄνωθέν ἐστι καταβαῖνον ἀπὸ τοῦ πατρὸς τῶν φώτων, παρ' ᾧ οὐκ ἔνι παραλλαγὴ, ἢ τροπῆς ἀποσκίασμα.*

18 Βουληθεὶς *ἀπεκύησεν ἡμᾶς λόγῳ ἀληθείας, εἰς τὸ εἶναι ἡμᾶς ἀπαρχήν τινα τῶν αὐτοῦ κτισμάτων.*

19 ὭΣΤΕ, *ἀδελφοί μου ἀγαπητοὶ, ἔστω πᾶς ἄνθρωπος ταχὺς*

εἰς τὸ ἀκοῦσαι, βραδὺς εἰς τὸ λαλῆσαι, βραδὺς εἰς ὀργήν.

20 Ὀργὴ γὰρ ἀνδρὸς δικαιοσύνην Θεοῦ οὐ κατεργάζεται.

21 Διὸ ἀποθέμενοι πᾶσαν ῥυπαρίαν καὶ περισσείαν κακίας, ἐν πρᾳΰτητι δέξασθε τὸν ἔμφυτον λόγον, τὸν δυνάμενον σῶσαι τὰς ψυχὰς ὑμῶν.

22 Γίνεσθε δὲ ποιηταὶ λόγου, καὶ μὴ μόνον ἀκροαταὶ, παραλογιζόμενοι ἑαυτούς.

23 Ὅτι εἴ τις ἀκροατὴς λόγου ἐστὶ καὶ οὐ ποιητὴς, οὗτος ἔοικεν ἀνδρὶ κατανοοῦντι τὸ πρόσωπον τῆς γενέσεως αὐτοῦ ἐν ἐσόπτρῳ.

24 κατενόησε γὰρ ἑαυτὸν καὶ ἀπελήλυθε, καὶ εὐθέως ἐπελάθετο ὁποῖος ἦν.

25 Ὁ δὲ παρακύψας εἰς νόμον τέλειον τὸν τῆς ἐλευθερίας, καὶ παραμείνας, οὗτος οὐκ ἀκροατὴς ἐπιλησμονῆς γενόμενος, ἀλλὰ ποιητὴς ἔργου, οὗτος μακάριος ἐν τῇ ποιήσει αὐτοῦ ἔσται.

26 Εἴ τις δοκεῖ θρῆσκος εἶναι ἐν ὑμῖν, μὴ χαλιναγωγῶν γλῶσσαν αὐτοῦ, ἀλλ' ἀπατῶν καρδίαν αὐτοῦ, τούτου μάταιος ἡ θρησκεία.

27 Θρησκεία καθαρὰ καὶ ἀμίαντος παρὰ τῷ Θεῷ καὶ πατρὶ αὕτη ἐστὶν, ἐπισκέπτεσθαι ὀρφανοὺς καὶ χήρας ἐν τῇ θλίψει αὐτῶν, ἄσπιλον ἑαυτὸν τηρεῖν ἀπὸ τοῦ κόσμου.

## ΚΕΦ. β'. 2.

1 ΑΔΕΛΦΟΙ μου, μὴ ἐν προσωποληψίαις ἔχετε τὴν πίστιν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῆς δόξης.

2 Ἐὰν γὰρ εἰσέλθῃ εἰς τὴν συναγωγὴν ὑμῶν ἀνὴρ χρυσοδακτύλιος ἐν ἐσθῆτι λαμπρᾷ, εἰσέλθῃ δὲ καὶ πτωχὸς ἐν ῥυπαρᾷ ἐσθῆτι,

3 καὶ ἐπιβλέψητε ἐπὶ τὸν φοροῦντα τὴν ἐσθῆτα τὴν λαμπρὰν, καὶ εἴπητε αὐτῷ, Σὺ κάθου ὧδε καλῶς, καὶ τῷ πτωχῷ εἴπητε, Σὺ στῆθι ἐκεῖ, ἢ κάθου ὧδε ὑπὸ τὸ ὑποπόδιόν μου,

4 καὶ οὐ διεκρίθητε ἐν ἑαυτοῖς, καὶ ἐγένεσθε κριταὶ διαλογισμῶν πονηρῶν;

5 Ἀκούσατε, ἀδελφοί μου ἀγαπητοὶ, οὐχ ὁ Θεὸς ἐξελέξατο τοὺς πτωχοὺς τοῦ κόσμου τούτου, πλουσίους ἐν πίστει, καὶ κληρονόμους τῆς βασιλείας ἧς ἐπηγγείλατο τοῖς ἀγαπῶσιν αὐτὸν,

6 ὑμεῖς δὲ ἠτιμάσατε τὸν πτωχόν; οὐχ οἱ πλούσιοι καταδυναστεύουσιν ὑμῶν, καὶ αὐτοὶ ἕλκουσιν ὑμᾶς εἰς κριτήρια;

7 Οὐκ αὐτοὶ βλασφημοῦσι τὸ καλὸν ὄνομα τὸ ἐπικληθὲν ἐφ' ὑμᾶς;

8 Εἰ μέντοι νόμον τελεῖτε βασιλικὸν, κατὰ τὴν γραφὴν, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν, καλῶς ποιεῖτε·

9 εἰ δὲ προσωποληπτεῖτε, ἁμαρτίαν ἐργάζεσθε, ἐλεγχόμενοι ὑπὸ τοῦ νόμου ὡς παραβάται.

10 Ὅστις γὰρ ὅλον τὸν νόμον τηρήσει, πταίσει δὲ ἐν ἑνὶ, γέγονε πάντων ἔνοχος.

11 Ὁ γὰρ εἰπὼν, Μὴ μοιχεύσῃς, εἶπε καὶ, Μὴ φονεύσῃς· εἰ δὲ οὐ μοιχεύσεις, φονεύσεις δὲ, γέγονας παραβάτης νόμου.

12 Οὕτω λαλεῖτε καὶ οὕτω ποιεῖτε, ὡς διὰ νόμου ἐλευθερίας μέλλοντες κρίνεσθαι·

13 ἡ γὰρ κρίσις ἀνίλεως τῷ μὴ ποιήσαντι ἔλεος· καὶ κατακαυχᾶται ἔλεος κρίσεως.

14 Τί τὸ ὄφελος, ἀδελφοί μου, ἐὰν πίστιν λέγῃ τὶς ἔχειν, ἔργα δὲ μὴ ἔχῃ; μὴ δύναται ἡ πίστις σῶσαι αὐτόν;

15 Ἐὰν δὲ ἀδελφὸς ἢ ἀδελφὴ

γυμνοὶ ὑπάρχωσι καὶ λειπόμενοι ὦσι τῆς ἐφημέρου τροφῆς,

16 εἴπῃ δέ τις αὐτοῖς ἐξ ὑμῶν, Ὑπάγετε ἐν εἰρήνῃ, θερμαίνεσθε καὶ χορτάζεσθε, μὴ δῶτε δὲ αὐτοῖς τὰ ἐπιτήδεια τοῦ σώματος, τί τὸ ὄφελος;

17 Οὕτω καὶ ἡ πίστις, ἐὰν μὴ ἔργα ἔχῃ, νεκρά ἐστι καθ' ἑαυτήν.

18 Ἀλλ' ἐρεῖ τις, Σὺ πίστιν ἔχεις, κἀγὼ ἔργα ἔχω· δεῖξόν μοι τὴν πίστιν σου ἐκ τῶν ἔργων σου, κἀγὼ δείξω σοι ἐκ τῶν ἔργων μου τὴν πίστιν μου.

19 Σὺ πιστεύεις ὅτι ὁ Θεὸς εἷς ἐστι; καλῶς ποιεῖς· καὶ τὰ δαιμόνια πιστεύουσι, καὶ φρίσσουσι.

20 Θέλεις δὲ γνῶναι, ὦ ἄνθρωπε κενὲ, ὅτι ἡ πίστις χωρὶς τῶν ἔργων νεκρά ἐστιν;

21 Ἀβραὰμ ὁ πατὴρ ἡμῶν οὐκ ἐξ ἔργων ἐδικαιώθη, ἀνενέγκας Ἰσαὰκ τὸν υἱὸν αὐτοῦ ἐπὶ τὸ θυσιαστήριον;

22 Βλέπεις ὅτι ἡ πίστις συνήργει τοῖς ἔργοις αὐτοῦ, καὶ ἐκ τῶν ἔργων ἡ πίστις ἐτελειώθη;

23 Καὶ ἐπληρώθη ἡ γραφὴ ἡ λέγουσα, Ἐπίστευσε δὲ Ἀβραὰμ τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην· καὶ φίλος Θεοῦ ἐκλήθη.

24 Ὁρᾶτε τοίνυν ὅτι ἐξ ἔργων δικαιοῦται ἄνθρωπος, καὶ οὐκ ἐκ πίστεως μόνον;

25 Ὁμοίως δὲ καὶ Ῥαὰβ ἡ πόρνη οὐκ ἐξ ἔργων ἐδικαιώθη, ὑποδεξαμένη τοὺς ἀγγέλους, καὶ ἑτέρᾳ ὁδῷ ἐκβαλοῦσα;

26 Ὥσπερ γὰρ τὸ σῶμα χωρὶς πνεύματος νεκρόν ἐστιν, οὕτω καὶ ἡ πίστις χωρὶς τῶν ἔργων νεκρά ἐστι.

## ΚΕΦ. γ΄. 3.

1 ΜΗ πολλοὶ διδάσκαλοι γίνεσθε, ἀδελφοί μου, εἰδότες ὅτι μεῖζον κρίμα ληψόμεθα.

2 Πολλὰ γὰρ πταίομεν ἅπαντες. Εἴ τις ἐν λόγῳ οὐ πταίει, οὗτος τέλειος ἀνὴρ, δυνατὸς χαλιναγωγῆσαι καὶ ὅλον τὸ σῶμα.

3 Ἰδοὺ, τῶν ἵππων τοὺς χαλινοὺς εἰς τὰ στόματα βάλλομεν πρὸς τὸ πείθεσθαι αὐτοὺς ἡμῖν, καὶ ὅλον τὸ σῶμα αὐτῶν μετάγομεν.

4 Ἰδοὺ, καὶ τὰ πλοῖα τηλικαῦτα ὄντα, καὶ ὑπὸ σκληρῶν ἀνέμων, ἐλαυνόμενα, μετάγεται ὑπὸ ἐλαχίστου πηδαλίου, ὅπου ἂν ἡ ὁρμὴ τοῦ εὐθύνοντος βούληται·

5 οὕτω καὶ ἡ γλῶσσα μικρὸν μέλος ἐστὶ, καὶ μεγαλαυχεῖ. Ἰδοὺ, ὀλίγον πῦρ ἡλίκην ὕλην ἀνάπτει·

6 καὶ ἡ γλῶσσα πῦρ, ὁ κόσμος τῆς ἀδικίας. οὕτως ἡ γλῶσσα καθίσταται ἐν τοῖς μέλεσιν ἡμῶν, ἡ σπιλοῦσα ὅλον τὸ σῶμα, καὶ φλογίζουσα τὸν τροχὸν τῆς γενέσεως, καὶ φλογιζομένη ὑπὸ τῆς γεέννης·

7 πᾶσα γὰρ φύσις θηρίων τε καὶ πετεινῶν, ἑρπετῶν τε καὶ ἐναλίων, δαμάζεται καὶ δεδάμασται τῇ φύσει τῇ ἀνθρωπίνῃ·

8 τὴν δὲ γλῶσσαν οὐδεὶς δύναται ἀνθρώπων δαμάσαι· ἀκατάσχετον κακὸν, μεστὴ ἰοῦ θανατηφόρου.

9 Ἐν αὐτῇ εὐλογοῦμεν τὸν Θεὸν καὶ πατέρα, καὶ ἐν αὐτῇ καταρώμεθα τοὺς ἀνθρώπους τοὺς καθ' ὁμοίωσιν Θεοῦ γεγονότας·

10 ἐκ τοῦ αὐτοῦ στόματος ἐξέρχεται εὐλογία καὶ κατάρα. οὐ χρὴ, ἀδελφοί μου, ταῦτα οὕτω γίνεσθαι.

11 Μήτι ἡ πηγὴ ἐκ τῆς αὐτῆς ὀπῆς βρύει τὸ γλυκὺ καὶ τὸ πικρόν;

12 Μὴ δύναται, ἀδελφοί μου, συκῆ ἐλαίας ποιῆσαι, ἢ ἄμπελος σῦκα; οὕτως οὐδεμία πηγὴ ἁλυκὸν καὶ γλυκὺ ποιῆσαι ὕδωρ.

13 ΤΙΣ σοφὸς καὶ ἐπιστήμων ἐν ὑμῖν; δειξάτω ἐκ τῆς καλῆς ἀναστροφῆς τὰ ἔργα αὐτοῦ ἐν πραΰτητι σοφίας.

14 Εἰ δὲ ζῆλον πικρὸν ἔχετε καὶ ἐριθείαν ἐν τῇ καρδίᾳ ὑμῶν, μὴ κατακαυχᾶσθε καὶ ψεύδεσθε κατὰ τῆς ἀληθείας.

15 Οὐκ ἔστιν αὕτη ἡ σοφία ἄνωθεν κατερχομένη, ἀλλ' ἐπίγειος, ψυχική, δαιμονιώδης.

16 Ὅπου γὰρ ζῆλος καὶ ἐριθεία, ἐκεῖ ἀκαταστασία καὶ πᾶν φαῦλον πρᾶγμα.

17 Ἡ δὲ ἄνωθεν σοφία πρῶτον μὲν ἁγνή ἐστιν, ἔπειτα εἰρηνική, ἐπιεικής, εὐπειθής, μεστὴ ἐλέους καὶ καρπῶν ἀγαθῶν, ἀδιάκριτος καὶ ἀνυπόκριτος.

18 Καρπὸς δὲ τῆς δικαιοσύνης ἐν εἰρήνῃ σπείρεται τοῖς ποιοῦσιν εἰρήνην.

## ΚΕΦ. δ'. 4.

1 ΠΟΘΕΝ πόλεμοι καὶ μάχαι ἐν ὑμῖν; οὐκ ἐντεῦθεν, ἐκ τῶν ἡδονῶν ὑμῶν τῶν στρατευομένων ἐν τοῖς μέλεσιν ὑμῶν;

2 Ἐπιθυμεῖτε, καὶ οὐκ ἔχετε· φονεύετε καὶ ζηλοῦτε, καὶ οὐ δύνασθε ἐπιτυχεῖν. μάχεσθε καὶ πολεμεῖτε, οὐκ ἔχετε δὲ, διὰ τὸ μὴ αἰτεῖσθαι ὑμᾶς·

3 αἰτεῖτε, καὶ οὐ λαμβάνετε, διότι κακῶς αἰτεῖσθε, ἵνα ἐν ταῖς ἡδοναῖς ὑμῶν δαπανήσητε.

4 Μοιχοὶ καὶ μοιχαλίδες, οὐκ οἴδατε ὅτι ἡ φιλία τοῦ κόσμου ἔχθρα τοῦ Θεοῦ ἐστιν; ὃς ἂν οὖν βουληθῇ φίλος εἶναι τοῦ κόσμου, ἐχθρὸς τοῦ Θεοῦ καθίσταται.

5 Ἢ δοκεῖτε ὅτι κενῶς ἡ γραφὴ λέγει; πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα ὃ κατῴκησεν ἐν ἡμῖν;

6 Μείζονα δὲ δίδωσι χάριν· διὸ λέγει, Ὁ Θεὸς ὑπερηφάνοις ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσι χάριν.

7 Ὑποτάγητε οὖν τῷ Θεῷ. ἀντίστητε τῷ διαβόλῳ, καὶ φεύξεται ἀφ' ὑμῶν·

8 ἐγγίσατε τῷ Θεῷ, καὶ ἐγγιεῖ ὑμῖν. καθαρίσατε χεῖρας, ἁμαρτωλοὶ, καὶ ἁγνίσατε καρδίας, δίψυχοι.

9 Ταλαιπωρήσατε καὶ πενθήσατε καὶ κλαύσατε· ὁ γέλως ὑμῶν εἰς πένθος μεταστραφήτω καὶ ἡ χαρὰ εἰς κατήφειαν.

10 Ταπεινώθητε ἐνώπιον τοῦ Κυρίου, καὶ ὑψώσει ὑμᾶς.

11 ΜΗ καταλαλεῖτε ἀλλήλων, ἀδελφοί· ὁ καταλαλῶν ἀδελφοῦ, καὶ κρίνων τὸν ἀδελφὸν αὐτοῦ, καταλαλεῖ νόμου, καὶ κρίνει νόμον· εἰ δὲ νόμον κρίνεις, οὐκ εἶ ποιητὴς νόμου, ἀλλὰ κριτής.

12 Εἷς ἐστιν, ὁ νομοθέτης, ὁ δυνάμενος σῶσαι καὶ ἀπολέσαι· σὺ τίς εἶ, ὃς κρίνεις τὸν ἕτερον;

13 ἌΓΕ νῦν, οἱ λέγοντες, Σήμερον ἢ αὔριον πορευσώμεθα εἰς τήνδε τὴν πόλιν, καὶ ποιήσωμεν ἐκεῖ ἐνιαυτὸν ἕνα, καὶ ἐμπορευσώμεθα, καὶ κερδήσωμεν·

14 οἵτινες οὐκ ἐπίστασθε τὸ τῆς αὔριον· (ποία γὰρ ἡ ζωὴ ὑμῶν; ἀτμὶς γάρ ἐστιν, ἡ πρὸς ὀλίγον φαινομένη, ἔπειτα δὲ ἀφανιζομένη·)

15 ἀντὶ τοῦ λέγειν ὑμᾶς, Ἐὰν ὁ Κύριος θελήσῃ, καὶ ζήσωμεν, καὶ ποιήσωμεν τοῦτο ἢ ἐκεῖνο·

16 νῦν δὲ καυχᾶσθε ἐν ταῖς ἀλαζονείαις ὑμῶν· πᾶσα καύχησις τοιαύτη πονηρά ἐστιν.

17 Εἰδότι οὖν καλὸν ποιεῖν καὶ μὴ ποιοῦντι, ἁμαρτία αὐτῷ ἐστιν.

ΚΕΦ. ε΄. 5.

1 ΑΓΕ νῦν, οἱ πλούσιοι, κλαύσατε, ὀλολύζοντες ἐπὶ ταῖς ταλαιπωρίαις ὑμῶν ταῖς ἐπερχομέναις.

2 Ὁ πλοῦτος ὑμῶν σέσηπε, καὶ τὰ ἱμάτια ὑμῶν σητόβρωτα γέγονεν·

3 ὁ χρυσὸς ὑμῶν καὶ ὁ ἄργυρος κατίωται, καὶ ὁ ἰὸς αὐτῶν εἰς μαρτύριον ὑμῖν ἔσται, καὶ φάγεται τὰς σάρκας ὑμῶν· ὡς πῦρ ἐθησαυρίσατε ἐν ἐσχάταις ἡμέραις.

4 Ἰδοὺ, ὁ μισθὸς τῶν ἐργατῶν τῶν ἀμησάντων τὰς χώρας ὑμῶν, ὁ ἀπεστερημένος ἀφ᾽ ὑμῶν, κράζει· καὶ αἱ βοαὶ τῶν θερισάντων εἰς τὰ ὦτα Κυρίου Σαβαὼθ εἰσεληλύθασιν.

5 Ἐτρυφήσατε ἐπὶ τῆς γῆς, καὶ ἐσπαταλήσατε· ἐθρέψατε τὰς καρδίας ὑμῶν ὡς ἐν ἡμέρᾳ σφαγῆς.

6 Κατεδικάσατε, ἐφονεύσατε τὸν δίκαιον· οὐκ ἀντιτάσσεται ὑμῖν.

7 ΜΑΚΡΟΘΥΜΗΣΑΤΕ οὖν, ἀδελφοὶ, ἕως τῆς παρουσίας τοῦ Κυρίου. ἰδοὺ, ὁ γεωργὸς ἐκδέχεται τὸν τίμιον καρπὸν τῆς γῆς, μακροθυμῶν ἐπ᾽ αὐτῷ, ἕως ἂν λάβῃ ὑετὸν πρώϊμον καὶ ὄψιμον·

8 μακροθυμήσατε καὶ ὑμεῖς, στηρίξατε τὰς καρδίας ὑμῶν, ὅτι ἡ παρουσία τοῦ Κυρίου ἤγγικε.

9 Μὴ στενάζετε κατ᾽ ἀλλήλων, ἀδελφοὶ, ἵνα μὴ κατακριθῆτε· ἰδοὺ, ὁ κριτὴς πρὸ τῶν θυρῶν ἕστηκεν.

10 Ὑπόδειγμα λάβετε τῆς κακοπαθείας, ἀδελφοί μου, καὶ τῆς μακροθυμίας, τοὺς προφήτας, οἳ ἐλάλησαν τῷ ὀνόματι Κυρίου.

11 Ἰδοὺ, μακαρίζομεν τοὺς ὑπομένοντας· τὴν ὑπομονὴν Ἰὼβ ἠκούσατε, καὶ τὸ τέλος Κυρίου εἴδετε, ὅτι πολύσπλαγχνός ἐστιν ὁ Κύριος καὶ οἰκτίρμων.

12 Πρὸ πάντων δὲ, ἀδελφοί μου, μὴ ὀμνύετε, μήτε τὸν οὐρανὸν, μήτε τὴν γῆν, μήτε ἄλλον τινὰ ὅρκον· ἤτω δὲ ὑμῶν τὸ ναὶ, ναὶ, καὶ τὸ οὒ, οὔ· ἵνα μὴ ὑπὸ κρίσιν πέσητε.

13 ΚΑΚΟΠΑΘΕΙ τὶς ἐν ὑμῖν; προσευχέσθω· εὐθυμεῖ τίς; ψαλλέτω.

14 Ἀσθενεῖ τὶς ἐν ὑμῖν; προσκαλεσάσθω τοὺς πρεσβυτέρους τῆς ἐκκλησίας, καὶ προσευξάσθωσαν ἐπ᾽ αὐτὸν, ἀλείψαντες αὐτὸν ἐλαίῳ, ἐν τῷ ὀνόματι τοῦ Κυρίου.

15 Καὶ ἡ εὐχὴ τῆς πίστεως σώσει τὸν κάμνοντα, καὶ ἐγερεῖ αὐτὸν ὁ Κύριος· κἂν ἁμαρτίας ᾖ πεποιηκὼς, ἀφεθήσεται αὐτῷ.

16 Ἐξομολογεῖσθε ἀλλήλοις τὰ παραπτώματα, καὶ εὔχεσθε ὑπὲρ ἀλλήλων, ὅπως ἰαθῆτε. πολὺ ἰσχύει δέησις δικαίου ἐνεργουμένη.

17 Ἠλίας ἄνθρωπος ἦν ὁμοιοπαθὴς ἡμῖν, καὶ προσευχῇ προσηύξατο τοῦ μὴ βρέξαι, καὶ οὐκ ἔβρεξεν ἐπὶ τῆς γῆς ἐνιαυτοὺς τρεῖς καὶ μῆνας ἕξ·

18 καὶ πάλιν προσηύξατο, καὶ ὁ οὐρανὸς ὑετὸν ἔδωκε, καὶ ἡ γῆ ἐβλάστησε τὸν καρπὸν αὐτῆς.

19 Ἀδελφοὶ, ἐάν τις ἐν ὑμῖν πλανηθῇ ἀπὸ τῆς ἀληθείας, καὶ ἐπιστρέψῃ τὶς αὐτὸν,

20 γινωσκέτω ὅτι ὁ ἐπιστρέψας ἁμαρτωλὸν ἐκ πλάνης ὁδοῦ αὐτοῦ σώσει ψυχὴν ἐκ θανάτου, καὶ καλύψει πλῆθος ἁμαρτιῶν.

# ΠΕΤΡΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

## ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ ΠΡΩΤΗ.

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ΚΕΦ. α΄. 1.

1 ΠΕΤΡΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ, ἐκλεκτοῖς παρεπιδήμοις διασπορᾶς Πόντου, Γαλατίας, Καππαδοκίας, Ἀσίας καὶ Βιθυνίας,

2 κατὰ πρόγνωσιν Θεοῦ πατρὸς, ἐν ἁγιασμῷ Πνεύματος, εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος Ἰησοῦ Χριστοῦ· χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη.

3 ΕΥΛΟΓΗΤΟΣ ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ κατὰ τὸ πολὺ αὐτοῦ ἔλεος ἀναγεννήσας ἡμᾶς εἰς ἐλπίδα ζῶσαν δι᾽ ἀναστάσεως Ἰησοῦ Χριστοῦ ἐκ νεκρῶν,

4 εἰς κληρονομίαν ἄφθαρτον καὶ ἀμίαντον καὶ ἀμάραντον, τετηρημένην ἐν οὐρανοῖς εἰς ἡμᾶς,

5 τοὺς ἐν δυνάμει Θεοῦ φρουρουμένους διὰ πίστεως εἰς σωτηρίαν ἑτοίμην ἀποκαλυφθῆναι ἐν καιρῷ ἐσχάτῳ·

6 ἐν ᾧ ἀγαλλιᾶσθε, ὀλίγον ἄρτι, εἰ δέον ἐστὶ, λυπηθέντες ἐν ποικίλοις πειρασμοῖς,

7 ἵνα τὸ δοκίμιον ὑμῶν τῆς πίστεως, πολὺ τιμιώτερον χρυσίου τοῦ ἀπολλυμένου, διὰ πυρὸς δὲ δοκιμαζομένου, εὑρεθῇ εἰς ἔπαινον καὶ τιμὴν καὶ δόξαν, ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ·

8 ὃν οὐκ εἰδότες ἀγαπᾶτε· εἰς ὃν, ἄρτι μὴ ὁρῶντες, πιστεύοντες δὲ, ἀγαλλιᾶσθε χαρᾷ ἀνεκλαλήτῳ καὶ δεδοξασμένῃ,

9 κομιζόμενοι τὸ τέλος τῆς πίστεως ὑμῶν, σωτηρίαν ψυχῶν·

10 περὶ ἧς σωτηρίας ἐξεζήτησαν καὶ ἐξηρεύνησαν προφῆται οἱ περὶ τῆς εἰς ὑμᾶς χάριτος προφητεύσαντες,

11 ἐρευνῶντες εἰς τίνα, ἢ ποῖον καιρὸν, ἐδήλου τὸ ἐν αὐτοῖς Πνεῦμα Χριστοῦ, προμαρτυρόμενον τὰ εἰς Χριστὸν παθήματα, καὶ τὰς μετὰ ταῦτα δόξας·

12 οἷς ἀπεκαλύφθη, ὅτι οὐχ ἑαυτοῖς, ἡμῖν δὲ διηκόνουν αὐτὰ, ἃ νῦν ἀνηγγέλη ὑμῖν διὰ τῶν εὐαγγελισαμένων ὑμᾶς ἐν Πνεύματι ἁγίῳ ἀποσταλέντι ἀπ᾽ οὐρανοῦ, εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι.

13 Διὸ ἀναζωσάμενοι τὰς ὀσφύας τῆς διανοίας ὑμῶν, νήφοντες, τελείως ἐλπίσατε ἐπὶ τὴν φερομένην ὑμῖν χάριν ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ.

14 Ὡς τέκνα ὑπακοῆς, μὴ συσχηματιζόμενοι ταῖς πρότερον ἐν τῇ ἀγνοίᾳ ὑμῶν ἐπιθυμίαις,

15 ἀλλὰ κατὰ τὸν καλέσαντα ὑμᾶς ἅγιον καὶ αὐτοὶ ἅγιοι ἐν πάσῃ ἀναστροφῇ γενήθητε·

16 διότι γέγραπται, Ἅγιοι γένεσθε, ὅτι ἐγὼ ἅγιός εἰμι.

17 Καὶ εἰ πατέρα ἐπικαλεῖσθε

τὸν ἀπροσωπολήπτως κρίνοντα κατὰ τὸ ἑκάστου ἔργον, ἐν φόβῳ τὸν τῆς παροικίας ὑμῶν χρόνον ἀναστράφητε·

18 εἰδότες ὅτι οὐ φθαρτοῖς, ἀργυρίῳ ἢ χρυσίῳ, ἐλυτρώθητε ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς πατροπαραδότου,

19 ἀλλὰ τιμίῳ αἵματι, ὡς ἀμνοῦ ἀμώμου καὶ ἀσπίλου, Χριστοῦ·

20 προεγνωσμένου μὲν πρὸ καταβολῆς κόσμου, φανερωθέντος δὲ ἐπ' ἐσχάτων τῶν χρόνων δι' ὑμᾶς

21 τοὺς δι' αὐτοῦ πιστεύοντας εἰς Θεὸν, τὸν ἐγείραντα αὐτὸν ἐκ νεκρῶν, καὶ δόξαν αὐτῷ δόντα, ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς Θεόν.

22 Τὰς ψυχὰς ὑμῶν ἡγνικότες ἐν τῇ ὑπακοῇ τῆς ἀληθείας διὰ Πνεύματος εἰς φιλαδελφίαν ἀνυπόκριτον, ἐκ καθαρᾶς καρδίας ἀλλήλους ἀγαπήσατε ἐκτενῶς·

23 ἀναγεγεννημένοι οὐκ ἐκ σπορᾶς φθαρτῆς, ἀλλὰ ἀφθάρτου, διὰ λόγου ζῶντος Θεοῦ καὶ μένοντος εἰς τὸν αἰῶνα.

24 Διότι Πᾶσα σὰρξ ὡς χόρτος, καὶ πᾶσα δόξα ἀνθρώπου ὡς ἄνθος χόρτου. ἐξηράνθη ὁ χόρτος, καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσε·

25 τὸ δὲ ῥῆμα Κυρίου μένει εἰς τὸν αἰῶνα. Τοῦτο δέ ἐστι τὸ ῥῆμα τὸ εὐαγγελισθὲν εἰς ὑμᾶς.

## ΚΕΦ. β'. 2.

1 ΑΠΟΘΕΜΕΝΟΙ οὖν πᾶσαν κακίαν καὶ πάντα δόλον καὶ ὑποκρίσεις καὶ φθόνους καὶ πάσας καταλαλιὰς,

2 ὡς ἀρτιγέννητα βρέφη, τὸ λογικὸν ἄδολον γάλα ἐπιποθήσατε, ἵνα ἐν αὐτῷ αὐξηθῆτε,

3 εἴπερ ἐγεύσασθε ὅτι χρηστὸς ὁ Κύριος.

4 Πρὸς ὃν προσερχόμενοι, λίθον ζῶντα, ὑπὸ ἀνθρώπων μὲν ἀποδεδοκιμασμένον, παρὰ δὲ Θεῷ ἐκλεκτὸν, ἔντιμον,

5 καὶ αὐτοὶ ὡς λίθοι ζῶντες οἰκοδομεῖσθε, οἶκος πνευματικὸς, ἱεράτευμα ἅγιον, ἀνενέγκαι πνευματικὰς θυσίας εὐπροσδέκτους τῷ Θεῷ διὰ Ἰησοῦ Χριστοῦ.

6 Διὸ καὶ περιέχει ἐν τῇ γραφῇ, Ἰδοὺ, τίθημι ἐν Σιὼν λίθον ἀκρογωνιαῖον, ἐκλεκτὸν, ἔντιμον· καὶ ὁ πιστεύων ἐπ' αὐτῷ οὐ μὴ καταισχυνθῇ.

7 Ὑμῖν οὖν ἡ τιμὴ τοῖς πιστεύουσιν· ἀπειθοῦσι δὲ, λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας,

8 καὶ λίθος προσκόμματος καὶ πέτρα σκανδάλου, οἳ προσκόπτουσι, τῷ λόγῳ ἀπειθοῦντες, εἰς ὃ καὶ ἐτέθησαν·

9 ὑμεῖς δὲ γένος ἐκλεκτὸν, βασίλειον ἱεράτευμα, ἔθνος ἅγιον, λαὸς εἰς περιποίησιν, ὅπως τὰς ἀρετὰς ἐξαγγείλητε τοῦ ἐκ σκότους ὑμᾶς καλέσαντος εἰς τὸ θαυμαστὸν αὐτοῦ φῶς·

10 οἵ ποτε οὐ λαὸς, νῦν δὲ λαὸς Θεοῦ· οἱ οὐκ ἠλεημένοι, νῦν δὲ ἐλεηθέντες.

11 ΑΓΑΠΗΤΟΙ, παρακαλῶ ὡς παροίκους καὶ παρεπιδήμους, ἀπέχεσθαι τῶν σαρκικῶν ἐπιθυμιῶν, αἵτινες στρατεύονται κατὰ τῆς ψυχῆς·

12 τὴν ἀναστροφὴν ὑμῶν ἐν τοῖς ἔθνεσιν ἔχοντες καλὴν, ἵνα ἐν ᾧ καταλαλοῦσιν ὑμῶν ὡς κακοποιῶν, ἐκ τῶν καλῶν ἔργων

ἐποπτεύσαντες δοξάσωσι τὸν Θεὸν ἐν ἡμέρᾳ ἐπισκοπῆς.

13 Ὑποτάγητε οὖν πάσῃ ἀνθρωπίνῃ κτίσει διὰ τὸν Κύριον· εἴτε βασιλεῖ, ὡς ὑπερέχοντι·

14 εἴτε ἡγεμόσιν, ὡς δι' αὐτοῦ πεμπομένοις, εἰς ἐκδίκησιν μὲν κακοποιῶν, ἔπαινον δὲ ἀγαθοποιῶν·

15 ὅτι οὕτως ἐστὶ τὸ θέλημα τοῦ Θεοῦ, ἀγαθοποιοῦντας φιμοῦν τὴν τῶν ἀφρόνων ἀνθρώπων ἀγνωσίαν·

16 ὡς ἐλεύθεροι, καὶ μὴ ὡς ἐπικάλυμμα ἔχοντες τῆς κακίας τὴν ἐλευθερίαν, ἀλλ' ὡς δοῦλοι Θεοῦ.

17 Πάντας τιμήσατε, τὴν ἀδελφότητα ἀγαπᾶτε, τὸν Θεὸν φοβεῖσθε, τὸν βασιλέα τιμᾶτε.

18 ΟΙ οἰκέται, ὑποτασσόμενοι ἐν παντὶ φόβῳ τοῖς δεσπόταις, οὐ μόνον τοῖς ἀγαθοῖς καὶ ἐπιεικέσιν, ἀλλὰ καὶ τοῖς σκολιοῖς.

19 Τοῦτο γὰρ χάρις, εἰ διὰ συνείδησιν Θεοῦ ὑποφέρει τὶς λύπας, πάσχων ἀδίκως.

20 Ποῖον γὰρ κλέος, εἰ ἁμαρτάνοντες καὶ κολαφιζόμενοι ὑπομενεῖτε; ἀλλ' εἰ ἀγαθοποιοῦντες καὶ πάσχοντες ὑπομενεῖτε, τοῦτο χάρις παρὰ Θεῷ.

21 Εἰς τοῦτο γὰρ ἐκλήθητε, ὅτι καὶ Χριστὸς ἔπαθεν ὑπὲρ ὑμῶν, ὑμῖν ὑπολιμπάνων ὑπογραμμὸν, ἵνα ἐπακολουθήσητε τοῖς ἴχνεσιν αὐτοῦ·

22 ὃς ἁμαρτίαν οὐκ ἐποίησεν, οὐδὲ εὑρέθη δόλος ἐν τῷ στόματι αὐτοῦ·

23 ὃς λοιδορούμενος οὐκ ἀντελοιδόρει, πάσχων οὐκ ἠπείλει· παρεδίδου δὲ τῷ κρίνοντι δικαίως·

24 ὃς τὰς ἁμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον, ἵνα ταῖς ἁμαρτίαις ἀπογενόμενοι, τῇ δικαιοσύνῃ ζήσωμεν· οὗ τῷ μώλωπι αὐτοῦ ἰάθητε.

25 Ἦτε γὰρ ὡς πρόβατα πλανώμενα· ἀλλ' ἐπεστράφητε νῦν ἐπὶ τὸν ποιμένα καὶ ἐπίσκοπον τῶν ψυχῶν ὑμῶν.

## ΚΕΦ. γ'. 3.

1 ὉΜΟΙΩΣ, αἱ γυναῖκες, ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν, ἵνα καὶ εἴ τινες ἀπειθοῦσι τῷ λόγῳ, διὰ τῆς τῶν γυναικῶν ἀναστροφῆς ἄνευ λόγου κερδηθήσωνται,

2 ἐποπτεύσαντες τὴν ἐν φόβῳ ἁγνὴν ἀναστροφὴν ὑμῶν·

3 ὧν ἔστω οὐχ ὁ ἔξωθεν ἐμπλοκῆς τριχῶν, καὶ περιθέσεως χρυσίων, ἢ ἐνδύσεως ἱματίων κόσμος·

4 ἀλλ' ὁ κρυπτὸς τῆς καρδίας ἄνθρωπος, ἐν τῷ ἀφθάρτῳ τοῦ πραέος καὶ ἡσυχίου πνεύματος, ὅ ἐστιν ἐνώπιον τοῦ Θεοῦ πολυτελές.

5 Οὕτω γὰρ ποτὲ καὶ αἱ ἅγιαι γυναῖκες, αἱ ἐλπίζουσαι ἐπὶ τὸν Θεὸν, ἐκόσμουν ἑαυτὰς, ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν·

6 (ὡς Σάῤῥα ὑπήκουσε τῷ Ἀβραὰμ, κύριον αὐτὸν καλοῦσα, ἧς ἐγενήθητε τέκνα·) ἀγαθοποιοῦσαι καὶ μὴ φοβούμεναι μηδεμίαν πτόησιν.

7 Οἱ ἄνδρες ὁμοίως, συνοικοῦντες κατὰ γνῶσιν, ὡς ἀσθενεστέρῳ σκεύει τῷ γυναικείῳ, ἀπονέμοντες τιμὴν, ὡς καὶ συγκληρονόμοι χάριτος ζωῆς, εἰς τὸ μὴ ἐκκόπτεσθαι τὰς προσευχὰς ὑμῶν.

8 ΤΟ δὲ τέλος, πάντες ὁμόφρονες, συμπαθεῖς, φιλάδελφοι, εὔσπλαγχνοι, φιλόφρονες·

9 μὴ ἀποδιδόντες κακὸν ἀντὶ κακοῦ, ἢ λοιδορίαν ἀντὶ λοιδο-

ρίας· τοὐναντίον δὲ εὐλογοῦντες, εἰδότες ὅτι εἰς τοῦτο ἐκλήθητε, ἵνα εὐλογίαν κληρονομήσητε.

10 Ὁ γὰρ θέλων ζωὴν ἀγαπᾷν, καὶ ἰδεῖν ἡμέρας ἀγαθὰς, παυσάτω τὴν γλῶσσαν αὐτοῦ ἀπὸ κακοῦ, καὶ χείλη αὐτοῦ τοῦ μὴ λαλῆσαι δόλον.

11 Ἐκκλινάτω ἀπὸ κακοῦ, καὶ ποιησάτω ἀγαθόν· ζητησάτω εἰρήνην καὶ διωξάτω αὐτήν.

12 Ὅτι οἱ ὀφθαλμοὶ Κυρίου ἐπὶ δικαίους, καὶ ὦτα αὐτοῦ εἰς δέησιν αὐτῶν· πρόσωπον δὲ Κυρίου ἐπὶ ποιοῦντας κακά.

13 Καὶ τίς ὁ κακώσων ὑμᾶς, ἐὰν τοῦ ἀγαθοῦ μιμηταὶ γένησθε;

14 Ἀλλ' εἰ καὶ πάσχοιτε διὰ δικαιοσύνην, μακάριοι. Τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε, μηδὲ ταραχθῆτε·

15 Κύριον δὲ τὸν Θεὸν ἁγιάσατε ἐν ταῖς καρδίαις ὑμῶν. Ἕτοιμοι δὲ ἀεὶ πρὸς ἀπολογίαν παντὶ τῷ αἰτοῦντι ὑμᾶς λόγον περὶ τῆς ἐν ὑμῖν ἐλπίδος μετὰ πρᾳΰτητος καὶ φόβου·

16 συνείδησιν ἔχοντες ἀγαθὴν, ἵνα ἐν ᾧ καταλαλοῦσιν ὑμῶν ὡς κακοποιῶν, καταισχυνθῶσιν οἱ ἐπηρεάζοντες ὑμῶν τὴν ἀγαθὴν ἐν Χριστῷ ἀναστροφήν.

17 Κρεῖττον γὰρ ἀγαθοποιοῦντας, εἰ θέλει τὸ θέλημα τοῦ Θεοῦ, πάσχειν, ἢ κακοποιοῦντας·

18 ὅτι καὶ Χριστὸς ἅπαξ περὶ ἁμαρτιῶν ἔπαθε, δίκαιος ὑπὲρ ἀδίκων, ἵνα ἡμᾶς προσαγάγῃ τῷ Θεῷ, θανατωθεὶς μὲν σαρκὶ, ζωοποιηθεὶς δὲ τῷ πνεύματι·

19 ἐν ᾧ καὶ τοῖς ἐν φυλακῇ πνεύμασι πορευθεὶς ἐκήρυξεν,

20 ἀπειθήσασι ποτὲ, ὅτε ἅπαξ ἐξεδέχετο ἡ τοῦ Θεοῦ μακροθυμία, ἐν ἡμέραις Νῶε, κατασκευαζομένης κιβωτοῦ, εἰς ἣν ὀλίγαι, τουτέστιν ὀκτὼ, ψυχαὶ διεσώθησαν δι' ὕδατος·

21 ᾧ καὶ ἡμᾶς ἀντίτυπον νῦν σώζει βάπτισμα, (οὐ σαρκὸς ἀπόθεσις ῥύπου, ἀλλὰ συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς Θεὸν,) δι' ἀναστάσεως Ἰησοῦ Χριστοῦ,

22 ὅς ἐστιν ἐν δεξιᾷ τοῦ Θεοῦ, πορευθεὶς εἰς οὐρανὸν, ὑποταγέντων αὐτῷ ἀγγέλων καὶ ἐξουσιῶν καὶ δυνάμεων.

## ΚΕΦ. δ'. 4.

1 ΧΡΙΣΤΟΥ οὖν παθόντος ὑπὲρ ἡμῶν σαρκὶ, καὶ ὑμεῖς τὴν αὐτὴν ἔννοιαν ὁπλίσασθε· ὅτι ὁ παθὼν ἐν σαρκὶ πέπαυται ἁμαρτίας·

2 εἰς τὸ μηκέτι ἀνθρώπων ἐπιθυμίαις, ἀλλὰ θελήματι Θεοῦ τὸν ἐπίλοιπον ἐν σαρκὶ βιῶσαι χρόνον.

3 Ἀρκετὸς γὰρ ἡμῖν ὁ παρεληλυθὼς χρόνος τοῦ βίου, τὸ θέλημα τῶν ἐθνῶν κατεργάσασθαι, πεπορευμένους ἐν ἀσελγείαις, ἐπιθυμίαις, οἰνοφλυγίαις, κώμοις, πότοις, καὶ ἀθεμίτοις εἰδωλολατρείαις·

4 ἐν ᾧ ξενίζονται, μὴ συντρεχόντων ὑμῶν εἰς τὴν αὐτὴν τῆς ἀσωτίας ἀνάχυσιν, βλασφημοῦντες·

5 οἳ ἀποδώσουσι λόγον τῷ ἑτοίμως ἔχοντι κρῖναι ζῶντας καὶ νεκρούς.

6 Εἰς τοῦτο γὰρ καὶ νεκροῖς εὐηγγελίσθη, ἵνα κριθῶσι μὲν κατὰ ἀνθρώπους σαρκὶ, ζῶσι δὲ κατὰ Θεὸν πνεύματι.

7 Πάντων δὲ τὸ τέλος ἤγγικε. σωφρονήσατε οὖν καὶ νήψατε εἰς τὰς προσευχάς·

8 πρὸ πάντων δὲ τὴν εἰς ἑαυτοὺς ἀγάπην ἐκτενῆ ἔχοντες, ὅτι ἡ ἀγάπη καλύψει πλῆθος ἁμαρτιῶν·

9 φιλόξενοι εἰς ἀλλήλους, ἄνευ γογγυσμῶν·

10 ἕκαστος καθὼς ἔλαβε χάρισμα, εἰς ἑαυτοὺς αὐτὸ διακονοῦντες, ὡς καλοὶ οἰκονόμοι ποικίλης χάριτος Θεοῦ·

11 εἴ τις λαλεῖ, ὡς λόγια Θεοῦ· εἴ τις διακονεῖ, ὡς ἐξ ἰσχύος ἧς χορηγεῖ ὁ Θεός· ἵνα ἐν πᾶσι δοξάζηται ὁ Θεὸς διὰ Ἰησοῦ Χριστοῦ, ᾧ ἐστιν ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

12 ᾿ΑΓΑΠΗΤΟΙ, μὴ ξενίζεσθε τῇ ἐν ὑμῖν πυρώσει πρὸς πειρασμὸν ὑμῖν γινομένῃ, ὡς ξένου ὑμῖν συμβαίνοντος·

13 ἀλλὰ καθὸ κοινωνεῖτε τοῖς τοῦ Χριστοῦ παθήμασι, χαίρετε, ἵνα καὶ ἐν τῇ ἀποκαλύψει τῆς δόξης αὐτοῦ χαρῆτε ἀγαλλιώμενοι.

14 Εἰ ὀνειδίζεσθε ἐν ὀνόματι Χριστοῦ, μακάριοι· ὅτι τὸ τῆς δόξης καὶ τὸ τοῦ Θεοῦ Πνεῦμα ἐφ' ὑμᾶς ἀναπαύεται· κατὰ μὲν αὐτοὺς βλασφημεῖται, κατὰ δὲ ὑμᾶς δοξάζεται.

15 Μὴ γάρ τις ὑμῶν πασχέτω ὡς φονεύς, ἢ κλέπτης, ἢ κακοποιός, ἢ ὡς ἀλλοτριοεπίσκοπος·

16 εἰ δὲ ὡς Χριστιανός, μὴ αἰσχυνέσθω, δοξαζέτω δὲ τὸν Θεὸν ἐν τῷ μέρει τούτῳ.

17 Ὅτι ὁ καιρὸς τοῦ ἄρξασθαι τὸ κρίμα ἀπὸ τοῦ οἴκου τοῦ Θεοῦ· εἰ δὲ πρῶτον ἀφ' ἡμῶν, τί τὸ τέλος τῶν ἀπειθούντων τῷ τοῦ Θεοῦ εὐαγγελίῳ;

18 Καὶ εἰ ὁ δίκαιος μόλις σώζεται, ὁ ἀσεβὴς καὶ ἁμαρτωλὸς ποῦ φανεῖται;

19 Ὥστε καὶ οἱ πάσχοντες κατὰ τὸ θέλημα τοῦ Θεοῦ, ὡς πιστῷ κτιστῇ παρατιθέσθωσαν τὰς ψυχὰς ἑαυτῶν ἐν ἀγαθοποιΐᾳ.

## ΚΕΦ. ε΄. 5.

1 ΠΡΕΣΒΥΤΕΡΟΥΣ τοὺς ἐν ὑμῖν παρακαλῶ, ὁ συμπρεσβύτερος καὶ μάρτυς τῶν τοῦ Χριστοῦ παθημάτων, ὁ καὶ τῆς μελλούσης ἀποκαλύπτεσθαι δόξης κοινωνός,

2 ποιμάνατε τὸ ἐν ὑμῖν ποίμνιον τοῦ Θεοῦ, ἐπισκοποῦντες μὴ ἀναγκαστῶς, ἀλλ' ἑκουσίως· μηδὲ αἰσχροκερδῶς, ἀλλὰ προθύμως·

3 μηδ' ὡς κατακυριεύοντες τῶν κλήρων, ἀλλὰ τύποι γινόμενοι τοῦ ποιμνίου·

4 καὶ φανερωθέντος τοῦ ἀρχιποίμενος, κομιεῖσθε τὸν ἀμαράντινον τῆς δόξης στέφανον.

5 ῾ΟΜΟΙΩΣ, νεώτεροι, ὑποτάγητε πρεσβυτέροις· πάντες δὲ ἀλλήλοις ὑποτασσόμενοι, τὴν ταπεινοφροσύνην ἐγκομβώσασθε· ὅτι ὁ Θεὸς ὑπερηφάνοις ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσι χάριν.

6 Ταπεινώθητε οὖν ὑπὸ τὴν κραταιὰν χεῖρα τοῦ Θεοῦ, ἵνα ὑμᾶς ὑψώσῃ ἐν καιρῷ·

7 πᾶσαν τὴν μέριμναν ὑμῶν ἐπιῤῥίψαντες ἐπ' αὐτόν, ὅτι αὐτῷ μέλει περὶ ὑμῶν.

8 ΝΗΨΑΤΕ, γρηγορήσατε, ὅτι ὁ ἀντίδικος ὑμῶν διάβολος, ὡς λέων ὠρυόμενος, περιπατεῖ, ζητῶν τίνα καταπίῃ·

9 ᾧ ἀντίστητε στερεοὶ τῇ πίστει, εἰδότες τὰ αὐτὰ τῶν παθημάτων τῇ ἐν κόσμῳ ὑμῶν ἀδελφότητι ἐπιτελεῖσθαι.

10 ῾Ο δὲ Θεὸς πάσης χάριτος, ὁ καλέσας ἡμᾶς εἰς τὴν αἰώνιον αὐτοῦ δόξαν ἐν Χριστῷ Ἰησοῦ, ὀλίγον παθόντας, αὐτὸς καταρ-

τίσαι ὑμᾶς, στηρίξαι, σθενώσαι, θεμελιώσαι·

11 αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

12 ΔΙΑ Σιλουανοῦ ὑμῖν τοῦ πιστοῦ ἀδελφοῦ, ὡς λογίζομαι, δι' ὀλίγων ἔγραψα, παρακαλῶν καὶ ἐπιμαρτυρῶν ταύτην εἶναι ἀληθῆ χάριν τοῦ Θεοῦ, εἰς ἣν ἑστήκατε.

13 Ἀσπάζεται ὑμᾶς ἡ ἐν Βαβυλῶνι συνεκλεκτὴ, καὶ Μάρκος ὁ υἱός μου.

14 Ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἀγάπης. εἰρήνη ὑμῖν πᾶσι τοῖς ἐν Χριστῷ Ἰησοῦ ἀμήν.

# ΠΕΤΡΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

## ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ ΔΕΥΤΕΡΑ.

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ΚΕΦ. α΄. 1.

1 ΣΥΜΕΩΝ Πέτρος δοῦλος καὶ ἀπόστολος Ἰησοῦ Χριστοῦ, τοῖς ἰσότιμον ἡμῖν λαχοῦσι πίστιν ἐν δικαιοσύνῃ τοῦ Θεοῦ ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ·

2 χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη ἐν ἐπιγνώσει τοῦ Θεοῦ, καὶ Ἰησοῦ τοῦ Κυρίου ἡμῶν·

3 ὡς πάντα ἡμῖν τῆς θείας δυνάμεως αὐτοῦ τὰ πρὸς ζωὴν καὶ εὐσέβειαν δεδωρημένης, διὰ τῆς ἐπιγνώσεως τοῦ καλέσαντος ἡμᾶς διὰ δόξης καὶ ἀρετῆς,

4 δι' ὧν τὰ μέγιστα ἡμῖν καὶ τίμια ἐπαγγέλματα δεδώρηται, ἵνα διὰ τούτων γένησθε θείας κοινωνοὶ φύσεως, ἀποφυγόντες τῆς ἐν κόσμῳ ἐν ἐπιθυμίᾳ φθορᾶς.

5 Καὶ αὐτὸ τοῦτο δὲ, σπουδὴν πᾶσαν παρεισενέγκαντες, ἐπιχορηγήσατε ἐν τῇ πίστει ὑμῶν τὴν ἀρετὴν, ἐν δὲ τῇ ἀρετῇ τὴν γνῶσιν,

6 ἐν δὲ τῇ γνώσει τὴν ἐγκράτειαν, ἐν δὲ τῇ ἐγκρατείᾳ τὴν ὑπομονὴν, ἐν δὲ τῇ ὑπομονῇ τὴν εὐσέβειαν,

7 ἐν δὲ τῇ εὐσεβείᾳ τὴν φιλαδελφίαν, ἐν δὲ τῇ φιλαδελφίᾳ τὴν ἀγάπην.

8 Ταῦτα γὰρ ὑμῖν ὑπάρχοντα καὶ πλεονάζοντα οὐκ ἀργοὺς οὐδὲ ἀκάρπους καθίστησιν εἰς τὴν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐπίγνωσιν·

9 ᾧ γὰρ μὴ πάρεστι ταῦτα, τυφλός ἐστι, μυωπάζων, λήθην λαβὼν τοῦ καθαρισμοῦ τῶν πάλαι αὐτοῦ ἁμαρτιῶν.

10 Διὸ μᾶλλον, ἀδελφοὶ, σπουδάσατε βεβαίαν ὑμῶν τὴν κλῆσιν καὶ ἐκλογὴν ποιεῖσθαι· ταῦτα γὰρ ποιοῦντες οὐ μὴ πταίσητέ ποτε.

11 Οὕτω γὰρ πλουσίως ἐπιχορηγηθήσεται ὑμῖν ἡ εἴσοδος εἰς τὴν αἰώνιον βασιλείαν τοῦ Κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ.

12 ΔΙΟ οὐκ ἀμελήσω ὑμᾶς ἀεὶ ὑπομιμνήσκειν περὶ τούτων, καίπερ εἰδότας, καὶ ἐστηριγμένους ἐν τῇ παρούσῃ ἀληθείᾳ.

13 Δίκαιον δὲ ἡγοῦμαι, ἐφ' ὅσον εἰμὶ ἐν τούτῳ τῷ σκηνώματι, διεγείρειν ὑμᾶς ἐν ὑπομνήσει·

14 εἰδὼς ὅτι ταχινή ἐστιν ἡ ἀπόθεσις τοῦ σκηνώματός μου, καθὼς καὶ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς ἐδήλωσέ μοι.

15 Σπουδάσω δὲ καὶ ἑκάστοτε ἔχειν ὑμᾶς μετὰ τὴν ἐμὴν ἔξοδον τὴν τούτων μνήμην ποιεῖσθαι.

16 Οὐ γὰρ σεσοφισμένοις μύθοις ἐξακολουθήσαντες ἐγνωρίσαμεν ὑμῖν τὴν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ δύναμιν καὶ παρ-

*ουσίαν, ἀλλ' ἐπόπται γενηθέντες τῆς ἐκείνου μεγαλειότητος.*

17 *Λαβὼν γὰρ παρὰ* Θεοῦ *πατρὸς τιμὴν καὶ δόξαν, φωνῆς ἐνεχθείσης αὐτῷ τοιᾶσδε ὑπὸ τῆς μεγαλοπρεποῦς δόξης,* Ο *ὗ τ ό ς ἐ σ τ ι ν ὁ υ ἱ ό ς μ ο υ ὁ ἀ γ α π η τ ὸ ς, ε ἰ ς ὃ ν ἐ γ ὼ ε ὐ δ ό κ η σ α.*

18 Καὶ *ταύτην τὴν φωνὴν ἡμεῖς ἠκούσαμεν ἐξ οὐρανοῦ ἐνεχθεῖσαν, σὺν αὐτῷ ὄντες ἐν τῷ ὄρει τῷ ἁγίῳ.*

19 Καὶ *ἔχομεν βεβαιότερον τὸν προφητικὸν λόγον, ᾧ καλῶς ποιεῖτε προσέχοντες, ὡς λύχνῳ φαίνοντι ἐν αὐχμηρῷ τόπῳ, ἕως οὗ ἡμέρα διαυγάσῃ, καὶ φωσφόρος ἀνατείλῃ ἐν ταῖς καρδίαις ὑμῶν·*

20 *τοῦτο πρῶτον γινώσκοντες, ὅτι πᾶσα προφητεία γραφῆς ἰδίας ἐπιλύσεως οὐ γίνεται.*

21 Οὐ *γὰρ θελήματι ἀνθρώπου ἠνέχθε ποτὲ προφητεία, ἀλλ' ὑπὸ* Πνεύματος *ἁγίου φερόμενοι ἐλάλησαν οἱ ἅγιοι* Θεοῦ *ἄνθρωποι.*

## ΚΕΦ. *β'*. 2.

1 'ΕΓΕΝΟΝΤΟ *δὲ καὶ ψευδοπροφῆται ἐν τῷ λαῷ, ὡς καὶ ἐν ὑμῖν ἔσονται ψευδοδιδάσκαλοι, οἵτινες παρεισάξουσιν αἱρέσεις ἀπωλείας, καὶ τὸν ἀγοράσαντα αὐτοὺς δεσπότην ἀρνούμενοι, ἐπάγοντες ἑαυτοῖς ταχινὴν ἀπώλειαν·*

2 *καὶ πολλοὶ ἐξακολουθήσουσιν αὐτῶν ταῖς ἀπωλείαις, δι' οὓς ἡ ὁδὸς τῆς ἀληθείας βλασφημηθήσεται·*

3 *καὶ ἐν πλεονεξίᾳ πλαστοῖς λόγοις ὑμᾶς ἐμπορεύσονται· οἷς τὸ κρίμα ἔκπαλαι οὐκ ἀργεῖ, καὶ ἡ ἀπώλεια αὐτῶν οὐ νυστάζει.*

4 Εἰ *γὰρ ὁ* Θεὸς *ἀγγέλων ἁμαρτησάντων οὐκ ἐφείσατο, ἀλλὰ σειραῖς ζόφου ταρταρώσας παρέδωκεν εἰς κρίσιν τετηρημένους·*

5 *καὶ ἀρχαίου κόσμου οὐκ ἐφείσατο, ἀλλ' ὄγδοον* Νῶε *δικαιοσύνης κήρυκα ἐφύλαξε, κατακλυσμὸν κόσμῳ ἀσεβῶν ἐπάξας·*

6 *καὶ πόλεις* Σοδόμων *καὶ* Γομόῤῥας *τεφρώσας καταστροφῇ κατέκρινεν, ὑπόδειγμα μελλόντων ἀσεβεῖν τεθεικώς·*

7 *καὶ δίκαιον* Λὼτ *καταπονούμενον ὑπὸ τῆς τῶν ἀθέσμων ἐν ἀσελγείᾳ ἀναστροφῆς ἐῤῥύσατο·*

8 *βλέμματι γὰρ καὶ ἀκοῇ ὁ δίκαιος, ἐγκατοικῶν ἐν αὐτοῖς, ἡμέραν ἐξ ἡμέρας ψυχὴν δικαίαν ἀνόμοις ἔργοις ἐβασάνιζεν·*

9 *οἶδε* Κύριος *εὐσεβεῖς ἐκ πειρασμοῦ ῥύεσθαι, ἀδίκους δὲ εἰς ἡμέραν κρίσεως κολαζομένους τηρεῖν·*

10 *μάλιστα δὲ τοὺς ὀπίσω σαρκὸς ἐν ἐπιθυμίᾳ μιασμοῦ πορευομένους, καὶ κυριότητος καταφρονοῦντας. τολμηταὶ αὐθάδεις, δόξας οὐ τρέμουσι βλασφημοῦντες·*

11 *ὅπου ἄγγελοι ἰσχύϊ καὶ δυνάμει μείζονες ὄντες οὐ φέρουσι κατ' αὐτῶν παρὰ* Κυρίῳ *βλάσφημον κρίσιν.*

12 Οὗτοι *δὲ, ὡς ἄλογα ζῶα φυσικὰ γεγεννημένα εἰς ἅλωσιν καὶ φθορὰν, ἐν οἷς ἀγνοοῦσι βλασφημοῦντες, ἐν τῇ φθορᾷ αὐτῶν καταφθαρήσονται,*

13 *κομιούμενοι μισθὸν ἀδικίας.* 'Ηδονὴν *ἡγούμενοι τὴν ἐν ἡμέρᾳ τρυφὴν, σπῖλοι καὶ μῶμοι, ἐντρυφῶντες ἐν ταῖς ἀπάταις αὐτῶν, συνευωχούμενοι ὑμῖν,*

14 *ὀφθαλμοὺς ἔχοντες μεστοὺς μοιχαλίδος καὶ ἀκαταπαύστους ἁμαρτίας, δελεάζοντες ψυχὰς ἀστηρίκτους, καρδίαν γεγυμνασμένην πλεονεξίαις ἔχοντες, κατάρας τέκνα,*

15 *καταλιπόντες τὴν εὐθεῖαν ὁδὸν, ἐπλανήθησαν, ἐξακολουθήσαντες τῇ ὁδῷ τοῦ* Βαλαὰμ *τοῦ* Βοσὸρ, *ὃς μισθὸν ἀδικίας ἠγάπησεν,*

16 *ἔλεγξιν δὲ ἔσχεν ἰδίας παρανομίας· ὑποζύγιον ἄφωνον, ἐν ἀνθρώπου φωνῇ φθεγξάμενον, ἐκώλυσε τὴν τοῦ προφήτου παραφρονίαν.*

17 Οὗτοί *εἰσι πηγαὶ ἄνυδροι, νεφέλαι ὑπὸ λαίλαπος ἐλαυνόμεναι, οἷς ὁ ζόφος τοῦ σκότους εἰς αἰῶνα τετήρηται.*

18 Ὑπέρογκα *γὰρ ματαιότητος φθεγγόμενοι, δελεάζουσιν ἐν ἐπιθυμίαις σαρκὸς ἀσελγείαις τοὺς ὄντως ἀποφυγόντας τοὺς ἐν πλάνῃ ἀναστρεφομένους,*

19 *ἐλευθερίαν αὐτοῖς ἐπαγγελλόμενοι, αὐτοὶ δοῦλοι ὑπάρχοντες τῆς φθορᾶς· ᾧ γάρ τις ἥττηται, τούτῳ καὶ δεδούλωται.*

20 Εἰ *γὰρ ἀποφυγόντες τὰ μιάσματα τοῦ κόσμου, ἐν ἐπιγνώσει τοῦ* Κυρίου *καὶ σωτῆρος* Ἰησοῦ Χριστοῦ, *τούτοις δὲ πάλιν ἐμπλακέντες ἡττῶνται, γέγονεν αὐτοῖς τὰ ἔσχατα χείρονα τῶν πρώτων.*

21 Κρεῖττον *γὰρ ἦν αὐτοῖς μὴ ἐπεγνωκέναι τὴν ὁδὸν τῆς δικαιοσύνης, ἢ ἐπιγνοῦσιν ἐπιστρέψαι ἐκ τῆς παραδοθείσης αὐτοῖς ἁγίας ἐντολῆς.*

22 Συμβέβηκε *δὲ αὐτοῖς τὸ τῆς ἀληθοῦς παροιμίας,* Κύων *ἐπιστρέψας ἐπὶ τὸ ἴδιον ἐξέραμα· καὶ, ὗς λουσαμένη, εἰς κύλισμα βορβόρου.*

## ΚΕΦ. *γ΄*. 3.

1 ΤΑΥΤΗΝ *ἤδη, ἀγαπητοὶ, δευτέραν ὑμῖν γράφω ἐπιστολὴν, ἐν αἷς διεγείρω ὑμῶν ἐν ὑπομνήσει τὴν εἰλικρινῆ διάνοιαν,*

2 *μνησθῆναι τῶν προειρημένων ῥημάτων ὑπὸ τῶν ἁγίων προφητῶν, καὶ τῆς τῶν ἀποστόλων ἡμῶν ἐντολῆς τοῦ* Κυρίου *καὶ σωτῆρος·*

3 *τοῦτο πρῶτον γινώσκοντες, ὅτι ἐλεύσονται ἐπ' ἐσχάτου τῶν ἡμερῶν ἐμπαῖκται, κατὰ τὰς ἰδίας αὐτῶν ἐπιθυμίας πορευόμενοι*

4 *καὶ λέγοντες,* Ποῦ *ἐστιν ἡ ἐπαγγελία τῆς παρουσίας αὐτοῦ; ἀφ' ἧς γὰρ οἱ πατέρες ἐκοιμήθησαν, πάντα οὕτω διαμένει ἀπ' ἀρχῆς κτίσεως.*

5 Λανθάνει *γὰρ αὐτοὺς τοῦτο θέλοντας, ὅτι οὐρανοὶ ἦσαν ἔκπαλαι, καὶ γῆ ἐξ ὕδατος καὶ δι' ὕδατος συνεστῶσα, τῷ τοῦ* Θεοῦ *λόγῳ,*

6 *δι' ὧν ὁ τότε κόσμος ὕδατι κατακλυσθεὶς ἀπώλετο·*

7 *οἱ δὲ νῦν οὐρανοὶ καὶ ἡ γῆ τῷ αὐτοῦ λόγῳ τεθησαυρισμένοι εἰσὶ, πυρὶ τηρούμενοι εἰς ἡμέραν κρίσεως καὶ ἀπωλείας τῶν ἀσεβῶν ἀνθρώπων.*

8 Ἓν *δὲ τοῦτο μὴ λανθανέτω ὑμᾶς, ἀγαπητοὶ, ὅτι μία ἡμέρα παρὰ* Κυρίῳ *ὡς χίλια ἔτη, καὶ χίλια ἔτη ὡς ἡμέρα μία.*

9 Οὐ *βραδύνει ὁ* Κύριος *τῆς ἐπαγγελίας, ὥς τινες βραδυτῆτα ἡγοῦνται· ἀλλὰ μακροθυμεῖ εἰς ἡμᾶς, μὴ βουλόμενός τινας ἀπολέσθαι, ἀλλὰ πάντας εἰς μετάνοιαν χωρῆσαι.*

10 Ἥξει *δὲ ἡ ἡμέρα* Κυρίου *ὡς κλέπτης ἐν νυκτὶ, ἐν ᾗ οἱ οὐρανοὶ ῥοιζηδὸν παρελεύσονται, στοιχεῖα δὲ καυσούμενα λυθήσονται, καὶ γῆ καὶ τὰ ἐν αὐτῇ ἔργα κατακαήσεται.*

11 Τούτων *οὖν πάντων λυομένων, ποταποὺς δεῖ ὑπάρχειν ὑμᾶς ἐν ἁγίαις ἀναστροφαῖς καὶ εὐσεβείαις;*

12 Προσδοκῶντας *καὶ σπεύδοντας τὴν παρουσίαν τῆς τοῦ*

*Θεοῦ ἡμέρας, δι' ἣν οὐρανοὶ πυρούμενοι λυθήσονται, καὶ στοιχεῖα καυσούμενα τήκεται.*

13 Καινοὺς *δὲ οὐρανοὺς καὶ γῆν καινὴν κατὰ τὸ ἐπάγγελμα αὐτοῦ προσδοκῶμεν, ἐν οἷς δικαιοσύνη κατοικεῖ.*

14 Διὸ, *ἀγαπητοὶ, ταῦτα προσδοκῶντες, σπουδάσατε ἄσπιλοι καὶ ἀμώμητοι αὐτῷ εὑρεθῆναι ἐν εἰρήνῃ,*

15 *καὶ τὴν τοῦ* Κυρίου *ἡμῶν μακροθυμίαν, σωτηρίαν ἡγεῖσθε· καθὼς καὶ ὁ ἀγαπητὸς ἡμῶν ἀδελφὸς* Παῦλος *κατὰ τὴν αὐτῷ δοθεῖσαν σοφίαν ἔγραψεν ὑμῖν,*

16 *ὡς καὶ ἐν πάσαις ταῖς ἐπιστολαῖς, λαλῶν ἐν αὐταῖς περὶ τούτων· ἐν οἷς ἐστι δυσνόητά τινα, ἃ οἱ ἀμαθεῖς καὶ ἀστήρικτοι στρεβλοῦσιν, ὡς καὶ τὰς λοιπὰς γραφὰς, πρὸς τὴν ἰδίαν αὐτῶν ἀπώλειαν.*

17 Ὑμεῖς *οὖν, ἀγαπητοὶ, προγινώσκοντες φυλάσσεσθε, ἵνα μὴ τῇ τῶν ἀθέσμων πλάνῃ συναπαχθέντες ἐκπέσητε τοῦ ἰδίου στηριγμοῦ·*

18 *αὐξάνετε δὲ ἐν χάριτι καὶ γνώσει τοῦ* Κυρίου *ἡμῶν καὶ σωτῆρος* Ἰησοῦ Χριστοῦ. *αὐτῷ ἡ δόξα καὶ νῦν καὶ εἰς ἡμέραν αἰῶνος. ἀμήν.*

# ΙΩΑΝΝΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

## ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ ΠΡΩΤΗ.

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ΚΕΦ. α΄. 1.

1 ῞Ο ἯΝ ἀπ' ἀρχῆς, ὃ ἀκηκόαμεν, ὃ ἑωράκαμεν τοῖς ὀφθαλμοῖς ἡμῶν, ὃ ἐθεασάμεθα, καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν, περὶ τοῦ λόγου τῆς ζωῆς·

2 (καὶ ἡ ζωὴ ἐφανερώθη, καὶ ἑωράκαμεν, καὶ μαρτυροῦμεν, καὶ ἀπαγγέλλομεν ὑμῖν τὴν ζωὴν τὴν αἰώνιον, ἥτις ἦν πρὸς τὸν πατέρα, καὶ ἐφανερώθη ἡμῖν·)

3 ὃ ἑωράκαμεν καὶ ἀκηκόαμεν, ἀπαγγέλλομεν ὑμῖν, ἵνα καὶ ὑμεῖς κοινωνίαν ἔχητε μεθ' ἡμῶν· καὶ ἡ κοινωνία δὲ ἡ ἡμετέρα μετὰ τοῦ πατρὸς καὶ μετὰ τοῦ Υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ·

4 καὶ ταῦτα γράφομεν ὑμῖν, ἵνα ἡ χαρὰ ὑμῶν ᾖ πεπληρωμένη·

5 καὶ αὕτη ἐστὶν ἡ ἐπαγγελία, ἣν ἀκηκόαμεν ἀπ' αὐτοῦ, καὶ ἀναγγέλλομεν ὑμῖν· ὅτι ὁ Θεὸς φῶς ἐστὶ, καὶ σκοτία ἐν αὐτῷ οὐκ ἔστιν οὐδεμία.

6 Ἐὰν εἴπωμεν ὅτι κοινωνίαν ἔχομεν μετ' αὐτοῦ, καὶ ἐν τῷ σκότει περιπατῶμεν, ψευδόμεθα, καὶ οὐ ποιοῦμεν τὴν ἀλήθειαν·

7 ἐὰν δὲ ἐν τῷ φωτὶ περιπατῶμεν, ὡς αὐτός ἐστιν ἐν τῷ φωτὶ, κοινωνίαν ἔχομεν μετ' ἀλλήλων, καὶ τὸ αἷμα Ἰησοῦ Χριστοῦ τοῦ Υἱοῦ αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας.

8 Ἐὰν εἴπωμεν ὅτι ἁμαρτιαν οὐκ ἔχομεν, ἑαυτοὺς πλανῶμεν, καὶ ἡ ἀλήθεια οὐκ ἔστιν ἐν ἡμῖν.

9 Ἐὰν ὁμολογῶμεν τὰς ἁμαρτίας ἡμῶν, πιστός ἐστι καὶ δίκαιος, ἵνα ἀφῇ ἡμῖν τὰς ἁμαρτίας, καὶ καθαρίσῃ ἡμᾶς ἀπὸ πάσης ἀδικίας.

10 Ἐὰν εἴπωμεν ὅτι οὐχ ἡμαρτήκαμεν, ψεύστην ποιοῦμεν αὐτὸν, καὶ ὁ λόγος αὐτοῦ οὐκ ἔστιν ἐν ἡμῖν.

ΚΕΦ. β΄. 2.

1 ΤΕΚΝΙΑ μου, ταῦτα γράφω ὑμῖν, ἵνα μὴ ἁμάρτητε, καὶ ἐάν τις ἁμάρτῃ, παράκλητον ἔχομεν πρὸς τὸν πατέρα, Ἰησοῦν Χριστὸν δίκαιον·

2 καὶ αὐτὸς ἱλασμός ἐστι περὶ τῶν ἁμαρτιῶν ἡμῶν· οὐ περὶ τῶν ἡμετέρων δὲ μόνον, ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου.

3 Καὶ ἐν τούτῳ γινώσκομεν, ὅτι ἐγνώκαμεν αὐτὸν, ἐὰν τὰς ἐντολὰς αὐτοῦ τηρῶμεν.

4 Ὁ λέγων, Ἔγνωκα αὐτὸν, καὶ τὰς ἐντολὰς αὐτοῦ μὴ τηρῶν, ψεύστης ἐστὶ, καὶ ἐν τούτῳ ἡ ἀλήθεια οὐκ ἔστιν·

5 ὃς δ' ἂν τηρῇ αὐτοῦ τὸν λόγον, ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ Θεοῦ τετελείωται. ἐν τούτῳ γινώσκομεν, ὅτι ἐν αὐτῷ ἐσμέν.

6 Ὁ λέγων ἐν αὐτῷ μένειν, ὀφείλει, καθὼς ἐκεῖνος περιεπάτησε, καὶ αὐτὸς οὕτως περιπατεῖν.

7 Ἀδελφοὶ, οὐκ ἐντολὴν καινὴν γράφω ὑμῖν, ἀλλ' ἐντολὴν παλαιὰν, ἣν εἴχετε ἀπ' ἀρχῆς· ἡ ἐντολὴ ἡ παλαιὰ ἔστιν ὁ λόγος ὃν ἠκούσατε ἀπ' ἀρχῆς.

8 Πάλιν ἐντολὴν καινὴν γράφω ὑμῖν, ὅ ἐστιν ἀληθὲς ἐν αὐτῷ καὶ ἐν ὑμῖν· ὅτι ἡ σκοτία παράγεται, καὶ τὸ φῶς τὸ ἀληθινὸν ἤδη φαίνει.

9 Ὁ λέγων ἐν τῷ φωτὶ εἶναι, καὶ τὸν ἀδελφὸν αὐτοῦ μισῶν, ἐν τῇ σκοτίᾳ ἐστὶν ἕως ἄρτι.

10 Ὁ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ φωτὶ μένει, καὶ σκάνδαλον ἐν αὐτῷ οὐκ ἔστιν.

11 Ὁ δὲ μισῶν τὸν ἀδελφὸν αὐτοῦ, ἐν τῇ σκοτίᾳ ἐστὶ, καὶ ἐν τῇ σκοτίᾳ περιπατεῖ, καὶ οὐκ οἶδε ποῦ ὑπάγει, ὅτι ἡ σκοτία ἐτύφλωσε τοὺς ὀφθαλμοὺς αὐτοῦ.

12 Γράφω ὑμῖν, τεκνία, ὅτι ἀφέωνται ὑμῖν αἱ ἁμαρτίαι διὰ τὸ ὄνομα αὐτοῦ.

13 Γράφω ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς. γράφω ὑμῖν, νεανίσκοι, ὅτι νενικήκατε τὸν πονηρόν. γράφω ὑμῖν, παιδία, ὅτι ἐγνώκατε τὸν πατέρα.

14 Ἔγραψα ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς. Ἔγραψα ὑμῖν, νεανίσκοι, ὅτι ἰσχυροί ἐστε, καὶ ὁ λόγος τοῦ Θεοῦ ἐν ὑμῖν μένει, καὶ νενικήκατε τὸν πονηρόν.

15 Μὴ ἀγαπᾶτε τὸν κόσμον, μηδὲ τὰ ἐν τῷ κόσμῳ. ἐάν τις ἀγαπᾷ τὸν κόσμον, οὐκ ἔστιν ἡ ἀγάπη τοῦ πατρὸς ἐν αὐτῷ·

16 ὅτι πᾶν τὸ ἐν τῷ κόσμῳ, ἡ ἐπιθυμία τῆς σαρκὸς, καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν, καὶ ἡ ἀλαζονεία τοῦ βίου, οὐκ ἔστιν ἐκ τοῦ πατρὸς, ἀλλ' ἐκ τοῦ κόσμου ἐστί.

17 Καὶ ὁ κόσμος παράγεται, καὶ ἡ ἐπιθυμία αὐτοῦ· ὁ δὲ ποιῶν τὸ θέλημα τοῦ Θεοῦ μένει εἰς τὸν αἰῶνα.

18 Παιδία, ἐσχάτη ὥρα ἐστί· καὶ καθὼς ἠκούσατε ὅτι ὁ ἀντίχριστος ἔρχεται, καὶ νῦν ἀντίχριστοι πολλοὶ γεγόνασιν· ὅθεν γινώσκομεν ὅτι ἐσχάτη ὥρα ἐστίν.

19 Ἐξ ἡμῶν ἐξῆλθον, ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν· εἰ γὰρ ἦσαν ἐξ ἡμῶν, μεμενήκεισαν ἂν μεθ' ἡμῶν· ἀλλ' ἵνα φανερωθῶσιν ὅτι οὐκ εἰσὶ πάντες ἐξ ἡμῶν·

20 καὶ ὑμεῖς χρίσμα ἔχετε ἀπὸ τοῦ ἁγίου, καὶ οἴδατε πάντα.

21 Οὐκ ἔγραψα ὑμῖν, ὅτι οὐκ οἴδατε τὴν ἀλήθειαν, ἀλλ' ὅτι οἴδατε αὐτὴν, καὶ ὅτι πᾶν ψεῦδος ἐκ τῆς ἀληθείας οὐκ ἔστι.

22 Τίς ἐστιν ὁ ψεύστης, εἰ μὴ ὁ ἀρνούμενος ὅτι Ἰησοῦς οὐκ ἔστιν ὁ Χριστός; οὗτός ἐστιν ὁ ἀντίχριστος, ὁ ἀρνούμενος τὸν Πατέρα καὶ τὸν Υἱόν.

23 Πᾶς ὁ ἀρνούμενος τὸν Υἱὸν, οὐδὲ τὸν Πατέρα ἔχει.

24 Ὑμεῖς οὖν ὃ ἠκούσατε ἀπ' ἀρχῆς, ἐν ὑμῖν μενέτω. ἐὰν ἐν ὑμῖν μείνῃ ὃ ἀπ' ἀρχῆς ἠκούσατε, καὶ ὑμεῖς ἐν τῷ Υἱῷ καὶ ἐν τῷ Πατρὶ μενεῖτε.

25 Καὶ αὕτη ἐστὶν ἡ ἐπαγγελία, ἣν αὐτὸς ἐπηγγείλατο ἡμῖν, τὴν ζωὴν τὴν αἰώνιον.

26 Ταῦτα ἔγραψα ὑμῖν περὶ τῶν πλανώντων ὑμᾶς.

27 Καὶ ὑμεῖς τὸ χρίσμα ὃ ἐλάβετε ἀπ' αὐτοῦ, ἐν ὑμῖν μένει, καὶ οὐ χρείαν ἔχετε ἵνα τὶς διδάσκῃ ὑμᾶς· ἀλλ' ὡς τὸ αὐτὸ χρίσμα διδάσκει ὑμᾶς περὶ πάντων, καὶ ἀληθές ἐστι, καὶ οὐκ

ἔστι ψεῦδος· καὶ καθὼς ἐδίδαξεν ὑμᾶς, μενεῖτε ἐν αὐτῷ.

28 Καὶ νῦν, τεκνία, μένετε ἐν αὐτῷ· ἵνα ὅταν φανερωθῇ, ἔχωμεν παῤῥησίαν, καὶ μὴ αἰσχυνθῶμεν ἀπ' αὐτοῦ, ἐν τῇ παρουσίᾳ αὐτοῦ.

29 Ἐὰν εἰδῆτε ὅτι δίκαιός ἐστι, γινώσκετε ὅτι πᾶς ὁ ποιῶν τὴν δικαιοσύνην ἐξ αὐτοῦ γεγέννηται.

## ΚΕΦ. γ'. 3.

1 ἼΔΕΤΕ, ποταπὴν ἀγάπην δέδωκεν ἡμῖν ὁ πατὴρ, ἵνα τέκνα Θεοῦ κληθῶμεν. διὰ τοῦτο ὁ κόσμος οὐ γινώσκει ἡμᾶς, ὅτι οὐκ ἔγνω αὐτόν.

2 Ἀγαπητοὶ, νῦν τέκνα Θεοῦ ἐσμὲν, καὶ οὔπω ἐφανερώθη τί ἐσόμεθα· οἴδαμεν δὲ ὅτι ἐὰν φανερωθῇ, ὅμοιοι αὐτῷ ἐσόμεθα, ὅτι ὀψόμεθα αὐτὸν καθὼς ἐστί.

3 Καὶ πᾶς ὁ ἔχων τὴν ἐλπίδα ταύτην ἐπ' αὐτῷ, ἁγνίζει ἑαυτὸν, καθὼς ἐκεῖνος ἁγνός ἐστι.

4 Πᾶς ὁ ποιῶν τὴν ἁμαρτίαν, καὶ τὴν ἀνομίαν ποιεῖ· καὶ ἡ ἁμαρτία ἐστὶν ἡ ἀνομία.

5 Καὶ οἴδατε ὅτι ἐκεῖνος ἐφανερώθη, ἵνα τὰς ἁμαρτίας ἡμῶν ἄρῃ· καὶ ἁμαρτία ἐν αὐτῷ οὐκ ἔστι.

6 Πᾶς ὁ ἐν αὐτῷ μένων, οὐχ ἁμαρτάνει. πᾶς ὁ ἁμαρτάνων, οὐχ ἑώρακεν αὐτὸν, οὐδὲ ἔγνωκεν αὐτόν.

7 Τεκνία, μηδεὶς πλανάτω ὑμᾶς· ὁ ποιῶν τὴν δικαιοσύνην, δίκαιός ἐστι, καθὼς ἐκεῖνος δίκαιός ἐστιν.

8 Ὁ ποιῶν τὴν ἁμαρτίαν, ἐκ τοῦ διαβόλου ἐστίν· ὅτι ἀπ' ἀρχῆς ὁ διάβολος ἁμαρτάνει. εἰς τοῦτο ἐφανερώθη ὁ Υἱὸς τοῦ Θεοῦ, ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου.

9 Πᾶς ὁ γεγεννημένος ἐκ τοῦ Θεοῦ ἁμαρτίαν οὐ ποιεῖ, ὅτι σπέρμα αὐτοῦ ἐν αὐτῷ μένει· καὶ οὐ δύναται ἁμαρτάνειν, ὅτι ἐκ τοῦ Θεοῦ γεγέννηται.

10 Ἐν τούτῳ φανερά ἐστι τὰ τέκνα τοῦ Θεοῦ καὶ τὰ τέκνα τοῦ διαβόλου· πᾶς ὁ μὴ ποιῶν δικαιοσύνην, οὐκ ἔστιν ἐκ τοῦ Θεοῦ, καὶ ὁ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ.

11 Ὅτι αὕτη ἐστὶν ἡ ἀγγελία ἣν ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους·

12 οὐ καθὼς Κάϊν ἐκ τοῦ πονηροῦ ἦν, καὶ ἔσφαξε τὸν ἀδελφὸν αὐτοῦ· καὶ χάριν τίνος ἔσφαξεν αὐτόν; ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἦν, τὰ δὲ τοῦ ἀδελφοῦ αὐτοῦ δίκαια.

13 Μὴ θαυμάζετε, ἀδελφοί μου, εἰ μισεῖ ὑμᾶς ὁ κόσμος.

14 Ἡμεῖς οἴδαμεν ὅτι μεταβεβήκαμεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν, ὅτι ἀγαπῶμεν τοὺς ἀδελφούς· ὁ μὴ ἀγαπῶν τὸν ἀδελφὸν, μένει ἐν τῷ θανάτῳ.

15 Πᾶς ὁ μισῶν τὸν ἀδελφόν αὐτοῦ, ἀνθρωποκτόνος ἐστί· καὶ οἴδατε ὅτι πᾶς ἀνθρωποκτόνος οὐκ ἔχει ζωὴν αἰώνιον ἐν αὐτῷ μένουσαν.

16 Ἐν τούτῳ ἐγνώκαμεν τὴν ἀγάπην, ὅτι ἐκεῖνος ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτοῦ ἔθηκε· καὶ ἡμεῖς ὀφείλομεν ὑπὲρ τῶν ἀδελφῶν τὰς ψυχὰς τιθέναι.

17 Ὃς δ' ἂν ἔχῃ τὸν βίον τοῦ κόσμου, καὶ θεωρῇ τὸν ἀδελφὸν αὐτοῦ χρείαν ἔχοντα, καὶ κλείσῃ τὰ σπλάγχνα αὐτοῦ ἀπ' αὐτοῦ, πῶς ἡ ἀγάπη τοῦ Θεοῦ μένει ἐν αὐτῷ;

18 Τεκνία μου, μὴ ἀγαπῶμεν λόγῳ μηδὲ γλώσσῃ, ἀλλ' ἔργῳ καὶ ἀληθείᾳ·

19 καὶ ἐν τούτῳ γινώσκομεν

ὅτι ἐκ τῆς ἀληθείας ἐσμὲν, καὶ ἔμπροσθεν αὐτοῦ πείσομεν τὰς καρδίας ἡμῶν·

20 ὅτι ἐὰν καταγινώσκῃ ἡμῶν ἡ καρδία, ὅτι μείζων ἐστὶν ὁ Θεὸς τῆς καρδίας ἡμῶν, καὶ γινώσκει πάντα.

21 Ἀγαπητοὶ, ἐὰν ἡ καρδία ἡμῶν μὴ καταγινώσκῃ ἡμῶν, παῤῥησίαν ἔχομεν πρὸς τὸν Θεὸν,

22 καὶ ὃ ἐὰν αἰτῶμεν, λαμβάνομεν παρ' αὐτοῦ, ὅτι τὰς ἐντολὰς αὐτοῦ τηροῦμεν, καὶ τὰ ἀρεστὰ ἐνώπιον αὐτοῦ ποιοῦμεν.

23 Καὶ αὕτη ἐστὶν ἡ ἐντολὴ αὐτοῦ, ἵνα πιστεύσωμεν τῷ ὀνόματι τοῦ Υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ, καὶ ἀγαπῶμεν ἀλλήλους, καθὼς ἔδωκεν ἐντολὴν ἡμῖν.

24 Καὶ ὁ τηρῶν τὰς ἐντολὰς αὐτοῦ ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν αὐτῷ. καὶ ἐν τούτῳ γινώσκομεν ὅτι μένει ἐν ἡμῖν, ἐκ τοῦ Πνεύματος οὗ ἡμῖν ἔδωκεν.

## ΚΕΦ. δʹ. 4.

1 ἈΓΑΠΗΤΟΙ, μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ δοκιμάζετε τὰ πνεύματα, εἰ ἐκ τοῦ Θεοῦ ἐστίν· ὅτι πολλοὶ ψευδοπροφῆται ἐξεληλύθασιν εἰς τὸν κόσμον.

2 Ἐν τούτῳ γινώσκετε τὸ Πνεῦμα τοῦ Θεοῦ· πᾶν πνεῦμα ὃ ὁμολογεῖ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα, ἐκ τοῦ Θεοῦ ἐστί.

3 Καὶ πᾶν πνεῦμα ὃ μὴ ὁμολογεῖ τὸν Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα, ἐκ τοῦ Θεοῦ οὐκ ἔστι· καὶ τοῦτό ἐστι τὸ τοῦ ἀντιχρίστου, ὃ ἀκηκόατε ὅτι ἔρχεται, καὶ νῦν ἐν τῷ κόσμῳ ἐστὶν ἤδη.

4 Ὑμεῖς ἐκ τοῦ Θεοῦ ἐστὲ, τεκνία, καὶ νενικήκατε αὐτούς· ὅτι μείζων ἐστὶν ὁ ἐν ὑμῖν, ἢ ὁ ἐν τῷ κόσμῳ.

5 Αὐτοὶ ἐκ τοῦ κόσμου εἰσί· διὰ τοῦτο ἐκ τοῦ κόσμου λαλοῦσι, καὶ ὁ κόσμος αὐτῶν ἀκούει.

6 Ἡμεῖς ἐκ τοῦ Θεοῦ ἐσμέν· ὁ γινώσκων τὸν Θεὸν, ἀκούει ἡμῶν· ὃς οὐκ ἔστιν ἐκ τοῦ Θεοῦ, οὐκ ἀκούει ἡμῶν. Ἐκ τούτου γινώσκομεν τὸ πνεῦμα τῆς ἀληθείας καὶ τὸ πνεῦμα τῆς πλάνης.

7 ἈΓΑΠΗΤΟΙ, ἀγαπῶμεν ἀλλήλους· ὅτι ἡ ἀγάπη ἐκ τοῦ Θεοῦ ἐστὶ, καὶ πᾶς ὁ ἀγαπῶν, ἐκ τοῦ Θεοῦ γεγέννηται, καὶ γινώσκει τὸν Θεόν·

8 ὁ μὴ ἀγαπῶν, οὐκ ἔγνω τὸν Θεὸν, ὅτι ὁ Θεὸς ἀγάπη ἐστίν.

9 Ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη τοῦ Θεοῦ ἐν ἡμῖν, ὅτι τὸν Υἱὸν αὐτοῦ τὸν μονογενῆ ἀπέσταλκεν ὁ Θεὸς εἰς τὸν κόσμον, ἵνα ζήσωμεν δι' αὐτοῦ.

10 Ἐν τούτῳ ἐστὶν ἡ ἀγάπη, οὐχ ὅτι ἡμεῖς ἠγαπήσαμεν τὸν Θεὸν, ἀλλ' ὅτι αὐτὸς ἠγάπησεν ἡμᾶς, καὶ ἀπέστειλε τὸν Υἱὸν αὐτοῦ ἱλασμὸν περὶ τῶν ἁμαρτιῶν ἡμῶν.

11 Ἀγαπητοὶ, εἰ οὕτως ὁ Θεὸς ἠγάπησεν ἡμᾶς, καὶ ἡμεῖς ὀφείλομεν ἀλλήλους ἀγαπᾷν.

12 Θεὸν οὐδεὶς πώποτε τεθέαται· ἐὰν ἀγαπῶμεν ἀλλήλους, ὁ Θεὸς ἐν ἡμῖν μένει, καὶ ἡ ἀγάπη αὐτοῦ τετελειωμένη ἐστὶν ἐν ἡμῖν.

13 Ἐν τούτῳ γινώσκομεν, ὅτι ἐν αὐτῷ μένομεν, καὶ αὐτὸς ἐν ἡμῖν, ὅτι ἐκ τοῦ Πνεύματος αὐτοῦ δέδωκεν ἡμῖν.

14 Καὶ ἡμεῖς τεθεάμεθα καὶ μαρτυροῦμεν, ὅτι ὁ Πατὴρ ἀπέσταλκε τὸν Υἱὸν Σωτῆρα τοῦ κόσμου.

15 Ὃς ἂν ὁμολογήσῃ ὅτι Ἰησοῦς ἐστιν ὁ Υἱὸς τοῦ Θεοῦ, ὁ Θεὸς ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν τῷ Θεῷ.

16 Καὶ ἡμεῖς ἐγνώκαμεν καὶ πεπιστεύκαμεν τὴν ἀγάπην, ἣν ἔχει ὁ Θεὸς ἐν ἡμῖν. ὁ Θεὸς ἀγάπη ἐστὶ, καὶ ὁ μένων ἐν τῇ ἀγάπῃ, ἐν τῷ Θεῷ μένει, καὶ ὁ Θεὸς ἐν αὐτῷ.

17 ἘΝ τούτῳ τετελείωται ἡ ἀγάπη μεθ' ἡμῶν, ἵνα παῤῥησίαν ἔχωμεν ἐν τῇ ἡμέρᾳ τῆς κρίσεως, ὅτι καθὼς ἐκεῖνος ἐστὶ, καὶ ἡμεῖς ἐσμὲν ἐν τῷ κόσμῳ τούτῳ.

18 Φόβος οὐκ ἔστιν ἐν τῇ ἀγάπῃ, ἀλλ' ἡ τελεία ἀγάπη ἔξω βάλλει τὸν φόβον, ὅτι ὁ φόβος κόλασιν ἔχει· ὁ δὲ φοβούμενος οὐ τετελείωται ἐν τῇ ἀγάπῃ.

19 Ἡμεῖς ἀγαπῶμεν αὐτὸν, ὅτι αὐτὸς πρῶτος ἠγάπησεν ἡμᾶς.

20 Ἐάν τις εἴπῃ, Ὅτι ἀγαπῶ τὸν Θεὸν, καὶ τὸν ἀδελφὸν αὐτοῦ μισῇ, ψεύστης ἐστίν· ὁ γὰρ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ὃν ἑώρακε, τὸν Θεὸν ὃν οὐχ ἑώρακε πῶς δύναται ἀγαπᾷν;

21 Καὶ ταύτην τὴν ἐντολὴν ἔχομεν ἀπ' αὐτοῦ, ἵνα ὁ ἀγαπῶν τὸν Θεὸν, ἀγαπᾷ καὶ τὸν ἀδελφὸν αὐτοῦ.

Κεφ. ε΄. 5.

1 ΠΑΣ ὁ πιστεύων ὅτι Ἰησοῦς ἐστιν ὁ Χριστὸς, ἐκ τοῦ Θεοῦ γεγέννηται· καὶ πᾶς ὁ ἀγαπῶν τὸν γεννήσαντα, ἀγαπᾷ καὶ τὸν γεγεννημένον ἐξ αὐτοῦ.

2 Ἐν τούτῳ γινώσκομεν ὅτι ἀγαπῶμεν τὰ τέκνα τοῦ Θεοῦ, ὅταν τὸν Θεὸν ἀγαπῶμεν, καὶ τὰς ἐντολὰς αὐτοῦ τηρῶμεν.

3 Αὕτη γάρ ἐστιν ἡ ἀγάπη τοῦ Θεοῦ, ἵνα τὰς ἐντολὰς αὐτοῦ τηρῶμεν· καὶ αἱ ἐντολαὶ αὐτοῦ βαρεῖαι οὐκ εἰσίν·

4 ὅτι πᾶν τὸ γεγεννημένον ἐκ τοῦ Θεοῦ νικᾷ τὸν κόσμον· καὶ αὕτη ἐστὶν ἡ νίκη ἡ νικήσασα τὸν κόσμον, ἡ πίστις ἡμῶν.

5 Τίς ἐστιν ὁ νικῶν τὸν κόσμον, εἰ μὴ ὁ πιστεύων ὅτι Ἰησοῦς ἐστιν ὁ Υἱὸς τοῦ Θεοῦ;

6 ΟΥΤΟΣ ἐστιν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος, Ἰησοῦς ὁ Χριστός· οὐκ ἐν τῷ ὕδατι μόνον, ἀλλ' ἐν τῷ ὕδατι καὶ τῷ αἵματι· καὶ τὸ πνεῦμά ἐστι τὸ μαρτυροῦν, ὅτι τὸ πνεῦμά ἐστιν ἡ ἀλήθεια.

7 Ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες [ἐν τῷ οὐρανῷ, ὁ Πατὴρ, ὁ Λόγος, καὶ τὸ ἅγιον Πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἕν εἰσι.

8 Καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ,] τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα· καὶ οἱ τρεῖς εἰς τὸ ἕν εἰσιν.

9 Εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν, ἡ μαρτυρία τοῦ Θεοῦ μείζων ἐστίν· ὅτι αὕτη ἐστὶν ἡ μαρτυρία τοῦ Θεοῦ, ἣν μεμαρτύρηκε περὶ τοῦ Υἱοῦ αὐτοῦ.

10 Ὁ πιστεύων εἰς τὸν υἱὸν τοῦ Θεοῦ, ἔχει τὴν μαρτυρίαν ἐν ἑαυτῷ· ὁ μὴ πιστεύων τῷ Θεῷ, ψεύστην πεποίηκεν αὐτὸν, ὅτι οὐ πεπίστευκεν εἰς τὴν μαρτυρίαν, ἣν μεμαρτύρηκεν ὁ Θεὸς περὶ τοῦ Υἱοῦ αὐτοῦ.

11 Καὶ αὕτη ἐστὶν ἡ μαρτυρία, ὅτι ζωὴν αἰώνιον ἔδωκεν ἡμῖν ὁ Θεὸς, καὶ αὕτη ἡ ζωὴ ἐν τῷ Υἱῷ αὐτοῦ ἐστίν.

12 Ὁ ἔχων τὸν Υἱὸν, ἔχει τὴν ζωήν· ὁ μὴ ἔχων τὸν Υἱὸν τοῦ Θεοῦ, τὴν ζωὴν οὐκ ἔχει.

13 ΤΑΥΤΑ ἔγραψα ὑμῖν τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ Υἱοῦ τοῦ Θεοῦ, ἵνα εἰδῆτε ὅτι ζωὴν ἔχετε αἰώνιον, καὶ ἵνα πιστεύητε εἰς τὸ ὄνομα τοῦ Υἱοῦ τοῦ Θεοῦ.

14 Καὶ αὕτη ἐστὶν ἡ παῤῥησία ἣν ἔχομεν πρὸς αὐτὸν, ὅτι ἐάν τι αἰτώμεθα κατὰ τὸ θέλημα αὐτοῦ, ἀκούει ἡμῶν·

15 καὶ ἐὰν οἴδαμεν ὅτι ἀκούει

ἡμῶν, ὃ ἂν αἰτώμεθα, οἴδαμεν ὅτι ἔχομεν τὰ αἰτήματα ἃ ᾐτήκαμεν παρ' αὐτοῦ.

16 Ἐάν τις ἴδῃ τὸν ἀδελφὸν αὐτοῦ ἁμαρτάνοντα ἁμαρτίαν μὴ πρὸς θάνατον, αἰτήσει, καὶ δώσει αὐτῷ ζωὴν, τοῖς ἁμαρτάνουσι μὴ πρὸς θάνατον. ἔστιν ἁμαρτία πρὸς θάνατον· οὐ περὶ ἐκείνης λέγω ἵνα ἐρωτήσῃ·

17 πᾶσα ἀδικία ἁμαρτία ἐστὶ, καὶ ἔστιν ἁμαρτία οὐ πρὸς θάνατον.

18 Οἴδαμεν ὅτι πᾶς ὁ γεγεννημένος ἐκ τοῦ Θεοῦ, οὐχ ἁμαρτάνει· ἀλλ' ὁ γεννηθεὶς ἐκ τοῦ Θεοῦ, τηρεῖ ἑαυτὸν, καὶ ὁ πονηρὸς οὐχ ἅπτεται αὐτοῦ.

19 Οἴδαμεν ὅτι ἐκ τοῦ Θεοῦ ἐσμὲν, καὶ ὁ κόσμος ὅλος ἐν τῷ πονηρῷ κεῖται.

20 Οἴδαμεν δὲ ὅτι ὁ Υἱὸς τοῦ Θεοῦ ἥκει, καὶ δέδωκεν ἡμῖν διάνοιαν, ἵνα γινώσκωμεν τὸν ἀληθινόν· καὶ ἐσμὲν ἐν τῷ ἀληθινῷ, ἐν τῷ Υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ. οὗτός ἐστιν ὁ ἀληθινὸς Θεὸς καὶ ἡ ζωὴ αἰώνιος.

21 Τεκνία, φυλάξατε ἑαυτοὺς ἀπὸ τῶν εἰδώλων. ἀμήν.

# ΙΩΑΝΝΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

## ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ ΔΕΥΤΕΡΑ.

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1 Ὁ ΠΡΕΣΒΥΤΕΡΟΣ ἐκλεκτῇ κυρίᾳ καὶ τοῖς τέκνοις αὐτῆς, οὓς ἐγὼ ἀγαπῶν ἐν ἀληθείᾳ, καὶ οὐκ ἐγὼ μόνος, ἀλλὰ καὶ πάντες οἱ ἐγνωκότες τὴν ἀλήθειαν,

2 διὰ τὴν ἀλήθειαν τὴν μένουσαν ἐν ἡμῖν, καὶ μεθ' ἡμῶν ἔσται εἰς τὸν αἰῶνα·

3 ἔσται μεθ' ὑμῶν χάρις, ἔλεος, εἰρήνη, παρὰ Θεοῦ πατρὸς, καὶ παρὰ Κυρίου Ἰησοῦ Χριστοῦ τοῦ Υἱοῦ τοῦ Πατρὸς, ἐν ἀληθείᾳ καὶ ἀγάπῃ.

4 ἘΧΑΡΗΝ λίαν ὅτι εὕρηκα ἐκ τῶν τέκνων σου περιπατοῦντας ἐν ἀληθείᾳ, καθὼς ἐντολὴν ἐλάβομεν παρὰ τοῦ πατρός.

5 Καὶ νῦν ἐρωτῶ σε, κυρία, οὐχ ὡς ἐντολὴν γράφων σοι καινὴν, ἀλλὰ ἣν εἴχομεν ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους,

6 καὶ αὕτη ἐστὶν ἀγάπη, ἵνα περιπατῶμεν κατὰ τὰς ἐντολὰς αὐτοῦ. αὕτη ἐστὶν ἡ ἐντολὴ, καθὼς ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἐν αὐτῇ περιπατῆτε·

7 ὅτι πολλοὶ πλάνοι εἰσῆλθον εἰς τὸν κόσμον, οἱ μὴ ὁμολογοῦντες Ἰησοῦν Χριστὸν ἐρχόμενον ἐν σαρκί· οὗτός ἐστιν ὁ πλάνος καὶ ὁ ἀντίχριστος.

8 Βλέπετε ἑαυτοὺς, ἵνα μὴ ἀπολέσωμεν ἃ εἰργασάμεθα, ἀλλὰ μισθὸν πλήρη ἀπολάβωμεν.

9 Πᾶς ὁ παραβαίνων, καὶ μὴ μένων ἐν τῇ διδαχῇ τοῦ Χριστοῦ, Θεὸν οὐκ ἔχει· ὁ μένων ἐν τῇ διδαχῇ τοῦ Χριστοῦ, οὗτος καὶ τὸν Πατέρα καὶ τὸν Υἱὸν ἔχει.

10 Εἴ τις ἔρχεται πρὸς ὑμᾶς, καὶ ταύτην τὴν διδαχὴν οὐ φέρει, μὴ λαμβάνετε αὐτὸν εἰς οἰκίαν, καὶ χαίρειν αὐτῷ μὴ λέγετε·

11 ὁ γὰρ λέγων αὐτῷ χαίρειν, κοινωνεῖ τοῖς ἔργοις αὐτοῦ τοῖς πονηροῖς.

12 ΠΟΛΛΑ ἔχων ὑμῖν γράφειν, οὐκ ἠβουλήθην διὰ χάρτου καὶ μέλανος· ἀλλὰ ἐλπίζω ἐλθεῖν πρὸς ὑμᾶς, καὶ στόμα πρὸς στόμα λαλῆσαι, ἵνα ἡ χαρὰ ἡμῶν ᾖ πεπληρωμένη.

13 Ἀσπάζεταί σε τὰ τέκνα τῆς ἀδελφῆς σου τῆς ἐκλεκτῆς. ἀμήν.

# ΙΩΑΝΝΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

## ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ ΤΡΙΤΗ.

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1 Ὁ ΠΡΕΣΒΥΤΕΡΟΣ Γαΐῳ τῷ ἀγαπητῷ, ὃν ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ.

2 Ἀγαπητὲ, περὶ πάντων εὔχομαί σε εὐοδοῦσθαι καὶ ὑγιαίνειν, καθὼς εὐοδοῦταί σου ἡ ψυχή·

3 ἐχάρην γὰρ λίαν, ἐρχομένων ἀδελφῶν καὶ μαρτυρούντων σου τῇ ἀληθείᾳ, καθὼς σὺ ἐν ἀληθείᾳ περιπατεῖς.

4 Μειζοτέραν τούτων οὐκ ἔχω χαρὰν, ἵνα ἀκούω τὰ ἐμὰ τέκνα ἐν ἀληθείᾳ περιπατοῦντα.

5 Ἀγαπητὲ, πιστὸν ποιεῖς ὃ ἐὰν ἐργάσῃ εἰς τοὺς ἀδελφοὺς καὶ εἰς τοὺς ξένους,

6 οἳ ἐμαρτύρησάν σου τῇ ἀγάπῃ ἐνώπιον ἐκκλησίας· οὓς καλῶς ποιήσεις προπέμψας ἀξίως τοῦ Θεοῦ.

7 Ὑπὲρ γὰρ τοῦ ὀνόματος ἐξῆλθον μηδὲν λαμβάνοντες ἀπὸ τῶν ἐθνῶν.

8 Ἡμεῖς οὖν ὀφείλομεν ἀπολαμβάνειν τοὺς τοιούτους, ἵνα συνεργοὶ γινώμεθα τῇ ἀληθείᾳ.

9 Ἔγραψα τῇ ἐκκλησίᾳ· ἀλλ' ὁ φιλοπρωτεύων αὐτῶν Διοτρεφὴς οὐκ ἐπιδέχεται ἡμᾶς.

10 Διὰ τοῦτο, ἐὰν ἔλθω, ὑπομνήσω αὐτοῦ τὰ ἔργα ἃ ποιεῖ, λόγοις πονηροῖς φλυαρῶν ἡμᾶς· καὶ μὴ ἀρκούμενος ἐπὶ τούτοις, οὔτε αὐτὸς ἐπιδέχεται τοὺς ἀδελφοὺς, καὶ τοὺς βουλομένους κωλύει, καὶ ἐκ τῆς ἐκκλησίας ἐκβάλλει.

11 Ἀγαπητὲ, μὴ μιμοῦ τὸ κακὸν, ἀλλὰ τὸ ἀγαθόν. ὁ ἀγαθοποιῶν, ἐκ τοῦ Θεοῦ ἐστίν· ὁ δὲ κακοποιῶν, οὐχ ἑώρακε τὸν Θεόν.

12 Δημητρίῳ μεμαρτύρηται ὑπὸ πάντων, καὶ ὑπ' αὐτῆς τῆς ἀληθείας· καὶ ἡμεῖς δὲ μαρτυροῦμεν, καὶ οἴδατε ὅτι ἡ μαρτυρία ἡμῶν ἀληθής ἐστι.

13 ΠΟΛΛΑ εἶχον γράφειν, ἀλλ' οὐ θέλω διὰ μέλανος καὶ καλάμου σοι γράψαι·

14 ἐλπίζω δὲ εὐθέως ἰδεῖν σε, καὶ στόμα πρὸς στόμα λαλήσομεν. εἰρήνη σοι. ἀσπάζονταί σε οἱ φίλοι· ἀσπάζου τοὺς φίλους κατ' ὄνομα.

# ΙΟΥΔΑ ΤΟΥ ΑΠΟΣΤΟΛΟΥ

## ΕΠΙΣΤΟΛΗ ΚΑΘΟΛΙΚΗ.

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1 'ΙΟΥΔΑΣ Ἰησοῦ Χριστοῦ δοῦλος, ἀδελφὸς δὲ Ἰακώβου, τοῖς ἐν Θεῷ πατρὶ ἡγιασμένοις καὶ Ἰησοῦ Χριστῷ τετηρημένοις κλητοῖς·

2 ἔλεος ὑμῖν καὶ εἰρήνη καὶ ἀγάπη πληθυνθείη.

3 ἈΓΑΠΗΤΟΙ, πᾶσαν σπουδὴν ποιούμενος γράφειν ὑμῖν περὶ τῆς κοινῆς σωτηρίας, ἀνάγκην ἔσχον γράψαι ὑμῖν παρακαλῶν ἐπαγωνίζεσθαι τῇ ἅπαξ παραδοθείσῃ τοῖς ἁγίοις πίστει.

4 Παρεισέδυσαν γάρ τινες ἄνθρωποι, οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρίμα, ἀσεβεῖς, τὴν τοῦ Θεοῦ ἡμῶν χάριν μετατιθέντες εἰς ἀσέλγειαν, καὶ τὸν μόνον δεσπότην Θεὸν καὶ Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι.

5 Ὑπομνῆσαι δὲ ὑμᾶς βούλομαι, εἰδότας ὑμᾶς, ἅπαξ τοῦτο, ὅτι ὁ Κύριος λαὸν ἐκ γῆς Αἰγύπτου σώσας, τὸ δεύτερον τοὺς μὴ πιστεύσαντας ἀπώλεσεν.

6 Ἀγγέλους τε τοὺς μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχὴν, ἀλλὰ ἀπολιπόντας τὸ ἴδιον οἰκητήριον, εἰς κρίσιν μεγάλης ἡμέρας δεσμοῖς ἀϊδίοις ὑπὸ ζόφον τετήρηκεν·

7 ὡς Σόδομα καὶ Γόμοῤῥα, καὶ αἱ περὶ αὐτὰς πόλεις, τὸν ὅμοιον τούτοις τρόπον ἐκπορνεύσασαι, καὶ ἀπελθοῦσαι ὀπίσω σαρκὸς ἑτέρας, πρόκεινται δεῖγμα πυρὸς αἰωνίου δίκην ὑπέχουσαι.

8 Ὁμοίως μέντοι καὶ οὗτοι ἐνυπνιαζόμενοι σάρκα μὲν μιαίνουσι, κυριότητα δὲ ἀθετοῦσι, δόξας δὲ βλασφημοῦσιν.

9 Ὁ δὲ Μιχαὴλ ὁ ἀρχάγγελος, ὅτε τῷ διαβόλῳ διακρινόμενος διελέγετο περὶ τοῦ Μωσέως σώματος, οὐκ ἐτόλμησε κρίσιν ἐπενεγκεῖν βλασφημίας, ἀλλ' εἶπεν, Ἐπιτιμήσαι σοι Κύριος.

10 Οὗτοι δὲ ὅσα μὲν οὐκ οἴδασι βλασφημοῦσιν· ὅσα δὲ φυσικῶς, ὡς τὰ ἄλογα ζῶα, ἐπίστανται, ἐν τούτοις φθείρονται.

11 Οὐαὶ αὐτοῖς· ὅτι τῇ ὁδῷ τοῦ Κάϊν ἐπορεύθησαν, καὶ τῇ πλάνῃ τοῦ Βαλαὰμ μισθοῦ ἐξεχύθησαν, καὶ τῇ ἀντιλογίᾳ τοῦ Κορὲ ἀπώλοντο.

12 ΟΥΤΟΙ εἰσιν ἐν ταῖς ἀγάπαις ὑμῶν σπιλάδες, συνευωχούμενοι ἀφόβως, ἑαυτοὺς ποιμαίνοντες· νεφέλαι ἄνυδροι, ὑπὸ ἀνέμων περιφερόμεναι· δένδρα φθινοπωρινὰ, ἄκαρπα, δὶς ἀποθανόντα, ἐκριζωθέντα·

13 κύματα ἄγρια θαλάσσης, ἐπαφρίζοντα τὰς ἑαυτῶν αἰσχύνας· ἀστέρες πλανῆται, οἷς ὁ ζόφος τοῦ σκότους εἰς τὸν αἰῶνα τετήρηται.

14 Προεφήτευσε δὲ καὶ τούτοις ἕβδομος ἀπὸ Ἀδὰμ Ἐνὼχ

*λέγων, Ἰδοὺ, ἦλθε Κύριος ἐν μυριάσιν ἁγίαις αὐτοῦ,*

15 *ποιῆσαι κρίσιν κατὰ πάντων, καὶ ἐξελέγξαι πάντας τοὺς ἀσεβεῖς αὐτῶν, περὶ πάντων τῶν ἔργων ἀσεβείας αὐτῶν ὧν ἠσέβησαν, καὶ περὶ πάντων τῶν σκληρῶν ὧν ἐλάλησαν κατ' αὐτοῦ ἁμαρτωλοὶ ἀσεβεῖς.*

16 ΟΥΤΟΙ *εἰσι γογγυσταὶ, μεμψίμοιροι, κατὰ τὰς ἐπιθυμίας αὐτῶν πορευόμενοι, καὶ τὸ στόμα αὐτῶν λαλεῖ ὑπέρογκα, θαυμάζοντες πρόσωπα, ὠφελείας χάριν.*

17 *Ὑμεῖς δὲ, ἀγαπητοὶ, μνήσθητε τῶν ῥημάτων τῶν προειρημένων ὑπὸ τῶν ἀποστόλων τοῦ* Κυρίου *ἡμῶν* Ἰησοῦ Χριστοῦ·

18 *ὅτι ἔλεγον ὑμῖν, ὅτι ἐν ἐσχάτῳ χρόνῳ ἔσονται ἐμπαῖκται, κατὰ τὰς ἑαυτῶν ἐπιθυμίας πορευόμενοι τῶν ἀσεβειῶν.*

19 ΟΥΤΟΙ *εἰσιν οἱ ἀποδιορίζοντες, ψυχικοὶ, πνεῦμα μὴ ἔχοντες.*

20 *Ὑμεῖς δὲ, ἀγαπητοὶ, τῇ ἁγιωτάτῃ ὑμῶν πίστει ἐποικοδομοῦντες ἑαυτοὺς, ἐν* Πνεύματι *ἁγίῳ προσευχόμενοι,*

21 *ἑαυτοὺς ἐν ἀγάπῃ* Θεοῦ *τηρήσατε, προσδεχόμενοι τὸ ἔλεος τοῦ* Κυρίου *ἡμῶν* Ἰησοῦ Χριστοῦ, *εἰς ζωὴν αἰώνιον.*

22 Καὶ *οὓς μὲν ἐλεεῖτε διακρινόμενοι·*

23 *οὓς δὲ ἐν φόβῳ σώζετε, ἐκ τοῦ πυρὸς ἁρπάζοντες, μισοῦντες καὶ τὸν ἀπὸ τῆς σαρκὸς ἐσπιλωμένον χιτῶνα.*

24 ΤΩ *δὲ δυναμένῳ φυλάξαι αὐτοὺς ἀπταίστους, καὶ στῆσαι κατενώπιον τῆς δόξης αὐτοῦ ἀμώμους ἐν ἀγαλλιάσει,*

25 *μόνῳ σοφῷ* Θεῷ *σωτῆρι ἡμῶν, δόξα καὶ μεγαλωσύνη, κράτος καὶ ἐξουσία, καὶ νῦν καὶ εἰς πάντας τοὺς αἰῶνας. ἀμήν.*

# ΑΠΟΚΑΛΥΨΙΣ

# ΙΩΑΝΝΟΥ ΤΟΥ ΘΕΟΛΟΓΟΥ.

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ΚΕΦ. α΄. 1.

1 ΑΠΟΚΑΛΥΨΙΣ Ἰησοῦ Χριστοῦ, ἣν ἔδωκεν αὐτῷ ὁ Θεὸς, δεῖξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει, καὶ ἐσήμανεν ἀποστείλας διὰ τοῦ ἀγγέλου αὐτοῦ τῷ δούλῳ αὐτοῦ Ἰωάννῃ,

2 ὃς ἐμαρτύρησε τὸν λόγον τοῦ Θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ, ὅσα τε εἶδε.

3 Μακάριος ὁ ἀναγινώσκων, καὶ οἱ ἀκούοντες τοὺς λόγους τῆς προφητείας, καὶ τηροῦντες τὰ ἐν αὐτῇ γεγραμμένα· ὁ γὰρ καιρὸς ἐγγύς.

4 ΙΩΑΝΝΗΣ ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ τοῦ ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος· καὶ ἀπὸ τῶν ἑπτὰ πνευμάτων ἅ ἐστιν ἐνώπιον τοῦ θρόνου αὐτοῦ·

5 καὶ ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μάρτυς ὁ πιστὸς, ὁ πρωτότοκος ἐκ τῶν νεκρῶν, καὶ ὁ ἄρχων τῶν βασιλέων τῆς γῆς· τῷ ἀγαπήσαντι ἡμᾶς καὶ λούσαντι ἡμᾶς ἀπὸ τῶν ἁμαρτιῶν ἡμῶν ἐν τῷ αἵματι αὐτοῦ,

6 καὶ ἐποίησεν ἡμᾶς βασιλεῖς καὶ ἱερεῖς τῷ Θεῷ καὶ πατρὶ αὐτοῦ, αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

7 ΙΔΟΥ, ἔρχεται μετὰ τῶν νεφελῶν, καὶ ὄψεται αὐτὸν πᾶς ὀφθαλμὸς, καὶ οἵτινες αὐτὸν ἐξεκέντησαν, καὶ κόψονται ἐπ' αὐτὸν πᾶσαι αἱ φυλαὶ τῆς γῆς. ναὶ, ἀμήν.

8 Ἐγώ εἰμι τὸ Α καὶ τὸ Ω, ἀρχὴ καὶ τέλος, λέγει ὁ Κύριος, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ παντοκράτωρ.

9 ΕΓΩ Ἰωάννης, ὁ καὶ ἀδελφὸς ὑμῶν καὶ συγκοινωνὸς ἐν τῇ θλίψει καὶ ἐν τῇ βασιλείᾳ καὶ ὑπομονῇ Ἰησοῦ Χριστοῦ, ἐγενόμην ἐν τῇ νήσῳ τῇ καλουμένῃ Πάτμῳ, διὰ τὸν λόγον τοῦ Θεοῦ καὶ διὰ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ.

10 Ἐγενόμην ἐν πνεύματι ἐν τῇ κυριακῇ ἡμέρᾳ· καὶ ἤκουσα ὀπίσω μου φωνὴν μεγάλην, ὡς σάλπιγγος,

11 λεγούσης, Ἐγώ εἰμι τὸ Α καὶ τὸ Ω, ὁ πρῶτος καὶ ὁ ἔσχατος· καὶ Ὃ βλέπεις, γράψον εἰς βιβλίον, καὶ πέμψον ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν Ἀσίᾳ, εἰς Ἔφεσον, καὶ εἰς Σμύρναν, καὶ εἰς Πέργαμον, καὶ εἰς Θυάτειρα, καὶ εἰς Σάρδεις, καὶ εἰς Φιλαδέλφειαν, καὶ εἰς Λαοδίκειαν.

12 Καὶ ἐπέστρεψα βλέπειν τὴν φωνὴν ἥτις ἐλάλησε μετ' ἐμοῦ· καὶ ἐπιστρέψας εἶδον ἑπτὰ λυχνίας χρυσᾶς,

13 καὶ ἐν μέσῳ τῶν ἑπτὰ

λυχνιῶν ὅμοιον υἱῷ ἀνθρώπου, ἐνδεδυμένον ποδήρη, καὶ περιεζωσμένον πρὸς τοῖς μαστοῖς ζώνην χρυσῆν·

14 ἡ δὲ κεφαλὴ αὐτοῦ καὶ αἱ τρίχες λευκαὶ ὡσεὶ ἔριον λευκὸν, ὡς χιών· καὶ οἱ ὀφθαλμοὶ αὐτοῦ ὡς φλὸξ πυρός·

15 καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ, ὡς ἐν καμίνῳ πεπυρωμένοι· καὶ ἡ φωνὴ αὐτοῦ ὡς φωνὴ ὑδάτων πολλῶν·

16 καὶ ἔχων ἐν τῇ δεξιᾷ αὐτοῦ χειρὶ ἀστέρας ἑπτά· καὶ ἐκ τοῦ στόματος αὐτοῦ ῥομφαία δίστομος ὀξεῖα ἐκπορευομένη· καὶ ἡ ὄψις αὐτοῦ, ὡς ὁ ἥλιος φαίνει ἐν τῇ δυνάμει αὐτοῦ.

17 Καὶ ὅτε εἶδον αὐτὸν, ἔπεσα πρὸς τοὺς πόδας αὐτοῦ ὡς νεκρός· καὶ ἐπέθηκε τὴν δεξιὰν αὐτοῦ χεῖρα ἐπ' ἐμὲ λέγων μοι, Μὴ φοβοῦ· ἐγώ εἰμι ὁ πρῶτος καὶ ὁ ἔσχατος,

18 καὶ ὁ ζῶν· καὶ ἐγενόμην νεκρὸς, καὶ ἰδοὺ, ζῶν εἰμὶ εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν· καὶ ἔχω τὰς κλεῖς τοῦ ᾅδου καὶ τοῦ θανάτου.

19 Γράψον ἃ εἶδες, καὶ ἅ εἰσὶ, καὶ ἃ μέλλει γίνεσθαι μετὰ ταῦτα·

20 τὸ μυστήριον τῶν ἑπτὰ ἀστέρων ὧν εἶδες ἐπὶ τῆς δεξιᾶς μου, καὶ τὰς ἑπτὰ λυχνίας τὰς χρυσᾶς. οἱ ἑπτὰ ἀστέρες, ἄγγελοι τῶν ἑπτὰ ἐκκλησιῶν εἰσι· καὶ αἱ ἑπτὰ λυχνίαι ἃς εἶδες, ἑπτὰ ἐκκλησίαι εἰσί.

## ΚΕΦ. β΄. 2.

1 ΤΩ ἀγγέλῳ τῆς Ἐφεσίνης ἐκκλησίας γράψον, Τάδε λέγει ὁ κρατῶν τοὺς ἑπτὰ ἀστέρας ἐν τῇ δεξίᾳ αὐτοῦ, ὁ περιπατῶν ἐν μέσῳ τῶν ἑπτὰ λυχνιῶν τῶν χρυσῶν·

2 Οἶδα τὰ ἔργα σου καὶ τὸν κόπον σου καὶ τὴν ὑπομονήν σου, καὶ ὅτι οὐ δύνῃ βάστάσαι κακοὺς, καὶ ἐπειράσω τοὺς φάσκοντας εἶναι ἀποστόλους καὶ οὐκ εἰσὶ, καὶ εὗρες αὐτοὺς ψευδεῖς,

3 καὶ ἐβάστασας καὶ ὑπομονὴν ἔχεις, καὶ διὰ τὸ ὄνομά μου κεκοπίακας καὶ οὐ κέκμηκας.

4 Ἀλλ' ἔχω κατὰ σοῦ, ὅτι τὴν ἀγάπην σου τὴν πρώτην ἀφῆκας.

5 Μνημόνευε οὖν πόθεν ἐκπέπτωκας, καὶ μετανόησον, καὶ τὰ πρῶτα ἔργα ποίησον· εἰ δὲ μὴ, ἔρχομαί σοι ταχὺ, καὶ κινήσω τὴν λυχνίαν σου ἐκ τοῦ τόπου αὐτῆς, ἐὰν μὴ μετανοήσῃς.

6 Ἀλλὰ τοῦτο ἔχεις, ὅτι μισεῖς τὰ ἔργα τῶν Νικολαϊτῶν, ἃ κἀγὼ μισῶ.

7 Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις· Τῷ νικῶντι δώσω αὐτῷ φαγεῖν ἐκ τοῦ ξύλου τῆς ζωῆς, ὅ ἐστιν ἐν μέσῳ τοῦ παραδείσου τοῦ Θεοῦ.

8 ΚΑΙ τῷ ἀγγέλῳ τῆς ἐκκλησίας Σμυρναίων γράψον, Τάδε λέγει ὁ πρῶτος καὶ ὁ ἔσχατος, ὃς ἐγένετο νεκρὸς καὶ ἔζησεν·

9 Οἶδά σου τὰ ἔργα καὶ τὴν θλίψιν καὶ τὴν πτωχείαν, πλούσιος δὲ εἶ· καὶ τὴν βλασφημίαν τῶν λεγόντων Ἰουδαίους εἶναι ἑαυτοὺς, καὶ οὐκ εἰσὶν, ἀλλὰ συναγωγὴ τοῦ Σατανᾶ.

10 Μηδὲν φοβοῦ ἃ μέλλεις πάσχειν. ἰδοὺ, μέλλει βαλεῖν ἐξ ὑμῶν ὁ διάβολος εἰς φυλακὴν, ἵνα πειρασθῆτε· καὶ ἕξετε θλίψιν ἡμερῶν δέκα. γίνου πιστὸς ἄχρι θανάτου, καὶ δώσω σοι τὸν στέφανον τῆς ζωῆς.

11 Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις· Ὁ νικῶν οὐ μὴ ἀδικηθῇ ἐκ τοῦ θανάτου τοῦ δευτέρου.

12 ΚΑΙ τῷ ἀγγέλῳ τῆς ἐν Περγάμῳ ἐκκλησίας γράψον, Τάδε λέγει ὁ ἔχων τὴν ῥομφαίαν τὴν δίστομον τὴν ὀξεῖαν·

13 Οἶδα τὰ ἔργα σου καὶ ποῦ κατοικεῖς, ὅπου ὁ θρόνος τοῦ Σατανᾶ, καὶ κρατεῖς τὸ ὄνομά μου, καὶ οὐκ ἠρνήσω τὴν πίστιν μου καὶ ἐν ταῖς ἡμέραις ἐν αἷς Ἀντίπας ὁ μάρτυς μου ὁ πιστὸς, ὃς ἀπεκτάνθη παρ' ὑμῖν, ὅπου κατοικεῖ ὁ Σατανᾶς.

14 Ἀλλ' ἔχω κατὰ σοῦ ὀλίγα, ὅτι ἔχεις ἐκεῖ κρατοῦντας τὴν διδαχὴν Βαλαὰμ, ὃς ἐδίδασκεν τῷ Βαλὰκ βαλεῖν σκάνδαλον ἐνώπιον τῶν υἱῶν Ἰσραὴλ, φαγεῖν εἰδωλόθυτα καὶ πορνεῦσαι.

15 Οὕτως ἔχεις καὶ σὺ κρατοῦντας τὴν διδαχὴν τῶν Νικολαϊτῶν, ὃ μισῶ.

16 Μετανόησον· εἰ δὲ μὴ, ἔρχομαί σοι ταχὺ, καὶ πολεμήσω μετ' αὐτῶν ἐν τῇ ῥομφαίᾳ τοῦ στόματός μου.

17 Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις· Τῷ νικῶντι δώσω αὐτῷ φαγεῖν ἀπὸ τοῦ μάννα τοῦ κεκρυμμένου, καὶ δώσω αὐτῷ ψῆφον λευκὴν, καὶ ἐπὶ τὴν ψῆφον ὄνομα καινὸν γεγραμμένον, ὃ οὐδεὶς ἔγνω εἰ μὴ ὁ λαμβάνων.

18 ΚΑΙ τῷ ἀγγέλῳ τῆς ἐν Θυατείροις ἐκκλησίας γράψον, Τάδε λέγει ὁ Υἱὸς τοῦ Θεοῦ, ὁ ἔχων τοὺς ὀφθαλμοὺς αὐτοῦ ὡς φλόγα πυρὸς, καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ·

19 Οἶδά σου τὰ ἔργα καὶ τὴν ἀγάπην καὶ τὴν διακονίαν, καὶ τὴν πίστιν καὶ τὴν ὑπομονὴν σου, καὶ τὰ ἔργα σου, καὶ τὰ ἔσχατα πλείονα τῶν πρώτων.

20 Ἀλλ' ἔχω κατὰ σοῦ ὀλίγα, ὅτι ἐᾷς τὴν γυναῖκα Ἰεζαβὴλ, τὴν λέγουσαν ἑαυτὴν προφῆτιν, διδάσκειν καὶ πλανᾶσθαι ἐμοὺς δούλους, πορνεῦσαι καὶ εἰδωλόθυτα φαγεῖν.

21 Καὶ ἔδωκα αὐτῇ χρόνον ἵνα μετανοήσῃ ἐκ τῆς πορνείας αὐτῆς, καὶ οὐ μετενόησεν.

22 Ἰδοὺ, ἐγὼ βάλλω αὐτὴν εἰς κλίνην, καὶ τοὺς μοιχεύοντας μετ' αὐτῆς εἰς θλίψιν μεγάλην, ἐὰν μὴ μετανοήσωσιν ἐκ τῶν ἔργων αὐτῶν,

23 καὶ τὰ τέκνα αὐτῆς ἀποκτενῶ ἐν θανάτῳ· καὶ γνώσονται πᾶσαι αἱ ἐκκλησίαι ὅτι ἐγώ εἰμι ὁ ἐρευνῶν νεφροὺς καὶ καρδίας· καὶ δώσω ὑμῖν ἑκάστῳ κατὰ τὰ ἔργα ὑμῶν.

24 Ὑμῖν δὲ λέγω καὶ λοιποῖς τοῖς ἐν Θυατείροις, ὅσοι οὐκ ἔχουσι τὴν διδαχὴν ταύτην, καὶ οἵτινες οὐκ ἔγνωσαν τὰ βάθη τοῦ Σατανᾶ, ὡς λέγουσιν, Οὐ βαλῶ ἐφ' ὑμᾶς ἄλλο βάρος·

25 πλὴν ὃ ἔχετε κρατήσατε, ἄχρις οὗ ἂν ἥξω.

26 Καὶ ὁ νικῶν καὶ ὁ τηρῶν ἄχρι τέλους τὰ ἔργα μου, δώσω αὐτῷ ἐξουσίαν ἐπὶ τῶν ἐθνῶν,

27 καὶ ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ, ὡς τὰ σκεύη τὰ κεραμικὰ συντρίβεται, ὡς κἀγὼ εἴληφα παρὰ τοῦ πατρός μου·

28 καὶ δώσω αὐτῷ τὸν ἀστέρα τὸν πρωϊνόν.

29 Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.

### ΚΕΦ. γ΄. 3.

1 ΚΑΙ τῷ ἀγγέλῳ τῆς ἐν Σάρδεσιν ἐκκλησίας γράψον, Τάδε λέγει ὁ ἔχων τὰ ἑπτὰ πνεύματα τοῦ Θεοῦ καὶ τοὺς ἑπτὰ ἀστέρας· Οἶδά σου τὰ ἔργα, ὅτι τὸ ὄνομα ἔχεις ὅτι ζῇς, καὶ νεκρὸς εἶ.

2 Γίνου γρηγορῶν, καὶ στήριξον τὰ λοιπὰ ἃ μέλλει ἀποθανεῖν. οὐ γὰρ εὕρηκά σου τὰ ἔργα πεπληρωμένα ἐνώπιον τοῦ Θεοῦ.

3 Μνημόνευε οὖν πῶς εἴληφας καὶ ἤκουσας, καὶ τήρει, καὶ μετανόησον. Ἐὰν οὖν μὴ γρηγορήσῃς, ἥξω ἐπὶ σὲ ὡς κλέπτης, καὶ οὐ μὴ γνῷς ποίαν ὥραν ἥξω ἐπὶ σέ.

4 Ἔχεις ὀλίγα ὀνόματα καὶ ἐν Σάρδεσιν, ἃ οὐκ ἐμόλυναν τὰ ἱμάτια αὐτῶν· καὶ περιπατήσουσι μετ' ἐμοῦ ἐν λευκοῖς, ὅτι ἄξιοί εἰσιν.

5 Ὁ νικῶν, οὗτος περιβαλεῖται ἐν ἱματίοις λευκοῖς· καὶ οὐ μὴ ἐξαλείψω τὸ ὄνομα αὐτοῦ ἐκ τῆς βίβλου τῆς ζωῆς, καὶ ἐξομολογήσομαι τὸ ὄνομα αὐτοῦ ἐνώπιον τοῦ πατρός μου καὶ ἐνώπιον τῶν ἀγγέλων αὐτοῦ.

6 Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.

7 ΚΑΙ τῷ ἀγγέλῳ τῆς ἐν Φιλαδελφείᾳ ἐκκλησίας γράψον, Τάδε λέγει ὁ ἅγιος, ὁ ἀληθινὸς, ὁ ἔχων τὴν κλεῖδα τοῦ Δαβὶδ, ὁ ἀνοίγων καὶ οὐδεὶς κλείει, καὶ κλείει καὶ οὐδεὶς ἀνοίγει·

8 Οἶδά σου τὰ ἔργα· ἰδοὺ, δέδωκα ἐνώπιόν σου θύραν ἀνεῳγμένην, καὶ οὐδεὶς δύναται κλεῖσαι αὐτήν· ὅτι μικρὰν ἔχεις δύναμιν, καὶ ἐτήρησάς μου τὸν λόγον, καὶ οὐκ ἠρνήσω τὸ ὄνομά μου.

9 Ἰδοὺ, δίδωμι ἐκ τῆς συναγωγῆς τοῦ Σατανᾶ, τῶν λεγόντων ἑαυτοὺς Ἰουδαίους εἶναι, καὶ οὐκ εἰσὶν, ἀλλὰ ψεύδονται, ἰδοὺ, ποιήσω αὐτοὺς ἵνα ἥξωσι καὶ προσκυνήσωσιν ἐνώπιον τῶν ποδῶν σου, καὶ γνῶσιν ὅτι ἐγὼ ἠγάπησά σε.

10 Ὅτι ἐτήρησας τὸν λόγον τῆς ὑπομονῆς μου, κἀγώ σε τηρήσω ἐκ τῆς ὥρας τοῦ πειρασμοῦ τῆς μελλούσης ἔρχεσθαι ἐπὶ τῆς οἰκουμένης ὅλης, πειράσαι τοὺς κατοικοῦντας ἐπὶ τῆς γῆς.

11 Ἰδοὺ, ἔρχομαι ταχύ· κράτει ὃ ἔχεις, ἵνα μηδεὶς λάβῃ τὸν στέφανόν σου.

12 Ὁ νικῶν, ποιήσω αὐτὸν στύλον ἐν τῷ ναῷ τοῦ Θεοῦ μου, καὶ ἔξω οὐ μὴ ἐξέλθῃ ἔτι, καὶ γράψω ἐπ' αὐτὸν τὸ ὄνομα τοῦ Θεοῦ μου, καὶ τὸ ὄνομα τῆς πόλεως τοῦ Θεοῦ μου, τῆς καινῆς Ἱερουσαλὴμ, ἣ καταβαίνει ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ μου, καὶ τὸ ὄνομά μου τὸ καινόν.

13 Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.

14 ΚΑΙ τῷ ἀγγέλῳ τῆς ἐκκλησίας Λαοδικέων γράψον, Τάδε λέγει ὁ Ἀμὴν, ὁ μάρτυς ὁ πιστὸς καὶ ἀληθινὸς, ἡ ἀρχὴ τῆς κτίσεως τοῦ Θεοῦ·

15 Οἶδά σου τὰ ἔργα, ὅτι οὔτε ψυχρὸς εἶ οὔτε ζεστός· ὄφελον ψυχρὸς εἴης ἢ ζεστός·

16 οὕτως ὅτι χλιαρὸς εἶ, καὶ οὔτε ψυχρὸς οὔτε ζεστὸς, μέλλω σε ἐμέσαι ἐκ τοῦ στόματός μου.

17 ὅτι λέγεις, Ὅτι πλούσιός εἰμι, καὶ πεπλούτηκα, καὶ οὐδενὸς χρείαν ἔχω, καὶ οὐκ οἶδας ὅτι σὺ εἶ ὁ ταλαίπωρος καὶ ἐλεεινὸς, καὶ πτωχὸς καὶ τυφλὸς καὶ γυμνὸς,

18 συμβουλεύω σοι ἀγοράσαι παρ' ἐμοῦ χρυσίον πεπυρωμένον ἐκ πυρὸς, ἵνα πλουτήσῃς· καὶ ἱμάτια λευκὰ, ἵνα περιβάλῃ, καὶ μὴ φανερωθῇ ἡ αἰσχύνη τῆς γυμνότητός σου· καὶ κολλούριον ἔγχρισον τοὺς ὀφθαλμούς σου, ἵνα βλέπῃς.

19 Ἐγὼ ὅσους ἐὰν φιλῶ,

ἐλέγχω καὶ παιδεύω· ζήλωσον οὖν καὶ μετανόησον.

20 Ἰδοὺ, ἕστηκα ἐπὶ τὴν θύραν καὶ κρούω· ἐάν τις ἀκούσῃ τῆς φωνῆς μου, καὶ ἀνοίξῃ τὴν θύραν, εἰσελεύσομαι πρὸς αὐτὸν, καὶ δειπνήσω μετ' αὐτοῦ, καὶ αὐτὸς μετ' ἐμοῦ.

21 Ὁ νικῶν, δώσω αὐτῷ καθίσαι μετ' ἐμοῦ ἐν τῷ θρόνῳ μου, ὡς κἀγὼ ἐνίκησα καὶ ἐκάθισα μετὰ τοῦ πατρός μου ἐν τῷ θρόνῳ αὐτοῦ.

22 Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.

## ΚΕΦ. δ'. 4.

1 ΜΕΤΑ ταῦτα εἶδον, καὶ ἰδοὺ, θύρα ἠνεῳγμένη ἐν τῷ οὐρανῷ, καὶ ἡ φωνὴ ἡ πρώτη, ἣν ἤκουσα ὡς σάλπιγγος λαλούσης μετ' ἐμοῦ, λέγουσα, Ἀνάβα ὧδε, καὶ δείξω σοι ἃ δεῖ γενέσθαι μετὰ ταῦτα.

2 Καὶ εὐθέως ἐγενόμην ἐν πνεύματι· καὶ ἰδοὺ, θρόνος ἔκειτο ἐν τῷ οὐρανῷ, καὶ ἐπὶ τοῦ θρόνου καθήμενος·

3 καὶ ὁ καθήμενος ἦν ὅμοιος ὁράσει λίθῳ ἰάσπιδι καὶ σαρδίνῳ· καὶ ἶρις κυκλόθεν τοῦ θρόνου ὁμοία ὁράσει σμαραγδίνῳ.

4 Καὶ κυκλόθεν τοῦ θρόνου θρόνοι εἴκοσι καὶ τέσσαρες· καὶ ἐπὶ τοὺς θρόνους εἶδον τοὺς εἴκοσι καὶ τέσσαρας πρεσβυτέρους καθημένους, περιβεβλημένους ἐν ἱματίοις λευκοῖς, καὶ ἔσχον ἐπὶ τὰς κεφαλὰς αὐτῶν στεφάνους χρυσοῦς.

5 Καὶ ἐκ τοῦ θρόνου ἐκπορεύονται ἀστραπαὶ καὶ βρονταὶ καὶ φωναί· καὶ ἑπτὰ λαμπάδες πυρὸς καιόμεναι ἐνώπιον τοῦ θρόνου, αἵ εἰσι τὰ ἑπτὰ πνεύματα τοῦ Θεοῦ·

6 καὶ ἐνώπιον τοῦ θρόνου θάλασσα ὑαλίνη ὁμοία κρυστάλλῳ. Καὶ ἐν μέσῳ τοῦ θρόνου καὶ κύκλῳ τοῦ θρόνου τέσσαρα ζῶα γέμοντα ὀφθαλμῶν ἔμπροσθεν καὶ ὄπισθεν.

7 Καὶ τὸ ζῶον τὸ πρῶτον ὅμοιον λέοντι, καὶ τὸ δεύτερον ζῶον ὅμοιον μόσχῳ, καὶ τὸ τρίτον ζῶον ἔχον τὸ πρόσωπον ὡς ἄνθρωπος, καὶ τὸ τέταρτον ζῶον ὅμοιον ἀετῷ πετωμένῳ.

8 Καὶ τέσσαρα ζῶα, ἓν καθ' ἑαυτὸ, εἶχον ἀνὰ πτέρυγας ἓξ κυκλόθεν, καὶ ἔσωθεν γέμοντα ὀφθαλμῶν, καὶ ἀνάπαυσιν οὐκ ἔχουσιν ἡμέρας καὶ νυκτὸς λέγοντα, Ἅγιος, ἅγιος, ἅγιος, Κύριος ὁ Θεὸς ὁ παντοκράτωρ, ὁ ἦν καὶ ὁ ὢν καὶ ὁ ἐρχόμενος.

9 Καὶ ὅταν δώσουσι τὰ ζῶα δόξαν καὶ τιμὴν καὶ εὐχαριστίαν τῷ καθημένῳ ἐπὶ τοῦ θρόνου, τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων,

10 πεσοῦνται οἱ εἴκοσι καὶ τέσσαρες πρεσβύτεροι ἐνώπιον τοῦ καθημένου ἐπὶ τοῦ θρόνου, καὶ προσκυνήσουσι τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, καὶ βαλοῦσι τοὺς στεφάνους αὐτῶν ἐνώπιον τοῦ θρόνου, λέγοντες,

11 Ἄξιος εἶ, Κύριε, λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν καὶ την δύναμιν· ὅτι σὺ ἔκτισας τὰ πάντα, καὶ διὰ τὸ θέλημά σου εἰσὶ καὶ ἐκτίσθησαν.

## ΚΕΦ. ε'. 5.

1 ΚΑΙ εἶδον ἐπὶ τὴν δεξιὰν τοῦ καθημένου ἐπὶ τοῦ θρόνου βιβλίον γεγραμμένον ἔσωθεν καὶ ὄπισθεν, κατεσφραγισμένον σφραγῖσιν ἑπτά.

2 Καὶ εἶδον ἄγγελον ἰσχυρὸν κηρύσσοντα φωνῇ μεγάλῃ, Τίς

ἐστιν ἄξιος ἀνοῖξαι τὸ βιβλίον καὶ λῦσαι τὰς σφραγῖδας αὐτοῦ;

3 Καὶ οὐδεὶς ἠδύνατο ἐν τῷ οὐρανῷ, οὐδὲ ἐπὶ τῆς γῆς, οὐδὲ ὑποκάτω τῆς γῆς, ἀνοῖξαι τὸ βιβλίον, οὐδὲ βλέπειν αὐτό.

4 Καὶ ἐγὼ ἔκλαιον πολλὰ, ὅτι οὐδεὶς ἄξιος εὑρέθη ἀνοῖξαι καὶ ἀναγνῶναι τὸ βιβλίον, οὔτε βλέπειν αὐτό.

5 Καὶ εἷς ἐκ τῶν πρεσβυτέρων λέγει μοι, Μὴ κλαῖε· ἰδοὺ, ἐνίκησεν ὁ λέων ὁ ὢν ἐκ τῆς φυλῆς Ἰούδα, ἡ ῥίζα Δαβὶδ, ἀνοῖξαι τὸ βιβλίον καὶ λῦσαι τὰς ἑπτὰ σφραγῖδας αὐτοῦ.

6 Καὶ εἶδον, καὶ ἰδοὺ, ἐν μέσῳ τοῦ θρόνου καὶ τῶν τεσσάρων ζώων, καὶ ἐν μέσῳ τῶν πρεσβυτέρων, ἀρνίον ἑστηκὸς ὡς ἐσφαγμένον, ἔχον κέρατα ἑπτὰ καὶ ὀφθαλμοὺς ἑπτὰ, οἵ εἰσι τὰ ἑπτὰ τοῦ Θεοῦ πνεύματα, τὰ ἀπεσταλμένα εἰς πᾶσαν τὴν γῆν.

7 Καὶ ἦλθε καὶ εἴληφε τὸ βιβλίον ἐκ τῆς δεξιᾶς τοῦ καθημένου ἐπὶ τοῦ θρόνου.

8 Καὶ ὅτε ἔλαβε τὸ βιβλίον, τὰ τέσσαρα ζῶα καὶ οἱ εἰκοσιτέσσαρες πρεσβύτεροι ἔπεσον ἐνώπιον τοῦ ἀρνίου, ἔχοντες ἕκαστος κιθάρας, καὶ φιάλας χρυσᾶς γεμούσας θυμιαμάτων, αἵ εἰσιν αἱ προσευχαὶ τῶν ἁγίων·

9 καὶ ᾄδουσιν ᾠδὴν καινὴν, λέγοντες, Ἄξιος εἶ λαβεῖν τὸ βιβλίον καὶ ἀνοῖξαι τὰς σφραγῖδας αὐτοῦ· ὅτι ἐσφάγης, καὶ ἠγόρασας τῷ Θεῷ ἡμᾶς ἐν τῷ αἵματί σου ἐκ πάσης φυλῆς καὶ γλώσσης καὶ λαοῦ καὶ ἔθνους,

10 καὶ ἐποίησας ἡμᾶς τῷ Θεῷ ἡμῶν βασιλεῖς καὶ ἱερεῖς, καὶ βασιλεύσομεν ἐπὶ τῆς γῆς.

11 Καὶ εἶδον, καὶ ἤκουσα φωνὴν ἀγγέλων πολλῶν κυκλόθεν τοῦ θρόνου, καὶ τῶν ζώων, καὶ τῶν πρεσβυτέρων· καὶ ἦν ὁ ἀριθμὸς αὐτῶν μυριάδες μυριάδων καὶ χιλιάδες χιλιάδων,

12 λέγοντες φωνῇ μεγάλῃ, Ἄξιόν ἐστι τὸ ἀρνίον τὸ ἐσφαγμένον λαβεῖν τὴν δύναμιν καὶ πλοῦτον καὶ σοφίαν καὶ ἰσχὺν καὶ τιμὴν καὶ δόξαν καὶ εὐλογίαν.

13 Καὶ πᾶν κτίσμα ὅ ἐστιν ἐν τῷ οὐρανῷ, καὶ ἐν τῇ γῇ, καὶ ὑποκάτω τῆς γῆς, καὶ ἐπὶ τῆς θαλάσσης ἅ ἐστι, καὶ τὰ ἐν αὐτοῖς πάντα, ἤκουσα λέγοντας, Τῷ καθημένῳ ἐπὶ τοῦ θρόνου καὶ τῷ ἀρνίῳ ἡ εὐλογία καὶ ἡ τιμὴ καὶ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων.

14 Καὶ τὰ τέσσαρα ζῶα ἔλεγον, Ἀμήν· καὶ οἱ εἰκοσιτέσσαρες πρεσβύτεροι ἔπεσαν καὶ προσεκύνησαν ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων.

## ΚΕΦ. ϛʹ. 6.

1 ΚΑΙ εἶδον ὅτε ἤνοιξε τὸ ἀρνίον μίαν ἐκ τῶν σφραγίδων, καὶ ἤκουσα ἑνὸς ἐκ τῶν τεσσάρων ζώων λέγοντος ὡς φωνῆς βροντῆς, Ἔρχου καὶ βλέπε.

2 Καὶ εἶδον, καὶ ἰδοὺ, ἵππος λευκὸς, καὶ ὁ καθήμενος ἐπ' αὐτῷ ἔχων τόξον, καὶ ἐδόθη αὐτῷ στέφανος, καὶ ἐξῆλθε νικῶν, καὶ ἵνα νικήσῃ.

3 ΚΑΙ ὅτε ἤνοιξε τὴν δευτέραν σφραγῖδα, ἤκουσα τοῦ δευτέρου ζώου λέγοντος, Ἔρχου καὶ βλέπε.

4 Καὶ ἐξῆλθεν ἄλλος ἵππος πυῤῥὸς, καὶ τῷ καθημένῳ ἐπ' αὐτῷ ἐδόθη αὐτῷ λαβεῖν τὴν εἰρήνην ἀπὸ τῆς γῆς, καὶ ἵνα ἀλλήλους σφάξωσι, καὶ ἐδόθη αὐτῷ μάχαιρα μεγάλη.

5 Καὶ ὅτε ἤνοιξε τὴν τρίτην σφραγῖδα, ἤκουσα τοῦ τρίτου

ζώου λέγοντος, Ἔρχου καὶ βλέπε. Καὶ εἶδον, καὶ ἰδοὺ, ἵππος μέλας, καὶ ὁ καθήμενος ἐπ' αὐτῷ ἔχων ζυγὸν ἐν τῇ χειρὶ αὐτοῦ.

6 Καὶ ἤκουσα φωνὴν ἐν μέσῳ τῶν τεσσάρων ζώων λέγουσαν, Χοῖνιξ σίτου δηναρίου, καὶ τρεῖς χοίνικες κριθῆς δηναρίου· καὶ τὸ ἔλαιον καὶ τὸν οἶνον μὴ ἀδικήσῃς.

7 Καὶ ὅτε ἤνοιξε τὴν σφραγῖδα τὴν τετάρτην, ἤκουσα φωνὴν τοῦ τετάρτου ζώου λέγουσαν, Ἔρχου καὶ βλέπε.

8 Καὶ εἶδον, καὶ ἰδοὺ, ἵππος χλωρὸς, καὶ ὁ καθήμενος ἐπάνω αὐτοῦ, ὄνομα αὐτῷ ὁ θάνατος, καὶ ὁ ᾅδης ἀκολουθεῖ μετ' αὐτοῦ· καὶ ἐδόθη αὐτοῖς ἐξουσία ἀποκτεῖναι ἐπὶ τὸ τέταρτον τῆς γῆς ἐν ῥομφαίᾳ καὶ ἐν λιμῷ καὶ ἐν θανάτῳ, καὶ ὑπὸ τῶν θηρίων τῆς γῆς.

9 ΚΑΙ ὅτε ἤνοιξε τὴν πέμπτην σφραγῖδα, εἶδον ὑποκάτω τοῦ θυσιαστηρίου τὰς ψυχὰς τῶν ἐσφαγμένων διὰ τὸν λόγον τοῦ Θεοῦ καὶ διὰ τὴν μαρτυρίαν ἣν εἶχον,

10 καὶ ἔκραζον φωνῇ μεγάλῃ λέγοντες, Ἕως πότε, ὁ δεσπότης ὁ ἅγιος καὶ ὁ ἀληθινὸς, οὐ κρίνεις καὶ ἐκδικεῖς τὸ αἷμα ἡμῶν ἀπὸ τῶν κατοικούντων ἐπὶ τῆς γῆς;

11 Καὶ ἐδόθησαν ἑκάστοις στολαὶ λευκαὶ, καὶ ἐῤῥέθη αὐτοῖς ἵνα ἀναπαύσωνται ἔτι χρόνον μικρὸν, ἕως οὗ πληρωθῶσι καὶ οἱ σύνδουλοι αὐτῶν καὶ οἱ ἀδελφοὶ αὐτῶν, οἱ μέλλοντες ἀποκτείνεσθαι ὡς καὶ αὐτοί.

12 ΚΑΙ εἶδον ὅτε ἤνοιξε τὴν σφραγῖδα τὴν ἕκτην, καὶ ἰδοὺ, σεισμὸς μέγας ἐγένετο, καὶ ὁ ἥλιος ἐγένετο μέλας ὡς σάκκος τρίχινος, καὶ ἡ σελήνη ἐγένετο ὡς αἷμα,

13 καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἔπεσαν εἰς τὴν γῆν, ὡς συκῆ βάλλει τοὺς ὀλύνθους αὐτῆς ὑπὸ μεγάλου ἀνέμου σειομένη·

14 καὶ ὁ οὐρανὸς ἀπεχωρίσθη ὡς βιβλίον εἱλισσόμενον, καὶ πᾶν ὄρος καὶ νῆσος ἐκ τῶν τόπων αὐτῶν ἐκινήθησαν·

15 καὶ οἱ βασιλεῖς τῆς γῆς καὶ οἱ μεγιστᾶνες καὶ οἱ πλούσιοι καὶ οἱ χιλίαρχοι καὶ οἱ δυνατοὶ καὶ πᾶς δοῦλος καὶ πᾶς ἐλεύθερος ἔκρυψαν ἑαυτοὺς εἰς τὰ σπήλαια καὶ εἰς τὰς πέτρας τῶν ὀρέων,

16 καὶ λέγουσι τοῖς ὄρεσι καὶ ταῖς πέτραις, Πέσετε ἐφ' ἡμᾶς καὶ κρύψατε ἡμᾶς ἀπὸ προσώπου τοῦ καθημένου ἐπὶ τοῦ θρόνου, καὶ ἀπὸ τῆς ὀργῆς τοῦ ἀρνίου·

17 ὅτι ἦλθεν ἡ ἡμέρα ἡ μεγάλη τῆς ὀργῆς αὐτοῦ, καὶ τίς δύναται σταθῆναι;

## ΚΕΦ. ζʹ. 7.

1 ΚΑΙ μετὰ ταῦτα εἶδον τέσσαρας ἀγγέλους ἑστῶτας ἐπὶ τὰς τέσσαρας γωνίας τῆς γῆς, κρατοῦντας τοὺς τέσσαρας ἀνέμους τῆς γῆς, ἵνα μὴ πνέῃ ἄνεμος ἐπὶ τῆς γῆς μήτε ἐπὶ τῆς θαλάσσης μήτε ἐπὶ πᾶν δένδρον.

2 Καὶ εἶδον ἄλλον ἄγγελον ἀναβάντα ἀπὸ ἀνατολῆς ἡλίου, ἔχοντα σφραγῖδα Θεοῦ ζῶντος· καὶ ἔκραξε φωνῇ μεγάλῃ τοῖς τέσσαρσιν ἀγγέλοις, οἷς ἐδόθη αὐτοῖς ἀδικῆσαι τὴν γῆν καὶ τὴν θάλασσαν,

3 λέγων, Μὴ ἀδικήσητε τὴν γῆν μήτε τὴν θάλασσαν μήτε τὰ δένδρα, ἄχρις οὗ σφραγίσωμεν τοὺς δούλους τοῦ Θεοῦ ἡμῶν ἐπὶ τῶν μετώπων αὐτῶν.

4 Καὶ ἤκουσα τὸν ἀριθμὸν τῶν ἐσφραγισμένων, ρμδʹ χιλιά-

δες ἐσφραγισμένοι ἐκ πάσης φυλῆς υἱῶν Ἰσραήλ·

5 ἐκ φυλῆς Ἰούδα, ιβ´ χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Ῥουβὴν, ιβ´ χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Γὰδ, ιβ´ χιλιάδες ἐσφραγισμένοι·

6 ἐκ φυλῆς Ἀσὴρ, ιβ´ χιλιάδες ἐσφραγισμέμοι. ἐκ φυλῆς Νεφθαλεὶμ, ιβ´ χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Μανασσῆ, ιβ´ χιλιάδες ἐσφραγισμένοι·

7 ἐκ φυλῆς Συμεὼν, ιβ´ χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Λευῒ, ιβ´ χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Ἰσαχὰρ, ιβ´ χιλιάδες ἐσφραγισμένοι·

8 ἐκ φυλῆς Ζαβουλὼν, ιβ´ χιλιάδες ἐσφραγισμένοι. ἐκ φυλῆς Ἰωσὴφ, ιβ´ χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Βενιαμὶν, ιβ´ χιλιάδες ἐσφραγισμένοι.

9 ΜΕΤΑ ταῦτα εἶδον, καὶ ἰδοὺ, ὄχλος πολὺς, ὃν ἀριθμῆσαι αὐτὸν οὐδεὶς ἠδύνατο, ἐκ παντὸς ἔθνους καὶ φυλῶν καὶ λαῶν καὶ γλωσσῶν, ἑστῶτες ἐνώπιον τοῦ θρόνου καὶ ἐνώπιον τοῦ ἀρνίου, περιβεβλημένοι στολὰς λευκὰς, καὶ φοίνικες ἐν ταῖς χερσὶν αὐτῶν·

10 καὶ κράζοντες φωνῇ μεγάλῃ, λέγοντες, Ἡ σωτηρία τῷ Θεῷ ἡμῶν τῷ καθημένῳ ἐπὶ τοῦ θρόνου καὶ τῷ ἀρνίῳ.

11 Καὶ πάντες οἱ ἄγγελοι ἑστήκεσαν κύκλῳ τοῦ θρόνου καὶ τῶν πρεσβυτέρων καὶ τῶν τεσσάρων ζώων, καὶ ἔπεσον ἐνώπιον τοῦ θρόνου ἐπὶ πρόσωπον αὐτῶν, καὶ προσεκύνησαν τῷ Θεῷ

12 λέγοντες, Ἀμήν· ἡ εὐλογία καὶ ἡ δόξα καὶ ἡ σοφία καὶ ἡ εὐχαριστία καὶ ἡ τιμὴ καὶ ἡ δύναμις καὶ ἡ ἰσχὺς τῷ Θεῷ ἡμῶν εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

13 Καὶ ἀπεκρίθη εἷς ἐκ τῶν πρεσβυτέρων λέγων μοι, Οὗτοι οἱ περιβεβλημένοι τὰς στολὰς τὰς λευκὰς, τίνες εἰσὶ, καὶ πόθεν ἦλθον;

14 Καὶ εἴρηκα αὐτῷ, Κύριε, σὺ οἶδας. Καὶ εἶπέ μοι, Οὗτοί εἰσιν οἱ ἐρχόμενοι ἐκ τῆς θλίψεως τῆς μεγάλης, καὶ ἔπλυναν τὰς στολὰς αὐτῶν καὶ ἐλεύκαναν στολὰς αὐτῶν ἐν τῷ αἵματι τοῦ ἀρνίου.

15 Διὰ τοῦτό εἰσιν ἐνώπιον τοῦ θρόνου τοῦ Θεοῦ, καὶ λατρεύουσιν αὐτῷ ἡμέρας καὶ νυκτὸς ἐν τῷ ναῷ αὐτοῦ· καὶ ὁ καθήμενος ἐπὶ τοῦ θρόνου σκηνώσει ἐπ' αὐτούς.

16 Οὐ πεινάσουσιν ἔτι, οὐδὲ διψήσουσιν ἔτι, οὐδὲ μὴ πέσῃ ἐπ' αὐτοὺς ὁ ἥλιος οὐδὲ πᾶν καῦμα·

17 ὅτι τὸ ἀρνίον τὸ ἀνὰ μέσον τοῦ θρόνου ποιμανεῖ αὐτοὺς, καὶ ὁδηγήσει αὐτοὺς ἐπὶ ζώσας πηγὰς ὑδάτων, καὶ ἐξαλείψει ὁ Θεὸς πᾶν δάκρυον ἀπὸ τῶν ὀφθαλμῶν αὐτῶν.

Κεφ. η´. 8.

1 ΚΑΙ ὅτε ἤνοιξε τὴν σφραγῖδα τὴν ἑβδόμην, ἐγένετο σιγὴ ἐν τῷ οὐρανῷ ὡς ἡμιώριον.

2 Καὶ εἶδον τοὺς ἑπτὰ ἀγγέλους, οἳ ἐνώπιον τοῦ Θεοῦ ἑστήκασι, καὶ ἐδόθησαν αὐτοῖς ἑπτὰ σάλπιγγες.

3 Καὶ ἄλλος ἄγγελος ἦλθε, καὶ ἐστάθη ἐπὶ τὸ θυσιαστήριον ἔχων λιβανωτὸν χρυσοῦν· καὶ ἐδόθη αὐτῷ θυμιάματα πολλὰ, ἵνα δώσῃ ταῖς προσευχαῖς τῶν ἁγίων πάντων ἐπὶ τὸ θυσιαστήριον τὸ χρυσοῦν τὸ ἐνώπιον τοῦ θρόνου.

4 Καὶ ἀνέβη ὁ καπνὸς τῶν θυμιαμάτων ταῖς προσευχαῖς τῶν

ἁγίων ἐκ χειρὸς τοῦ ἀγγέλου ἐνώπιον τοῦ Θεοῦ.

5 Καὶ εἴληφεν ὁ ἄγγελος τὸν λιβανωτὸν, καὶ ἐγέμισεν αὐτὸν ἐκ τοῦ πυρὸς τοῦ θυσιαστηρίου, καὶ ἔβαλεν εἰς τὴν γῆν· καὶ ἐγένοντο φωναὶ καὶ βρονταὶ καὶ ἀστραπαὶ καὶ σεισμός.

6 Καὶ οἱ ἑπτὰ ἄγγελοι οἱ ἔχοντες τὰς ἑπτὰ σάλπιγγας ἡτοίμασαν ἑαυτοὺς ἵνα σαλπίσωσι.

7 Καὶ ὁ πρῶτος ἄγγελος ἐσάλπισε, καὶ ἐγένετο χάλαζα καὶ πῦρ μεμιγμένα αἵματι, καὶ ἐβλήθη εἰς τὴν γῆν· καὶ τὸ τρίτον τῶν δένδρων κατεκάη, καὶ πᾶς χόρτος χλωρὸς κατεκάη.

8 Καὶ ὁ δεύτερος ἄγγελος ἐσάλπισε, καὶ ὡς ὄρος μέγα πυρὶ καιόμενον ἐβλήθη εἰς τὴν θάλασσαν· καὶ ἐγένετο τὸ τρίτον τῆς θαλάσσης αἷμα.

9 Καὶ ἀπέθανε τὸ τρίτον τῶν κτισμάτων τῶν ἐν τῇ θαλάσσῃ τὰ ἔχοντα ψυχὰς, καὶ τὸ τρίτον τῶν πλοίων διεφθάρη.

10 Καὶ ὁ τρίτος ἄγγελος ἐσάλπισε, καὶ ἔπεσεν ἐκ τοῦ οὐρανοῦ ἀστὴρ μέγας καιόμενος ὡς λαμπὰς, καὶ ἔπεσεν ἐπὶ τὸ τρίτον τῶν ποταμῶν, καὶ ἐπὶ τὰς πηγὰς τῶν ὑδάτων.

11 Καὶ τὸ ὄνομα τοῦ ἀστέρος λέγεται ἄψινθος, καὶ γίνεται τὸ τρίτον τῶν ὑδάτων εἰς ἄψινθον· καὶ πολλοὶ τῶν ἀνθρώπων ἀπέθανον ἐκ τῶν ὑδάτων, ὅτι ἐπικράνθησαν.

12 Καὶ ὁ τέταρτος ἄγγελος ἐσάλπισε, καὶ ἐπλήγη τὸ τρίτον τοῦ ἡλίου καὶ τὸ τρίτον τῆς σελήνης καὶ τὸ τρίτον τῶν ἀστέρων, ἵνα σκοτισθῇ τὸ τρίτον αὐτῶν, καὶ ἡ ἡμέρα μὴ φαίνῃ τὸ τρίτον αὐτῆς, καὶ ἡ νὺξ ὁμοίως.

13 Καὶ εἶδον καὶ ἤκουσα ἑνὸς ἀγγέλου πετωμένου ἐν μεσουρανήματι λέγοντος φωνῇ μεγάλῃ, Οὐαὶ, οὐαὶ, οὐαὶ, τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς ἐκ τῶν λοιπῶν φωνῶν τῆς σάλπιγγος τῶν τριῶν ἀγγέλων τῶν μελλόντων σαλπίζειν.

## ΚΕΦ. θ΄. 9.

1 ΚΑΙ ὁ πέμπτος ἄγγελος ἐσάλπισε, καὶ εἶδον ἀστέρα ἐκ τοῦ οὐρανοῦ πεπτωκότα εἰς τὴν γῆν, καὶ ἐδόθη αὐτῷ ἡ κλεὶς τοῦ φρέατος τῆς ἀβύσσου,

2 καὶ ἤνοιξε τὸ φρέαρ τῆς ἀβύσσου. καὶ ἀνέβη καπνὸς ἐκ τοῦ φρέατος ὡς καπνὸς καμίνου μεγάλης, καὶ ἐσκοτίσθη ὁ ἥλιος καὶ ὁ ἀὴρ ἐκ τοῦ καπνοῦ τοῦ φρέατος.

3 Καὶ ἐκ τοῦ καπνοῦ ἐξῆλθον ἀκρίδες εἰς τὴν γῆν, καὶ ἐδόθη αὐταῖς ἐξουσία ὡς ἔχουσιν ἐξουσίαν οἱ σκορπίοι τῆς γῆς·

4 καὶ ἐῤῥέθη αὐταῖς ἵνα μὴ ἀδικήσωσι τὸν χόρτον τῆς γῆς, οὐδὲ πᾶν χλωρὸν, οὐδὲ πᾶν δένδρον, εἰ μὴ τοὺς ἀνθρώπους μόνους οἵτινες οὐκ ἔχουσι τὴν σφραγῖδα τοῦ Θεοῦ ἐπὶ τῶν μετώπων αὐτῶν.

5 Καὶ ἐδόθη αὐταῖς ἵνα μὴ ἀποκτείνωσιν αὐτοὺς, ἀλλ' ἵνα βασανισθῶσι μῆνας πέντε· καὶ ὁ βασανισμὸς αὐτῶν ὡς βασανισμὸς σκορπίου, ὅταν παίσῃ ἄνθρωπον.

6 Καὶ ἐν ταῖς ἡμέραις ἐκείναις ζητήσουσιν οἱ ἄνθρωποι τὸν θάνατον, καὶ οὐχ εὑρήσουσιν αὐτόν· καὶ ἐπιθυμήσουσιν ἀποθανεῖν, καὶ φεύξεται ὁ θάνατος ἀπ' αὐτῶν.

7 Καὶ τὰ ὁμοιώματα τῶν ἀκρίδων ὅμοια ἵπποις ἡτοιμασμένοις εἰς πόλεμον, καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν ὡς στέφανοι ὅμοιοι

*χρυσῷ· καὶ τὰ πρόσωπα αὐτῶν ὡς πρόσωπα ἀνθρώπων,*

8 *καὶ εἶχον τρίχας ὡς τρίχας γυναικῶν· καὶ οἱ ὀδόντες αὐτῶν ὡς λεόντων ἦσαν,*

9 *καὶ εἶχον θώρακας ὡς θώρακας σιδηροῦς, καὶ ἡ φωνὴ τῶν πτερύγων αὐτῶν ὡς φωνὴ ἁρμάτων ἵππων πολλῶν τρεχόντων εἰς πόλεμον.*

10 Καὶ *ἔχουσιν οὐρὰς ὁμοίας σκορπίοις, καὶ κέντρα ἦν ἐν ταῖς οὐραῖς αὐτῶν· καὶ ἡ ἐξουσία αὐτῶν ἀδικῆσαι τοὺς ἀνθρώπους μῆνας πέντε.*

11 Καὶ *ἔχουσιν ἐφ' αὐτῶν βασιλέα τὸν ἄγγελον τῆς ἀβύσσου· ὄνομα αὐτῷ* Ἑβραϊστὶ Ἀβαδδὼν, *καὶ ἐν τῇ* Ἑλληνικῇ *ὄνομα ἔχει* Ἀπολλύων.

12 Ἡ *οὐαὶ ἡ μία ἀπῆλθεν· ἰδοὺ, ἔρχονται ἔτι δύο οὐαὶ μετὰ ταῦτα.*

13 ΚΑΙ *ὁ ἕκτος ἄγγελος ἐσάλπισε, καὶ ἤκουσα φωνὴν μίαν ἐκ τῶν τεσσάρων κεράτων τοῦ θυσιαστηρίου τοῦ χρυσοῦ τοῦ ἐνώπιον τοῦ* Θεοῦ,

14 *λέγουσαν τῷ ἕκτῳ ἀγγέλῳ ὃς εἶχε τὴν σάλπιγγα,* Λῦσον *τοὺς τέσσαρας ἀγγέλους τοὺς δεδεμένους ἐπὶ τῷ ποταμῷ τῷ μεγάλῳ* Εὐφράτῃ.

15 Καὶ *ἐλύθησαν οἱ τέσσαρες ἄγγελοι οἱ ἡτοιμασμένοι εἰς τὴν ὥραν καὶ ἡμέραν καὶ μῆνα καὶ ἐνιαυτὸν, ἵνα ἀποκτείνωσι τὸ τρίτον τῶν ἀνθρώπων.*

16 Καὶ *ὁ ἀριθμὸς στρατευμάτων τοῦ ἱππικοῦ δύο μυριάδες μυριάδων· καὶ ἤκουσα τὸν ἀριθμὸν αὐτῶν.*

17 Καὶ *οὕτως εἶδον τοὺς ἵππους ἐν τῇ ὁράσει, καὶ τοὺς καθημένους ἐπ' αὐτῶν ἔχοντας θώρακας πυρίνους καὶ ὑακινθίνους καὶ θειώδεις· καὶ αἱ κεφαλαὶ τῶν ἵππων ὡς κεφαλαὶ λεόντων, καὶ ἐκ τῶν στομάτων αὐτῶν ἐκπορεύεται πῦρ καὶ καπνὸς καὶ θεῖον.*

18 Ὑπὸ *τῶν τριῶν τούτων ἀπεκτάνθησαν τὸ τρίτον τῶν ἀνθρώπων, ἐκ τοῦ πυρὸς καὶ ἐκ τοῦ καπνοῦ καὶ ἐκ τοῦ θείου, τοῦ ἐκπορευομένου ἐκ τῶν στομάτων αὐτῶν.*

19 Αἱ *γὰρ ἐξουσίαι αὐτῶν ἐν τῷ στόματι αὐτῶν εἰσι καὶ ἐν ταῖς οὐραῖς αὐτῶν· αἱ γὰρ οὐραὶ αὐτῶν ὅμοιαι ὄφεσιν, ἔχουσαι κεφαλὰς, καὶ ἐν αὐταῖς ἀδικοῦσι.*

20 Καὶ *οἱ λοιποὶ τῶν ἀνθρώπων, οἳ οὐκ ἀπεκτάνθησαν ἐν ταῖς πληγαῖς ταύταις, οὔτε μετενόησαν ἐκ τῶν ἔργων τῶν χειρῶν αὐτῶν, ἵνα μὴ προσκυνήσωσι τὰ δαιμόνια, καὶ εἴδωλα τὰ χρυσᾶ καὶ τὰ ἀργυρᾶ καὶ τὰ χαλκᾶ καὶ τὰ λίθινα καὶ τὰ ξύλινα, ἃ οὔτε βλέπειν δύναται, οὔτε ἀκούειν, οὔτε περιπατεῖν·*

21 *καὶ οὐ μετενόησαν ἐκ τῶν φόνων αὐτῶν, οὔτε ἐκ τῶν φαρμακειῶν αὐτῶν, οὔτε ἐκ τῆς πορνείας αὐτῶν, οὔτε ἐκ τῶν κλεμμάτων αὐτῶν.*

## ΚΕΦ. *ι'*. 10.

1 ΚΑΙ *εἶδον ἄλλον ἄγγελον ἰσχυρὸν καταβαίνοντα ἐκ τοῦ οὐρανοῦ, περιβεβλημένον νεφέλην, καὶ ἶρις ἐπὶ τῆς κεφαλῆς, καὶ τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, καὶ οἱ πόδες αὐτοῦ ὡς στύλοι πυρὸς,*

2 *καὶ εἶχεν ἐν τῇ χειρὶ αὐτοῦ βιβλαρίδιον ἀνεῳγμένον, καὶ ἔθηκε τὸν πόδα αὐτοῦ τὸν δεξιὸν ἐπὶ τὴν θάλασσαν, τὸν δὲ εὐώνυμον ἐπὶ τὴν γῆν,*

3 *καὶ ἔκραξε φωνῇ μεγάλῃ, ὥσπερ λέων μυκᾶται. καὶ ὅτε ἔκραξεν, ἐλάλησαν αἱ ἑπτὰ βρονταὶ τὰς ἑαυτῶν φωνάς·*

4 *καὶ ὅτε ἐλάλησαν αἱ ἑπτὰ*

βρονταὶ τὰς φωνὰς ἑαυτῶν, ἔμελλον γράφειν· καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ λέγουσάν μοι, Σφράγισον ἃ ἐλάλησαν αἱ ἑπτὰ βρονταὶ, καὶ μὴ ταῦτα γράψῃς.

5 Καὶ ὁ ἄγγελος, ὃν εἶδον ἑστῶτα ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς, ἦρε τὴν χεῖρα αὐτοῦ εἰς τὸν οὐρανὸν,

6 καὶ ὤμοσεν ἐν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, ὃς ἔκτισε τὸν οὐρανὸν καὶ τὰ ἐν αὐτῷ, καὶ τὴν γῆν καὶ τὰ ἐν αὐτῇ, καὶ τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ, ὅτι χρόνος οὐκ ἔσται ἔτι,

7 ἀλλὰ ἐν ταῖς ἡμέραις τῆς φωνῆς τοῦ ἑβδόμου ἀγγέλου, ὅταν μέλλῃ σαλπίζειν, καὶ τελεσθῇ τὸ μυστήριον τοῦ Θεοῦ, ὡς εὐηγγέλισε τοῖς ἑαυτοῦ δούλοις τοῖς προφήταις.

8 ΚΑΙ ἡ φωνὴ ἣν ἤκουσα ἐκ τοῦ οὐρανοῦ, πάλιν λαλοῦσα μετ' ἐμοῦ καὶ λέγουσα, Ὕπαγε, λάβε τὸ βιβλαρίδιον τὸ ἠνεῳγμένον ἐν τῇ χειρὶ ἀγγέλου τοῦ ἑστῶτος ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς.

9 Καὶ ἀπῆλθον πρὸς τὸν ἄγγελον λέγων αὐτῷ, Δός μοι τὸ βιβλαρίδιον. Καὶ λέγει μοι, Λάβε καὶ κατάφαγε αὐτό· καὶ πικρανεῖ σου τὴν κοιλίαν, ἀλλ' ἐν τῷ στόματί σου ἔσται γλυκὺ ὡς μέλι.

10 Καὶ ἔλαβον τὸ βιβλαρίδιον ἐκ τῆς χειρὸς τοῦ ἀγγέλου, καὶ κατέφαγον αὐτό· καὶ ἦν ἐν τῷ στόματί μου ὡς μέλι, γλυκύ· καὶ ὅτε ἔφαγον αὐτὸ, ἐπικράνθη ἡ κοιλία μου.

11 Καὶ λέγει μοι, Δεῖ σε πάλιν προφητεῦσαι ἐπὶ λαοῖς καὶ ἔθνεσι καὶ γλώσσαις καὶ βασιλεῦσι πολλοῖς.

## ΚΕΦ. ια'. 11.

1 ΚΑΙ ἐδόθη μοι κάλαμος ὅμοιος ῥάβδῳ λέγων, Ἔγειραι καὶ μέτρησον τὸν ναὸν τοῦ Θεοῦ καὶ τὸ θυσιαστήριον, καὶ τοὺς προσκυνοῦντας ἐν αὐτῷ·

2 καὶ τὴν αὐλὴν τὴν ἔξωθεν τοῦ ναοῦ ἔκβαλε ἔξω, καὶ μὴ αὐτὴν μετρήσῃς, ὅτι ἐδόθη τοῖς ἔθνεσι· καὶ τὴν πόλιν τὴν ἁγίαν πατήσουσι μῆνας τεσσαράκοντα δύο.

3 Καὶ δώσω τοῖς δυσὶ μαρτυσί μου, καὶ προφητεύσουσιν ἡμέρας χιλίας διακοσίας ἑξήκοντα περιβεβλημένοι σάκκους.

4 Οὗτοί εἰσιν αἱ δύο ἐλαῖαι καὶ αἱ δύο λυχνίαι αἱ ἐνώπιον τοῦ Θεοῦ τῆς γῆς ἑστῶσαι.

5 Καὶ εἴ τις αὐτοὺς θέλῃ ἀδικῆσαι, πῦρ ἐκπορεύεται ἐκ τοῦ στόματος αὐτῶν, καὶ κατεσθίει τοὺς ἐχθροὺς αὐτῶν· καὶ εἴ τις αὐτοὺς θέλῃ ἀδικῆσαι, οὕτω δεῖ αὐτὸν ἀποκτανθῆναι.

6 Οὗτοι ἔχουσιν ἐξουσίαν κλεῖσαι τὸν οὐρανὸν, ἵνα μὴ βρέχῃ ὑετὸς ἐν ἡμέραις αὐτῶν τῆς προφητείας· καὶ ἐξουσίαν ἔχουσιν ἐπὶ τῶν ὑδάτων στρέφειν αὐτὰ εἰς αἷμα, καὶ πατάξαι τὴν γῆν πάσῃ πληγῇ ὁσάκις ἐὰν θελήσωσι.

7 Καὶ ὅταν τελέσωσι τὴν μαρτυρίαν αὐτῶν, τὸ θηρίον τὸ ἀναβαῖνον ἐκ τῆς ἀβύσσου ποιήσει πόλεμον μετ' αὐτῶν, καὶ νικήσει αὐτοὺς καὶ ἀποκτενεῖ αὐτούς.

8 Καὶ τὰ πτώματα αὐτῶν ἐπὶ τῆς πλατείας τῆς πόλεως τῆς μεγάλης, ἥτις καλεῖται πνευματικῶς Σόδομα καὶ Αἴγυπτος, ὅπου καὶ ὁ Κύριος ἡμῶν ἐσταυρώθη.

9 Καὶ βλέψουσιν ἐκ τῶν λαῶν καὶ φυλῶν καὶ γλωσσῶν καὶ

ἐθνῶν τὰ πτώματα αὐτῶν ἡμέρας τρεῖς καὶ ἥμισυ, καὶ τὰ πτώματα αὐτῶν οὐκ ἀφήσουσι τεθῆναι εἰς μνήματα.

10 Καὶ οἱ κατοικοῦντες ἐπὶ τῆς γῆς χαροῦσιν ἐπ' αὐτοῖς καὶ εὐφρανθήσονται καὶ δῶρα πέμψουσιν ἀλλήλοις, ὅτι οὗτοι οἱ δύο προφῆται ἐβασάνισαν τοὺς κατοικοῦντας ἐπὶ τῆς γῆς.

11 Καὶ μετὰ τὰς τρεῖς ἡμέρας καὶ ἥμισυ, πνεῦμα ζωῆς ἐκ τοῦ Θεοῦ εἰσῆλθεν ἐπ' αὐτοὺς, καὶ ἔστησαν ἐπὶ τοὺς πόδας αὐτῶν, καὶ φόβος μέγας ἔπεσεν ἐπὶ τοὺς θεωροῦντας αὐτούς.

12 Καὶ ἤκουσαν φωνὴν μεγάλην ἐκ τοῦ οὐρανοῦ λέγουσαν αὐτοῖς, Ἀνάβητε ὧδε. Καὶ ἀνέβησαν εἰς τὸν οὐρανὸν ἐν τῇ νεφέλῃ, καὶ ἐθεώρησαν αὐτοὺς οἱ ἐχθροὶ αὐτῶν.

13 Καὶ ἐν ἐκείνῃ τῇ ὥρᾳ ἐγένετο σεισμὸς μέγας, καὶ τὸ δέκατον τῆς πόλεως ἔπεσε, καὶ ἀπεκτάνθησαν ἐν τῷ σεισμῷ ὀνόματα ἀνθρώπων χιλιάδες ἑπτά· καὶ οἱ λοιποὶ ἔμφοβοι ἐγένοντο, καὶ ἔδωκαν δόξαν τῷ Θεῷ τοῦ οὐρανοῦ.

14 Ἡ οὐαὶ ἡ δευτέρα ἀπῆλθεν· ἰδοὺ, ἡ οὐαὶ ἡ τρίτη ἔρχεται ταχύ.

15 ΚΑΙ ὁ ἕβδομος ἄγγελος ἐσάλπισε, καὶ ἐγένοντο φωναὶ μεγάλαι ἐν τῷ οὐρανῷ, λέγουσαι, Ἐγένοντο αἱ βασιλεῖαι τοῦ κόσμου τοῦ Κυρίου ἡμῶν καὶ τοῦ Χριστοῦ αὐτοῦ, καὶ βασιλεύσει εἰς τοὺς αἰῶνας τῶν αἰώνων.

16 Καὶ οἱ εἴκοσι καὶ τέσσαρες πρεσβύτεροι, οἱ ἐνώπιον τοῦ Θεοῦ καθήμενοι ἐπὶ τοὺς θρόνους αὐτῶν, ἔπεσαν ἐπὶ τὰ πρόσωπα αὐτῶν, καὶ προσεκύνησαν τῷ Θεῷ,

17 λέγοντες, Εὐχαριστοῦμέν σοι, Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὅτι εἴληφας τὴν δύναμίν σου τὴν μεγάλην καὶ ἐβασίλευσας.

18 Καὶ τὰ ἔθνη ὠργίσθησαν καὶ ἦλθεν ἡ ὀργή σου, καὶ ὁ καιρὸς τῶν νεκρῶν, κριθῆναι, καὶ δοῦναι τὸν μισθὸν τοῖς δούλοις σου τοῖς προφήταις, καὶ τοῖς ἁγίοις, καὶ τοῖς φοβουμένοις τὸ ὄνομά σου τοῖς μικροῖς καὶ τοῖς μεγάλοις, καὶ διαφθεῖραι τοὺς διαφθείροντας τὴν γῆν.

19 ΚΑΙ ἠνοίγη ὁ ναὸς τοῦ Θεοῦ ἐν τῷ οὐρανῷ, καὶ ὤφθη ἡ κιβωτὸς τῆς διαθήκης αὐτοῦ ἐν τῷ ναῷ αὐτοῦ· καὶ ἐγένοντο ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ καὶ σεισμὸς καὶ χάλαζα μεγάλη.

## ΚΕΦ. ιβ'. 12.

1 ΚΑΙ σημεῖον μέγα ὤφθη ἐν τῷ οὐρανῷ, γυνὴ περιβεβλημένη τὸν ἥλιον, καὶ ἡ σελήνη ὑποκάτω τῶν ποδῶν αὐτῆς, καὶ ἐπὶ τῆς κεφαλῆς αὐτῆς στέφανος ἀστέρων δώδεκα,

2 καὶ ἐν γαστρὶ ἔχουσα κράζει ὠδίνουσα καὶ βασανιζομένη τεκεῖν.

3 Καὶ ὤφθη ἄλλο σημεῖον ἐν τῷ οὐρανῷ, καὶ ἰδοὺ, δράκων μέγας πυῤῥὸς, ἔχων κεφαλὰς ἑπτὰ καὶ κέρατα δέκα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ διαδήματα ἑπτά

4 καὶ ἡ οὐρὰ αὐτοῦ σύρει τὸ τρίτον τῶν ἀστέρων τοῦ οὐρανοῦ, καὶ ἔβαλεν αὐτοὺς εἰς τὴν γῆν. Καὶ ὁ δράκων ἕστηκεν ἐνώπιον τῆς γυναικὸς τῆς μελλούσης τεκεῖν, ἵνα ὅταν τέκῃ, τὸ τέκνον αὐτῆς καταφάγῃ.

5 Καὶ ἔτεκεν υἱὸν ἄῤῥενα, ὃς μέλλει ποιμαίνειν πάντα τὰ ἔθνη ἐν ῥάβδῳ σιδηρᾷ· καὶ ἡρπάσθη τὸ τέκνον αὐτῆς πρὸς τὸν Θεὸν καὶ τὸν θρόνον αὐτοῦ.

6 Καὶ ἡ γυνὴ ἔφυγεν εἰς τὴν ἔρημον, ὅπου ἔχει τόπον ἡτοιμα-

*σμένον ἀπὸ τοῦ Θεοῦ, ἵνα ἐκεῖ τρέφωσιν αὐτὴν, ἡμέρας χιλίας διακοσίας ἑξήκοντα.*

7 ΚΑΙ *ἐγένετο πόλεμος ἐν τῷ οὐρανῷ· ὁ* Μιχαὴλ *καὶ οἱ ἄγγελοι αὐτοῦ ἐπολέμησαν κατὰ τοῦ δράκοντος, καὶ ὁ δράκων ἐπολέμησε καὶ οἱ ἄγγελοι αὐτοῦ,*

8 *καὶ οὐκ ἴσχυσαν, οὔτε τόπος εὑρέθη αὐτῶν ἔτι ἐν τῷ οὐρανῷ.*

9 Καὶ *ἐβλήθη ὁ δράκων ὁ μέγας, ὁ ὄφις ὁ ἀρχαῖος, ὁ καλούμενος* Διάβολος, *καὶ ὁ* Σατανᾶς, *ὁ πλανῶν τὴν οἰκουμένην ὅλην, ἐβλήθη εἰς τὴν γῆν, καὶ οἱ ἄγγελοι αὐτοῦ μετ' αὐτοῦ ἐβλήθησαν.*

10 Καὶ *ἤκουσα φωνὴν μεγάλην λέγουσαν ἐν τῷ οὐρανῷ,* Ἄρτι *ἐγένετο ἡ σωτηρία καὶ ἡ δύναμις καὶ ἡ βασιλεία τοῦ* Θεοῦ *ἡμῶν, καὶ ἡ ἐξουσία τοῦ* Χριστοῦ *αὐτοῦ· ὅτι κατεβλήθη ὁ κατήγορος τῶν ἀδελφῶν ἡμῶν, ὁ κατηγορῶν αὐτῶν ἐνώπιον τοῦ* Θεοῦ *ἡμῶν ἡμέρας καὶ νυκτός.*

11 Καὶ *αὐτοὶ ἐνίκησαν αὐτὸν διὰ τὸ αἷμα τοῦ ἀρνίου καὶ διὰ τὸν λόγον τῆς μαρτυρίας αὐτῶν, καὶ οὐκ ἠγάπησαν τὴν ψυχὴν αὐτῶν ἄχρι θανάτου.*

12 Διὰ *τοῦτο εὐφραίνεσθε οἱ οὐρανοὶ καὶ οἱ ἐν αὐτοῖς σκηνοῦντες. οὐαὶ τοῖς κατοικοῦσι τὴν γῆν καὶ τὴν θάλασσαν, ὅτι κατέβη ὁ διάβολος πρὸς ὑμᾶς ἔχων θυμὸν μέγαν, εἰδὼς ὅτι ὀλίγον καιρὸν ἔχει.*

13 Καὶ *ὅτε εἶδεν ὁ δράκων ὅτι ἐβλήθη εἰς τὴν γῆν, ἐδίωξε τὴν γυναῖκα ἥτις ἔτεκε τὸν ἄῤῥενα.*

14 Καὶ *ἐδόθησαν τῇ γυναικὶ δύο πτέρυγες τοῦ ἀετοῦ τοῦ μεγάλου, ἵνα πέτηται εἰς τὴν ἔρημον εἰς τὸν τόπον αὐτῆς, ὅπου τρέφεται ἐκεῖ καιρὸν καὶ καιροὺς καὶ ἥμισυ καιροῦ, ἀπὸ προσώπου τοῦ ὄφεως.*

15 Καὶ *ἔβαλεν ὁ ὄφις ὀπίσω τῆς γυναικὸς ἐκ τοῦ στόματος αὐτοῦ ὕδωρ ὡς ποταμὸν, ἵνα ταύτην ποταμοφόρητον ποιήσῃ.*

16 Καὶ *ἐβοήθησεν ἡ γῆ τῇ γυναικὶ, καὶ ἤνοιξεν ἡ γῆ τὸ στόμα αὐτῆς, καὶ κατέπιε τὸν ποταμὸν ὃν ἔβαλεν ὁ δράκων ἐκ τοῦ στόματος αὐτοῦ.*

17 Καὶ *ὠργίσθη ὁ δράκων ἐπὶ τῇ γυναικὶ, καὶ ἀπῆλθε ποιῆσαι πόλεμον μετὰ τῶν λοιπῶν τοῦ σπέρματος αὐτῆς, τῶν τηρούντων τὰς ἐντολὰς τοῦ* Θεοῦ *καὶ ἐχόντων τὴν μαρτυρίαν τοῦ* Ἰησοῦ Χριστοῦ.

18 Καὶ *ἐστάθην ἐπὶ τὴν ἄμμον τῆς θαλάσσης·*

## ΚΕΦ. ιγ΄. 13.

1 *καὶ εἶδον ἐκ τῆς θαλάσσης θηρίον ἀναβαῖνον, ἔχον κεφαλὰς ἑπτὰ καὶ κέρατα δέκα, καὶ ἐπὶ τῶν κεράτων αὐτοῦ δέκα διαδήματα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ὄνομα βλασφημίας.*

2 Καὶ *τὸ θηρίον ὃ εἶδον ἦν ὅμοιον παρδάλει, καὶ οἱ πόδες αὐτοῦ ὡς ἄρκτου, καὶ τὸ στόμα αὐτοῦ ὡς στόμα λέοντος. καὶ ἔδωκεν αὐτῷ ὁ δράκων τὴν δύναμιν αὐτοῦ καὶ τὸν θρόνον αὐτοῦ καὶ ἐξουσίαν μεγάλην.*

3 Καὶ *εἶδον μίαν τῶν κεφαλῶν αὐτοῦ ὡς ἐσφαγμένην εἰς θάνατον, καὶ ἡ πληγὴ τοῦ θανάτου αὐτοῦ ἐθεραπεύθη. καὶ ἐθαύμασεν ὅλη ἡ γῆ ὀπίσω τοῦ θηρίου,*

4 *καὶ προσεκύνησαν τὸν δράκοντα ὃς ἔδωκεν ἐξουσίαν τῷ θηρίῳ, καὶ προσεκύνησαν τὸ θηρίον, λέγοντες,* Τίς *ὅμοιος τῷ θηρίῳ; τίς δύναται πολεμῆσαι μετ' αὐτοῦ;*

5 Καὶ ἐδόθη αὐτῷ στόμα λαλοῦν μεγάλα καὶ βλασφημίας· καὶ ἐδόθη αὐτῷ ἐξουσία πόλεμον ποιῆσαι μῆνας τεσσαράκοντα δύο·

6 καὶ ἤνοιξε τὸ στόμα αὐτοῦ εἰς βλασφημίαν πρὸς τὸν Θεὸν, βλασφημῆσαι τὸ ὄνομα αὐτοῦ καὶ τὴν σκηνὴν αὐτοῦ, καὶ τοὺς ἐν τῷ οὐρανῷ σκηνοῦντας.

7 Καὶ ἐδόθη αὐτῷ πόλεμον ποιῆσαι μετὰ τῶν ἁγίων καὶ νικῆσαι αὐτούς· καὶ ἐδόθη αὐτῷ ἐξουσία ἐπὶ πᾶσαν φυλὴν καὶ γλῶσσαν καὶ ἔθνος.

8 ΚΑΙ προσκυνήσουσιν αὐτῷ πάντες οἱ κατοικοῦντες ἐπὶ τῆς γῆς, ὧν οὐ γέγραπται τὰ ὀνόματα ἐν τῇ βίβλῳ τῆς ζωῆς τοῦ ἀρνίου τοῦ ἐσφαγμένου ἀπὸ καταβολῆς κόσμου.

9 Εἴ τις ἔχει οὖς, ἀκουσάτω.

10 Εἴ τις αἰχμαλωσίαν συνάγει, εἰς αἰχμαλωσίαν ὑπάγει· εἴ τις ἐν μαχαίρᾳ ἀποκτενεῖ, δεῖ αὐτὸν ἐν μαχαίρᾳ ἀποκτανθῆναι. ὧδέ ἐστιν ἡ ὑπομονὴ καὶ ἡ πίστις τῶν ἁγίων.

11 ΚΑΙ εἶδον ἄλλο θηρίον ἀναβαῖνον ἐκ τῆς γῆς, καὶ εἶχε κέρατα δύο ὅμοια ἀρνίῳ, καὶ ἐλάλει ὡς δράκων.

12 Καὶ τὴν ἐξουσίαν τοῦ πρώτου θηρίου πᾶσαν ποιεῖ ἐνώπιον αὐτοῦ· καὶ ποιεῖ τὴν γῆν καὶ τοὺς κατοικοῦντας ἐν αὐτῇ ἵνα προσκυνήσωσι τὸ θηρίον τὸ πρῶτον, οὗ ἐθεραπεύθη ἡ πληγὴ τοῦ θανάτου αὐτοῦ·

13 καὶ ποιεῖ σημεῖα μεγάλα, ἵνα καὶ πῦρ ποιῇ καταβαίνειν ἐκ τοῦ οὐρανοῦ εἰς τὴν γῆν ἐνώπιον τῶν ἀνθρώπων.

14 Καὶ πλανᾷ τοὺς κατοικοῦντας ἐπὶ τῆς γῆς, διὰ τὰ σημεῖα ἃ ἐδόθη αὐτῷ ποιῆσαι ἐνώπιον τοῦ θηρίου, λέγων τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς, ποιῆσαι εἰκόνα τῷ θηρίῳ ὃ ἔχει τὴν πληγὴν τῆς μαχαίρας καὶ ἔζησε.

15 Καὶ ἐδόθη αὐτῷ δοῦναι πνεῦμα τῇ εἰκόνι τοῦ θηρίου, ἵνα καὶ λαλήσῃ ἡ εἰκὼν τοῦ θηρίου, καὶ ποιήσῃ, ὅσοι ἂν μὴ προσκυνήσωσι τὴν εἰκόνα τοῦ θηρίου, ἵνα ἀποκτανθῶσι.

16 Καὶ ποιεῖ πάντας, τοὺς μικροὺς καὶ τοὺς μεγάλους, καὶ τοὺς πλουσίους καὶ τοὺς πτωχοὺς, καὶ τοὺς ἐλευθέρους καὶ τοὺς δούλους, ἵνα δώσῃ αὐτοῖς χάραγμα ἐπὶ τῆς χειρὸς αὐτῶν τῆς δεξιᾶς ἢ ἐπὶ τῶν μετώπων αὐτῶν,

17 καὶ ἵνα μήτις δύνηται ἀγοράσαι ἢ πωλῆσαι, εἰ μὴ ὁ ἔχων τὸ χάραγμα, ἢ τὸ ὄνομα τοῦ θηρίου, ἢ τὸν ἀριθμὸν τοῦ ὀνόματος αὐτοῦ.

18 Ὧδε ἡ σοφία ἐστίν. ὁ ἔχων τὸν νοῦν ψηφισάτω τὸν ἀριθμὸν τοῦ θηρίου· ἀριθμὸς γὰρ ἀνθρώπου ἐστὶ, καὶ ὁ ἀριθμὸς αὐτοῦ χξς΄.

## ΚΕΦ. ιδ΄. 14.

1 ΚΑΙ εἶδον, καὶ ἰδοὺ, ἀρνίον ἑστηκὸς ἐπὶ τὸ ὄρος Σιὼν, καὶ μετ' αὐτοῦ ἑκατὸν τεσσαρακοντατέσσαρες χιλιάδες, ἔχουσαι τὸ ὄνομα τοῦ πατρὸς αὐτοῦ γεγραμμένον ἐπὶ τῶν μετώπων αὐτῶν.

2 Καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ ὡς φωνὴν ὑδάτων πολλῶν, καὶ ὡς φωνὴν βροντῆς μεγάλης· καὶ φωνὴν ἤκουσα κιθαρῳδῶν κιθαριζόντων ἐν ταῖς κιθάραις αὐτῶν.

3 Καὶ ᾄδουσιν ὡς ᾠδὴν καινὴν ἐνώπιον τοῦ θρόνου καὶ ἐνώπιον τῶν τεσσάρων ζώων καὶ τῶν πρεσβυτέρων· καὶ οὐδεὶς ἠδύνατο μαθεῖν τὴν ᾠδὴν εἰ μὴ αἱ ἑκατὸν τεσσαρακοντατέσσαρες χιλιάδες οἱ ἠγορασμένοι ἀπὸ τῆς γῆς.

4 Οὗτοί εἰσιν οἳ μετὰ γυναικῶν οὐκ ἐμολύνθησαν· παρθένοι γάρ εἰσιν· οὗτοί εἰσιν οἱ ἀκολουθοῦντες τῷ ἀρνίῳ ὅπου ἂν ὑπάγῃ. οὗτοι ἠγοράσθησαν ἀπὸ τῶν ἀνθρώπων, ἀπαρχὴ τῷ Θεῷ καὶ τῷ ἀρνίῳ·

5 καὶ ἐν τῷ στόματι αὐτῶν οὐχ εὑρέθη δόλος· ἄμωμοι γάρ εἰσιν ἐνώπιον τοῦ θρόνου τοῦ Θεοῦ.

6 ΚΑΙ εἶδον ἄλλον ἄγγελον πετώμενον ἐν μεσουρανήματι, ἔχοντα εὐαγγέλιον αἰώνιον εὐαγγελίσαι τοὺς κατοικοῦντας ἐπὶ τῆς γῆς καὶ πᾶν ἔθνος καὶ φυλὴν καὶ γλῶσσαν καὶ λαὸν,

7 λέγοντα ἐν φωνῇ μεγάλῃ, Φοβήθητε τὸν Θεὸν καὶ δότε αὐτῷ δόξαν, ὅτι ἦλθεν ἡ ὥρα τῆς κρίσεως αὐτοῦ· καὶ προσκυνήσατε τῷ ποιήσαντι τὸν οὐρανὸν καὶ τὴν γῆν καὶ θάλασσαν καὶ πηγὰς ὑδάτων.

8 Καὶ ἄλλος ἄγγελος ἠκολούθησε λέγων, Ἔπεσεν, ἔπεσε Βαβυλὼν ἡ πόλις ἡ μεγάλη· ὅτι ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς πεπότικε πάντα ἔθνη.

9 Καὶ τρίτος ἄγγελος ἠκολούθησεν αὐτοῖς λέγων ἐν φωνῇ μεγάλῃ, Εἴ τις τὸ θηρίον προσκυνεῖ καὶ τὴν εἰκόνα αὐτοῦ, καὶ λαμβάνει χάραγμα ἐπὶ τοῦ μετώπου αὐτοῦ ἢ ἐπὶ τὴν χεῖρα αὐτοῦ,

10 καὶ αὐτὸς πίεται ἐκ τοῦ οἴνου τοῦ θυμοῦ τοῦ Θεοῦ, τοῦ κεκερασμένου ἀκράτου ἐν τῷ ποτηρίῳ τῆς ὀργῆς αὐτοῦ, καὶ βασανισθήσεται ἐν πυρὶ καὶ θείῳ ἐνώπιον τῶν ἁγίων ἀγγέλων καὶ ἐνώπιον τοῦ ἀρνίου·

11 καὶ ὁ καπνὸς τοῦ βασανισμοῦ αὐτῶν ἀναβαίνει εἰς αἰῶνας αἰώνων· καὶ οὐκ ἔχουσιν ἀνάπαυσιν ἡμέρας καὶ νυκτὸς οἱ προσκυνοῦντες τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ, καὶ εἴ τις λαμβάνει τὸ χάραγμα τοῦ ὀνόματος αὐτοῦ.

12 Ὧδε ὑπομονὴ τῶν ἁγίων ἐστίν· ὧδε οἱ τηροῦντες τὰς ἐντολὰς τοῦ Θεοῦ καὶ τὴν πίστιν Ἰησοῦ.

13 Καὶ ἤκουσα φωνῆς ἐκ τοῦ οὐρανοῦ λεγούσης μοι, Γράψον, Μακάριοι οἱ νεκροὶ οἱ ἐν Κυρίῳ ἀποθνήσκοντες ἀπάρτι· Ναὶ, λέγει τὸ Πνεῦμα· ἵνα ἀναπαύσωνται ἐκ τῶν κόπων αὐτῶν· τὰ δὲ ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν.

14 ΚΑΙ εἶδον, καὶ ἰδοὺ, νεφέλη λευκὴ, καὶ ἐπὶ τὴν νεφέλην καθήμενος ὅμοιος υἱῷ ἀνθρώπου, ἔχων ἐπὶ τῆς κεφαλῆς αὐτοῦ στέφανον χρυσοῦν, καὶ ἐν τῇ χειρὶ αὐτοῦ δρέπανον ὀξύ.

15 Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ κράζων ἐν μεγάλῃ φωνῇ τῷ καθημένῳ ἐπὶ τῆς νεφέλης, Πέμψον τὸ δρέπανόν σου καὶ θέρισον, ὅτι ἦλθέ σοι ἡ ὥρα τοῦ θερίσαι, ὅτι ἐξηράνθη ὁ θερισμὸς τῆς γῆς.

16 Καὶ ἔβαλεν ὁ καθήμενος ἐπὶ τὴν νεφέλην τὸ δρέπανον αὐτοῦ ἐπὶ τὴν γῆν, καὶ ἐθερίσθη ἡ γῆ.

17 ΚΑΙ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ τοῦ ἐν τῷ οὐρανῷ, ἔχων καὶ αὐτὸς δρέπανον ὀξύ.

18 Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ θυσιαστηρίου, ἔχων ἐξουσίαν ἐπὶ τοῦ πυρὸς, καὶ ἐφώνησε κραυγῇ μεγάλῃ τῷ ἔχοντι τὸ δρέπανον τὸ ὀξὺ, λέγων, Πέμψον σου τὸ δρέπανον τὸ ὀξὺ, καὶ τρύγησον τοὺς βότρυας τῆς ἀμπέλου τῆς γῆς, ὅτι ἤκμασαν αἱ σταφυλαὶ αὐτῆς.

19 Καὶ ἔβαλεν ὁ ἄγγελος τὸ δρέπανον αὐτοῦ εἰς τὴν γῆν, καὶ

*ἐτρύγησε τὴν ἄμπελον τῆς γῆς, καὶ ἔβαλεν εἰς τὴν ληνὸν τοῦ θυμοῦ τοῦ* Θεοῦ *τὴν μεγάλην.*

20 Καὶ *ἐπατήθη ἡ ληνὸς ἔξω τῆς πόλεως, καὶ ἐξῆλθε αἷμα ἐκ τῆς ληνοῦ ἄχρι τῶν χαλινῶν τῶν ἵππων, ἀπὸ σταδίων χιλίων ἑξακοσίων.*

## ΚΕΦ. *ιε΄*. 15.

1 ΚΑΙ *εἶδον ἄλλο σημεῖον ἐν τῷ οὐρανῷ μέγα καὶ θαυμαστὸν, ἀγγέλους ἑπτὰ ἔχοντας πληγὰς ἑπτὰ τὰς ἐσχάτας, ὅτι ἐν αὐταῖς ἐτελέσθη ὁ θυμὸς τοῦ* Θεοῦ.

2 Καὶ *εἶδον ὡς θάλασσαν ὑαλίνην μεμιγμένην πυρὶ, καὶ τοὺς νικῶντας ἐκ τοῦ θηρίου καὶ ἐκ τῆς εἰκόνος αὐτοῦ, καὶ ἐκ τοῦ χαράγματος αὐτοῦ, ἐκ τοῦ ἀριθμοῦ τοῦ ὀνόματος αὐτοῦ, ἑστῶτας ἐπὶ τὴν θάλασσαν τὴν ὑαλίνην, ἔχοντας κιθάρας τοῦ* Θεοῦ.

3 Καὶ *ᾄδουσι τὴν ᾠδὴν* Μωσέως *δούλου τοῦ* Θεοῦ, *καὶ τὴν ᾠδὴν τοῦ ἀρνίου, λέγοντες,* Μεγάλα *καὶ θαυμαστὰ τὰ ἔργα σου,* Κύριε *ὁ* Θεὸς *ὁ παντοκράτωρ· δίκαιαι καὶ ἀληθιναὶ αἱ ὁδοί σου, ὁ βασιλεὺς τῶν ἁγίων.*

4 Τίς *οὐ μὴ φοβηθῇ σε,* Κύριε, *καὶ δοξάσῃ τὸ ὄνομά σου; ὅτι μόνος ὅσιος· ὅτι πάντα τὰ ἔθνη ἥξουσι καὶ προσκυνήσουσιν ἐνώπιόν σου· ὅτι τὰ δικαιώματά σου ἐφανερώθησαν.*

5 ΚΑΙ *μετὰ ταῦτα εἶδον, καὶ ἰδοὺ, ἠνοίγη ὁ ναὸς τῆς σκηνῆς τοῦ μαρτυρίου ἐν τῷ οὐρανῷ·*

6 *καὶ ἐξῆλθον οἱ ἑπτὰ ἄγγελοι ἔχοντες τὰς ἑπτὰ πληγὰς ἐκ τοῦ ναοῦ, ἐνδεδυμένοι λίνον καθαρὸν καὶ λαμπρὸν, καὶ περιεζωσμένοι περὶ τὰ στήθη ζώνας χρυσᾶς.*

7 Καὶ *ἓν ἐκ τῶν τεσσάρων ζώων ἔδωκε τοῖς ἑπτὰ ἀγγέλοις ἑπτὰ φιάλας χρυσᾶς, γεμούσας τοῦ θυμοῦ τοῦ* Θεοῦ *τοῦ ζῶντος εἰς τοὺς αἰῶνας τῶν αἰώνων.*

8 Καὶ *ἐγεμίσθη ὁ ναὸς καπνοῦ ἐκ τῆς δόξης τοῦ* Θεοῦ *καὶ ἐκ τῆς δυνάμεως αὐτοῦ· καὶ οὐδεὶς ἠδύνατο εἰσελθεῖν εἰς τὸν ναὸν, ἄχρι τελεσθῶσιν αἱ ἑπτὰ πληγαὶ τῶν ἑπτὰ ἀγγέλων.*

## ΚΕΦ. *ιϛ΄*. 16.

1 ΚΑΙ *ἤκουσα φωνῆς μεγάλης ἐκ τοῦ ναοῦ λεγούσης τοῖς ἑπτὰ ἀγγέλοις,* Ὑπάγετε *καὶ ἐκχέατε τὰς φιάλας τοῦ θυμοῦ τοῦ* Θεοῦ *εἰς τὴν γῆν.*

2 Καὶ *ἀπῆλθεν ὁ πρῶτος καὶ ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὴν γῆν· καὶ ἐγένετο ἕλκος κακὸν καὶ πονηρὸν εἰς τοὺς ἀνθρώπους τοὺς ἔχοντας τὸ χάραγμα τοῦ θηρίου καὶ τοὺς τῇ εἰκόνι αὐτοῦ προσκυνοῦντας.*

3 Καὶ *ὁ δεύτερος ἄγγελος ἐξέχεε τὴν φιάλην αὐτοῦ εἰς τὴν θάλασσαν· καὶ ἐγένετο αἷμα ὡς νεκροῦ, καὶ πᾶσα ψυχὴ ζῶσα ἀπέθανεν ἐν τῇ θαλάσσῃ.*

4 Καὶ *ὁ τρίτος ἄγγελος ἐξέχεε τὴν φιάλην αὐτοῦ εἰς τοὺς ποταμοὺς καὶ εἰς τὰς πηγὰς τῶν ὑδάτων. καὶ ἐγένετο αἷμα.*

5 Καὶ *ἤκουσα τοῦ ἀγγέλου τῶν ὑδάτων λέγοντος,* Δίκαιος, Κύριε, *εἶ, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ὅσιος, ὅτι ταῦτα ἔκρινας.*

6 Ὅτι *αἷμα ἁγίων καὶ προφητῶν ἐξέχεαν, καὶ αἷμα αὐτοῖς ἔδωκας πιεῖν· ἄξιοι γάρ εἰσι.*

7 Καὶ *ἤκουσα ἄλλου ἐκ τοῦ θυσιαστηρίου λέγοντος,* Ναὶ, Κύριε *ὁ* Θεὸς *ὁ παντοκράτωρ, ἀληθιναὶ καὶ δίκαιαι αἱ κρίσεις σου.*

8 Καὶ *ὁ τέταρτος ἄγγελος ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὸν ἥλιον· καὶ ἐδόθη αὐτῷ καυματίσαι τοὺς ἀνθρώπους ἐν πυρί.*

9 Καὶ ἐκαυματίσθησαν οἱ ἄνθρωποι καῦμα μέγα, καὶ ἐβλασφήμησαν τὸ ὄνομα τοῦ Θεοῦ τοῦ ἔχοντος ἐξουσίαν ἐπὶ τὰς πληγὰς ταύτας, καὶ οὐ μετενόησαν δοῦναι αὐτῷ δόξαν.

10 ΚΑΙ ὁ πέμπτος ἄγγελος ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὸν θρόνον τοῦ θηρίου· καὶ ἐγένετο ἡ βασιλεία αὐτοῦ ἐσκοτωμένη· καὶ ἐμασσῶντο τὰς γλῶσσας αὐτῶν ἐκ τοῦ πόνου,

11 καὶ ἐβλασφήμησαν τὸν Θεὸν τοῦ οὐρανοῦ ἐκ τῶν πόνων αὐτῶν καὶ ἐκ τῶν ἑλκῶν αὐτῶν, καὶ οὐ μετενόησαν ἐκ τῶν ἔργων αὐτῶν.

12 Καὶ ὁ ἕκτος ἄγγελος ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὸν ποταμὸν τὸν μέγαν τὸν Εὐφράτην· καὶ ἐξηράνθη τὸ ὕδωρ αὐτοῦ, ἵνα ἑτοιμασθῇ ἡ ὁδὸς τῶν βασιλέων τῶν ἀπὸ ἀνατολῶν ἡλίου.

13 Καὶ εἶδον ἐκ τοῦ στόματος τοῦ δράκοντος καὶ ἐκ τοῦ στόματος τοῦ θηρίου καὶ ἐκ τοῦ στόματος τοῦ ψευδοπροφήτου πνεύματα τρία ἀκάθαρτα ὅμοια βατράχοις,

14 εἰσὶ γὰρ πνεύματα δαιμόνων ποιοῦντα σημεῖα, ἐκπορεύεσθαι ἐπὶ τοὺς βασιλεῖς τῆς γῆς καὶ τῆς οἰκουμένης ὅλης, συναγαγεῖν αὐτοὺς εἰς πόλεμον τῆς ἡμέρας ἐκείνης τῆς μεγάλης τοῦ Θεοῦ τοῦ παντοκράτορος.

15 Ἰδού, ἔρχομαι ὡς κλέπτης· μακάριος ὁ γρηγορῶν καὶ τηρῶν τὰ ἱμάτια αὐτοῦ, ἵνα μὴ γυμνὸς περιπατῇ, καὶ βλέπωσι τὴν ἀσχημοσύνην αὐτοῦ.

16 Καὶ συνήγαγεν αὐτοὺς εἰς τὸν τόπον τὸν καλούμενον Ἑβραϊστὶ Ἀρμαγεδδών.

17 Καὶ ὁ ἕβδομος ἄγγελος ἐξέχεε τὴν φιάλην αὐτοῦ εἰς τὸν ἀέρα· καὶ ἐξῆλθε φωνὴ μεγάλη ἀπὸ τοῦ ναοῦ τοῦ οὐρανοῦ ἀπὸ τοῦ θρόνου, λέγουσα, Γέγονε.

18 Καὶ ἐγένοντο φωναὶ καὶ βρονταὶ καὶ ἀστραπαί, καὶ σεισμὸς ἐγένετο μέγας, οἷος οὐκ ἐγένετο ἀφ' οὗ οἱ ἄνθρωποι ἐγένοντο ἐπὶ τῆς γῆς, τηλικοῦτος σεισμὸς οὕτω μέγας.

19 Καὶ ἐγένετο ἡ πόλις ἡ μεγάλη εἰς τρία μέρη, καὶ αἱ πόλεις τῶν ἐθνῶν ἔπεσον. καὶ Βαβυλὼν ἡ μεγάλη ἐμνήσθη ἐνώπιον τοῦ Θεοῦ, δοῦναι αὐτῇ τὸ ποτήριον τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς αὐτοῦ·

20 καὶ πᾶσα νῆσος ἔφυγε, καὶ ὄρη οὐχ εὑρέθησαν·

21 καὶ χάλαζα μεγάλη ὡς ταλαντιαία καταβαίνει ἐκ τοῦ οὐρανοῦ ἐπὶ τοὺς ἀνθρώπους· καὶ ἐβλασφήμησαν οἱ ἄνθρωποι τὸν Θεὸν ἐκ τῆς πληγῆς τῆς χαλάζης, ὅτι μεγάλη ἐστὶν ἡ πληγὴ αὐτῆς σφόδρα.

## ΚΕΦ. ιζʹ. 17.

1 ΚΑΙ ἦλθεν εἷς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἐχόντων τὰς ἑπτὰ φιάλας, καὶ ἐλάλησε μετ' ἐμοῦ λέγων μοι, Δεῦρο, δείξω σοι τὸ κρίμα τῆς πόρνης τῆς μεγάλης, τῆς καθημένης ἐπὶ τῶν ὑδάτων τῶν πολλῶν·

2 μεθ' ἧς ἐπόρνευσαν οἱ βασιλεῖς τῆς γῆς, καὶ ἐμεθύσθησαν ἐκ τοῦ οἴνου τῆς πορνείας αὐτῆς οἱ κατοικοῦντες τὴν γῆν.

3 Καὶ ἀπήνεγκέ με εἰς ἔρημον ἐν πνεύματι· καὶ εἶδον γυναῖκα καθημένην ἐπὶ θηρίον κόκκινον, γέμον ὀνομάτων βλασφημίας, ἔχον κεφαλὰς ἑπτὰ καὶ κέρατα δέκα.

4 Καὶ ἡ γυνὴ ἡ περιβεβλημένη πορφύρᾳ καὶ κοκκίνῳ, καὶ κεχρυσωμένη χρυσῷ καὶ λίθῳ τιμίῳ καὶ μαργαρίταις, ἔχουσα χρυσοῦν

*ποτήριον εν τῇ χειρὶ αὐτῆς γέμον βδελυγμάτων καὶ ἀκαθάρτητος πορνείας αὐτῆς,*

5 *καὶ ἐπὶ τὸ μέτωπον αὐτῆς ὄνομα γεγραμμένον,* ΜΥΣΤΗΡΙΟΝ, ΒΑΒΥΛΩΝ Ἡ ΜΕΓΑΛΗ Ἡ ΜΗΤΗΡ ΤΩΝ ΠΟΡΝΩΝ ΚΑΙ ΤΩΝ ΒΔΕΛΥΓΜΑΤΩΝ ΤΗΣ ΓΗΣ.

6 Καὶ *εἶδον τὴν γυναῖκα μεθύουσαν ἐκ τοῦ αἵματος τῶν ἁγίων καὶ ἐκ τοῦ αἵματος τῶν μαρτύρων* Ἰησοῦ. *καὶ ἐθαύμασα, ἰδὼν αὐτὴν, θαῦμα μέγα.*

7 ΚΑΙ *εἶπέ μοι ὁ ἄγγελος,* Δι*ατί ἐθαύμασας; ἐγώ σοι ἐρῶ τὸ μυστήριον τῆς γυναικὸς καὶ τοῦ θηρίου τοῦ βαστάζοντος αὐτὴν, τοῦ ἔχοντος τὰς ἑπτὰ κεφαλὰς καὶ τὰ δέκα κέρατα.*

8 Θηρίον *ὃ εἶδες, ἦν, καὶ οὐκ ἔστι, καὶ μέλλει ἀναβαίνειν ἐκ τῆς ἀβύσσου, καὶ εἰς ἀπώλειαν ὑπάγειν· καὶ θαυμάσονται οἱ κατοικοῦντες ἐπὶ τῆς γῆς, ὧν οὐ γέγραπται τὰ ὀνόματα ἐπὶ τὸ βιβλίον τῆς ζωῆς ἀπὸ καταβολῆς κόσμου, βλέποντες τὸ θηρίον ὅ, τι ἦν, καὶ οὐκ ἔστι, καίπερ ἐστίν.*

9 *Ὧδε ὁ νοῦς ὁ ἔχων σοφίαν. αἱ ἑπτὰ κεφαλαὶ ὄρη εἰσὶν ἑπτὰ, ὅπου ἡ γυνὴ κάθηται ἐπ' αὐτῶν,*

10 *καὶ βασιλεῖς ἑπτά εἰσιν. οἱ πέντε ἔπεσαν, καὶ ὁ εἷς ἐστὶν, ὁ ἄλλος οὔπω ἦλθε, καὶ ὅταν ἔλθῃ, ὀλίγον αὐτὸν δεῖ μεῖναι.*

11 Καὶ *τὸ θηρίον, ὃ ἦν, καὶ οὐκ ἔστι, καὶ αὐτὸς ὄγδοός ἐστι, καὶ ἐκ τῶν ἑπτά ἐστι, καὶ εἰς ἀπώλειαν ὑπάγει.*

12 Καὶ *τὰ δέκα κέρατα ἃ εἶδες, δέκα βασιλεῖς εἰσιν, οἵτινες βασιλείαν οὔπω ἔλαβον, ἀλλ' ἐξουσίαν ὡς βασιλεῖς μίαν ὥραν λαμβάνουσι μετὰ τοῦ θηρίου.*

13 Οὗτοι *μίαν γνώμην ἔχουσι, καὶ τὴν δύναμιν καὶ τὴν ἐξουσίαν ἑαυτῶν τῷ θηρίῳ διαδιδώσουσιν.*

14 Οὗτοι *μετὰ τοῦ ἀρνίου πολεμήσουσι, καὶ τὸ ἀρνίον νικήσει αὐτοὺς, ὅτι* Κύριος *κυρίων ἐστὶ καὶ* Βασιλεὺς *βασιλέων, καὶ οἱ μετ' αὐτοῦ κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοί.*

15 Καὶ *λέγει μοι,* Τὰ *ὕδατα ἃ εἶδες, οὗ ἡ πόρνη κάθηται, λαοὶ καὶ ὄχλοι εἰσὶ, καὶ ἔθνη καὶ γλῶσσαι.*

16 Καὶ *τὰ δέκα κέρατα ἃ εἶδες ἐπὶ τὸ θηρίον, οὗτοι μισήσουσι τὴν πόρνην, καὶ ἠρημωμένην ποιήσουσιν αὐτὴν καὶ γυμνὴν, καὶ τὰς σάρκας αὐτῆς φάγονται, καὶ αὐτὴν κατακαύσουσιν ἐν πυρί.*

17 Ὁ *γὰρ* Θεὸς *ἔδωκεν εἰς τὰς καρδίας αὐτῶν, ποιῆσαι τὴν γνώμην αὐτοῦ, καὶ ποιῆσαι μίαν γνώμην, καὶ δοῦναι τὴν βασιλείαν αὐτῶν τῷ θηρίῳ, ἄχρι τελεσθῇ τὰ ῥήματα τοῦ* Θεοῦ.

18 Καὶ *ἡ γυνὴ ἣν εἶδες, ἔστιν ἡ πόλις ἡ μεγάλη, ἡ ἔχουσα βασιλείαν ἐπὶ τῶν βασιλέων τῆς γῆς.*

## ΚΕΦ. *ιη'*. 18.

1 ΚΑΙ *μετὰ ταῦτα εἶδον ἄλλον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα ἐξουσίαν μεγάλην, καὶ ἡ γῆ ἐφωτίσθη ἐκ τῆς δόξης αὐτοῦ·*

2 *καὶ ἔκραξεν ἐν ἰσχύϊ, φωνῇ μεγάλῃ λέγων,* Ἔπεσεν, *ἔπεσε* Βαβυλὼν *ἡ μεγάλη, καὶ ἐγένετο κατοικητήριον δαιμόνων καὶ φυλακὴ παντὸς πνεύματος ἀκαθάρτου, καὶ φυλακὴ παντὸς ὀρνέου ἀκαθάρτου καὶ μεμισημένου·*

3 *ὅτι ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς πέπωκε πάντα τὰ ἔθνη, καὶ οἱ βασιλεῖς τῆς γῆς μετ' αὐτῆς ἐπόρνευσαν, καὶ*

οἱ ἔμποροι τῆς γῆς ἐκ τῆς δυνάμεως τοῦ στρήνους αὐτῆς ἐπλούτησαν.

4 ΚΑΙ ἤκουσα ἄλλην φωνὴν ἐκ τοῦ οὐρανοῦ λέγουσαν, Ἐξέλθετε ἐξ αὐτῆς, ὁ λαός μου, ἵνα μὴ συγκοινωνήσητε ταῖς ἁμαρτίαις αὐτῆς, καὶ ἵνα μὴ λάβητε ἐκ τῶν πληγῶν αὐτῆς·

5 ὅτι ἠκολούθησαν αὐτῆς αἱ ἁμαρτίαι ἄχρι τοῦ οὐρανοῦ, καὶ ἐμνημόνευσεν ὁ Θεὸς τὰ ἀδικήματα αὐτῆς.

6 Ἀπόδοτε αὐτῇ ὡς καὶ αὐτὴ ἀπέδωκεν ὑμῖν, καὶ διπλώσατε αὐτῇ διπλᾶ κατὰ τὰ ἔργα αὐτῆς. ἐν τῷ ποτηρίῳ ᾧ ἐκέρασε, κεράσατε αὐτῇ διπλοῦν·

7 ὅσα ἐδόξασεν ἑαυτὴν καὶ ἐστρηνίασε, τοσοῦτον δότε αὐτῇ βασανισμὸν καὶ πένθος. ὅτι ἐν τῇ καρδίᾳ αὐτῆς λέγει, Κάθημαι βασίλισσα, καὶ χήρα οὐκ εἰμὶ, καὶ πένθος οὐ μὴ ἴδω.

8 Διὰ τοῦτο ἐν μιᾷ ἡμέρᾳ ἥξουσιν αἱ πληγαὶ αὐτῆς, θάνατος καὶ πένθος καὶ λιμός· καὶ ἐν πυρὶ κατακαυθήσεται· ὅτι ἰσχυρὸς Κύριος ὁ Θεὸς ὁ κρίνων αὐτήν.

9 Καὶ κλαύσονται αὐτὴν καὶ κόψονται ἐπ' αὐτῇ οἱ βασιλεῖς τῆς γῆς, οἱ μετ' αὐτῆς πορνεύσαντες καὶ στρηνιάσαντες, ὅταν βλέπωσι τὸν καπνὸν τῆς πυρώσεως αὐτῆς,

10 ἀπὸ μακρόθεν ἑστηκότες διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς, λέγοντες, Οὐαὶ, οὐαὶ, ἡ πόλις ἡ μεγάλη, Βαβυλὼν ἡ πόλις ἡ ἰσχυρὰ, ὅτι ἐν μιᾷ ὥρᾳ ἦλθεν ἡ κρίσις σου.

11 Καὶ οἱ ἔμποροι τῆς γῆς κλαίουσι καὶ πενθοῦσιν ἐπ' αὐτῇ, ὅτι τὸν γόμον αὐτῶν οὐδεὶς ἀγοράζει οὐκέτι,

12 γόμον χρυσοῦ, καὶ ἀργύρου, καὶ λίθου τιμίου, καὶ μαργαρίτου, καὶ βύσσου, καὶ πορφύρας, καὶ σηρικοῦ, καὶ κοκκίνου, καὶ πᾶν ξύλον θύϊνον, καὶ πᾶν σκεῦος ἐλεφάντινον, καὶ πᾶν σκεῦος ἐκ ξύλου τιμιωτάτου, καὶ χαλκοῦ, καὶ σιδήρου, καὶ μαρμάρου,

13 καὶ κινάμωμον, καὶ θυμιάματα, καὶ μύρον, καὶ λίβανον, καὶ οἶνον, καὶ ἔλαιον, καὶ σεμίδαλιν, καὶ σῖτον, καὶ κτήνη, καὶ πρόβατα, καὶ ἵππων καὶ ῥεδῶν καὶ σωμάτων, καὶ ψυχὰς ἀνθρώπων.

14 Καὶ ἡ ὀπώρα τῆς ἐπιθυμίας τῆς ψυχῆς σου ἀπῆλθεν ἀπὸ σοῦ, καὶ πάντα τὰ λιπαρὰ καὶ τὰ λαμπρὰ ἀπῆλθεν ἀπὸ σοῦ, καὶ οὐκέτι οὐ μὴ εὑρήσῃς αὐτά.

15 Οἱ ἔμποροι τούτων, οἱ πλουτήσαντες ἀπ' αὐτῆς, ἀπὸ μακρόθεν στήσονται διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς, κλαίοντες καὶ πενθοῦντες,

16 καὶ λέγοντες, Οὐαὶ, οὐαὶ, ἡ πόλις ἡ μεγάλη, ἡ περιβεβλημένη βύσσινον καὶ πορφυροῦν καὶ κόκκινον, καὶ κεχρυσωμένη ἐν χρυσῷ καὶ λίθῳ τιμίῳ καὶ μαργαρίταις·

17 ὅτι μιᾷ ὥρᾳ ἠρημώθη ὁ τοσοῦτος πλοῦτος. Καὶ πᾶς κυβερνήτης καὶ πᾶς ἐπὶ τῶν πλοίων ὁ ὅμιλος, καὶ ναῦται καὶ ὅσοι τὴν θάλασσαν ἐργάζονται, ἀπὸ μακρόθεν ἔστησαν,

18 καὶ ἔκραζον ὁρῶντες τὸν καπνὸν τῆς πυρώσεως αὐτῆς, λέγοντες, Τίς ὁμοία τῇ πόλει τῇ μεγάλῃ;

19 Καὶ ἔβαλον χοῦν ἐπὶ τὰς κεφαλὰς αὐτῶν, καὶ ἔκραζον κλαίοντες καὶ πενθοῦντες, λέγοντες, Οὐαὶ, οὐαὶ, ἡ πόλις ἡ μεγάλη, ἐν ᾗ ἐπλούτησαν πάντες

οἱ ἔχοντες πλοῖα ἐν τῇ θαλάσσῃ ἐκ τῆς τιμιότητος αὐτῆς, ὅτι μιᾷ ὥρᾳ ἠρημώθη.

20 Εὐφραίνου ἐπ' αὐτὴν, οὐρανὲ, καὶ οἱ ἅγιοι ἀπόστολοι καὶ οἱ προφῆται, ὅτι ἔκρινεν ὁ Θεὸς τὸ κρίμα ὑμῶν ἐξ αὐτῆς.

21 ΚΑΙ ἦρεν εἷς ἄγγελος ἰσχυρὸς λίθον ὡς μύλον μέγαν, καὶ ἔβαλεν εἰς τὴν θάλασσαν, λέγων, Οὕτως ὁρμήματι βληθήσεται Βαβυλὼν ἡ μεγάλη πόλις, καὶ οὐ μὴ εὑρεθῇ ἔτι.

22 Καὶ φωνὴ κιθαρῳδῶν καὶ μουσικῶν καὶ αὐλητῶν καὶ σαλπίστων οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι, καὶ πᾶς τεχνίτης πάσης τέχνης οὐ μὴ εὑρεθῇ ἐν σοὶ ἔτι, καὶ φωνὴ μύλου οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι,

23 καὶ φῶς λύχνου οὐ μὴ φανῇ ἐν σοὶ ἔτι· καὶ φωνὴ νυμφίου καὶ νύμφης οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι· ὅτι οἱ ἔμποροί σου ἦσαν οἱ μεγιστᾶνες τῆς γῆς, ὅτι ἐν τῇ φαρμακείᾳ σοῦ ἐπλανήθησαν πάντα τὰ ἔθνη.

24 Καὶ ἐν αὐτῇ αἷμα προφητῶν καὶ ἁγίων εὑρέθη καὶ πάντων τῶν ἐσφαγμένων ἐπὶ τῆς γῆς.

## ΚΕΦ. ιθ΄. 19.

1 ΚΑΙ μετὰ ταῦτα ἤκουσα φωνὴν ὄχλου πολλοῦ μεγάλην ἐν τῷ οὐρανῷ λέγοντος, Ἀλληλούϊα· ἡ σωτηρία καὶ ἡ δόξα καὶ ἡ τιμὴ καὶ ἡ δύναμις Κυρίῳ τῷ Θεῷ ἡμῶν·

2 ὅτι ἀληθιναὶ καὶ δίκαιαι αἱ κρίσεις αὐτοῦ· ὅτι ἔκρινε τὴν πόρνην τὴν μεγάλην, ἥτις ἔφθειρε τὴν γῆν ἐν τῇ πορνείᾳ αὐτῆς, καὶ ἐξεδίκησε τὸ αἷμα τῶν δούλων αὐτοῦ ἐκ τῆς χειρὸς αὐτῆς.

3 Καὶ δεύτερον εἴρηκαν, Ἀλληλούϊα· καὶ ὁ καπνὸς αὐτῆς ἀναβαίνει εἰς τοὺς αἰῶνας τῶν αἰώνων.

4 Καὶ ἔπεσον οἱ πρεσβύτεροι οἱ εἴκοσι καὶ τέσσαρες καὶ τὰ τέσσαρα ζῶα, καὶ προσεκύνησαν τῷ Θεῷ τῷ καθημένῳ ἐπὶ τοῦ θρόνου, λέγοντες, Ἀμήν· Ἀλληλούϊα.

5 Καὶ φωνὴ ἐκ τοῦ θρόνου ἐξῆλθε λέγουσα, Αἰνεῖτε τὸν Θεὸν ἡμῶν, πάντες οἱ δοῦλοι αὐτοῦ καὶ οἱ φοβούμενοι αὐτὸν καὶ οἱ μικροὶ καὶ οἱ μεγάλοι.

6 Καὶ ἤκουσα ὡς φωνὴν ὄχλου πολλοῦ, καὶ ὡς φωνὴν ὑδάτων πολλῶν, καὶ ὡς φωνὴν βροντῶν ἰσχυρῶν, λέγοντας, Ἀλληλούϊα· ὅτι ἐβασίλευσε Κύριος ὁ Θεὸς ὁ παντοκράτωρ.

7 Χαίρωμεν καὶ ἀγαλλιώμεθα, καὶ δῶμεν τὴν δόξαν αὐτῷ· ὅτι ἦλθεν ὁ γάμος τοῦ ἀρνίου, καὶ ἡ γυνὴ αὐτοῦ ἡτοίμασεν ἑαυτήν.

8 Καὶ ἐδόθη αὐτῇ ἵνα περιβάληται βύσσινον καθαρὸν καὶ λαμπρόν· τὸ γὰρ βύσσινον τὰ δικαιώματά ἐστι τῶν ἁγίων.

9 ΚΑΙ λέγει μοι, Γράψον, Μακάριοι οἱ εἰς τὸ δεῖπνον τοῦ γάμου τοῦ ἀρνίου κεκλημένοι. Καὶ λέγει μοι, Οὗτοι οἱ λόγοι ἀληθινοί εἰσι τοῦ Θεοῦ.

10 Καὶ ἔπεσον ἔμπροσθεν τῶν ποδῶν αὐτοῦ προσκυνῆσαι αὐτῷ· καὶ λέγει μοι, Ὅρα μή· σύνδουλός σου εἰμὶ καὶ τῶν ἀδελφῶν σου τῶν ἐχόντων τὴν μαρτυρίαν τοῦ Ἰησοῦ· τῷ Θεῷ προσκύνησον· ἡ γὰρ μαρτυρία τοῦ Ἰησοῦ ἐστι τὸ πνεῦμα τῆς προφητείας.

11 ΚΑΙ εἶδον τὸν οὐρανὸν ἀνεῳγμένον, καὶ ἰδοὺ, ἵππος λευκὸς, καὶ ὁ καθήμενος ἐπ' αὐτὸν, καλούμενος πιστὸς καὶ ἀληθινὸς, καὶ ἐν δικαιοσύνῃ κρίνει καὶ πολεμεῖ·

12 οἱ δὲ ὀφθαλμοὶ αὐτοῦ ὡς

φλὸξ πυρός, καὶ ἐπὶ τὴν κεφαλὴν αὐτοῦ διαδήματα πολλά· ἔχων ὄνομα γεγραμμένον ὃ οὐδεὶς οἶδεν εἰ μὴ αὐτός·

13 καὶ περιβεβλημένος ἱμάτιον βεβαμμένον αἵματι· καὶ καλεῖται τὸ ὄνομα αὐτοῦ, Ὁ ΛΟΓΟΣ ΤΟΥ ΘΕΟΥ.

14 Καὶ τὰ στρατεύματα τὰ ἐν τῷ οὐρανῷ ἠκολούθει αὐτῷ ἐφ' ἵπποις λευκοῖς, ἐνδεδυμένοι βύσσινον λευκὸν καὶ καθαρόν.

15 Καὶ ἐκ τοῦ στόματος αὐτοῦ ἐκπορεύεται ῥομφαία ὀξεῖα, ἵνα ἐν αὐτῇ πατάσσῃ τὰ ἔθνη, καὶ αὐτὸς ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ· καὶ αὐτὸς πατεῖ τὴν ληνὸν τοῦ οἴνου τοῦ θυμοῦ καὶ τῆς ὀργῆς τοῦ Θεοῦ τοῦ παντοκράτορος.

16 Καὶ ἔχει ἐπὶ τὸ ἱμάτιον καὶ ἐπὶ τὸν μηρὸν αὐτοῦ τὸ ὄνομα γεγραμμένον, ΒΑΣΙΛΕΥΣ ΒΑΣΙΛΕΩΝ ΚΑΙ ΚΥΡΙΟΣ ΚΥΡΙΩΝ.

17 Καὶ εἶδον ἕνα ἄγγελον ἑστῶτα ἐν τῷ ἡλίῳ· καὶ ἔκραξε φωνῇ μεγάλῃ, λέγων πᾶσι τοῖς ὀρνέοις τοῖς πετωμένοις ἐν μεσουρανήματι, Δεῦτε καὶ συνάγεσθε εἰς τὸ δεῖπνον τοῦ μεγάλου Θεοῦ,

18 ἵνα φάγητε σάρκας βασιλέων καὶ σάρκας χιλιάρχων καὶ σάρκας ἰσχυρῶν, καὶ σάρκας ἵππων καὶ τῶν καθημένων ἐπ' αὐτῶν, καὶ σάρκας πάντων ἐλευθέρων καὶ δούλων, καὶ μικρῶν καὶ μεγάλων.

19 Καὶ εἶδον τὸ θηρίον καὶ τοὺς βασιλεῖς τῆς γῆς καὶ τὰ στρατεύματα αὐτῶν συνηγμένα ποιῆσαι πόλεμον μετὰ τοῦ καθημένου ἐπὶ τοῦ ἵππου καὶ μετὰ τοῦ στρατεύματος αὐτοῦ.

20 Καὶ ἐπιάσθη τὸ θηρίον, καὶ μετὰ τούτου ὁ ψευδοπροφήτης ὁ ποιήσας τὰ σημεῖα ἐνώπιον αὐτοῦ, ἐν οἷς ἐπλάνησε τοὺς λαβόντας τὸ χάραγμα τοῦ θηρίου καὶ τοὺς προσκυνοῦντας τῇ εἰκόνι αὐτοῦ· ζῶντες ἐβλήθησαν οἱ δύο εἰς τὴν λίμνην τοῦ πυρὸς τὴν καιομένην ἐν τῷ θείῳ.

21 Καὶ οἱ λοιποὶ ἀπεκτάνθησαν ἐν τῇ ῥομφαίᾳ τοῦ καθημένου ἐπὶ τοῦ ἵππου τῇ ἐκπορευομένῃ ἐκ τοῦ στόματος αὐτοῦ· καὶ πάντα τὰ ὄρνεα ἐχορτάσθησαν ἐκ τῶν σαρκῶν αὐτῶν.

## ΚΕΦ. κ΄. 20.

1 ΚΑΙ εἶδον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα τὴν κλεῖδα τῆς ἀβύσσου, καὶ ἅλυσιν μεγάλην ἐπὶ τὴν χεῖρα αὐτοῦ.

2 Καὶ ἐκράτησε τὸν δράκοντα, τὸν ὄφιν τὸν ἀρχαῖον, ὅς ἐστι διάβολος καὶ Σατανᾶς, καὶ ἔδησεν αὐτὸν χίλια ἔτη,

3 καὶ ἔβαλεν αὐτὸν εἰς τὴν ἄβυσσον, καὶ ἔκλεισεν αὐτὸν καὶ ἐσφράγισεν ἐπάνω αὐτοῦ, ἵνα μὴ πλανήσῃ τὰ ἔθνη ἔτι, ἄχρι τελεσθῇ τὰ χίλια ἔτη· καὶ μετὰ ταῦτα δεῖ αὐτὸν λυθῆναι μικρὸν χρόνον.

4 Καὶ εἶδον θρόνους, καὶ ἐκάθισαν ἐπ' αὐτούς, καὶ κρίμα ἐδόθη αὐτοῖς· καὶ τὰς ψυχὰς τῶν πεπελεκισμένων διὰ τὴν μαρτυρίαν Ἰησοῦ καὶ διὰ τὸν λόγον τοῦ Θεοῦ, καὶ οἵτινες οὐ προσεκύνησαν τῷ θηρίῳ οὔτε τῇ εἰκόνι αὐτοῦ, καὶ οὐκ ἔλαβον τὸ χάραγμα ἐπὶ τὸ μέτωπον αὐτῶν καὶ ἐπὶ τὴν χεῖρα αὐτῶν· καὶ ἔζησαν καὶ ἐβασίλευσαν μετὰ Χριστοῦ χίλια ἔτη·

5 οἱ δὲ λοιποὶ τῶν νεκρῶν οὐκ ἀνέζησαν ἕως τελεσθῇ τὰ χίλια ἔτη. αὕτη ἡ ἀνάστασις ἡ πρώτη.

6 Μακάριος καὶ ἅγιος ὁ ἔχων

μέρος ἐν τῇ ἀναστάσει τῇ πρώτῃ· ἐπὶ τούτων ὁ θάνατος ὁ δεύτερος οὐκ ἔχει ἐξουσίαν, ἀλλ' ἔσονται ἱερεῖς τοῦ Θεοῦ καὶ τοῦ Χριστοῦ, καὶ βασιλεύσουσι μετ' αὐτοῦ χίλια ἔτη.

7 ΚΑΙ ὅταν τελεσθῇ τὰ χίλια ἔτη, λυθήσεται ὁ Σατανᾶς ἐκ τῆς φυλακῆς αὐτοῦ,

8 καὶ ἐξελεύσεται πλανῆσαι τὰ ἔθνη τὰ ἐν ταῖς τέσσαρσι γωνίαις τῆς γῆς, τὸν Γὼγ καὶ τὸν Μαγὼγ, συναγαγεῖν αὐτοὺς εἰς πόλεμον, ὧν ὁ ἀριθμὸς ὡς ἡ ἄμμος τῆς θαλάσσης.

9 Καὶ ἀνέβησαν ἐπὶ τὸ πλάτος τῆς γῆς, καὶ ἐκύκλωσαν τὴν παρεμβολὴν τῶν ἁγίων καὶ τὴν πόλιν τὴν ἠγαπημένην· καὶ κατέβη πῦρ ἀπὸ τοῦ Θεοῦ ἐκ τοῦ οὐρανοῦ, καὶ κατέφαγεν αὐτούς·

10 καὶ ὁ διάβολος ὁ πλανῶν αὐτοὺς ἐβλήθη εἰς τὴν λίμνην τοῦ πυρὸς καὶ θείου, ὅπου τὸ θηρίον καὶ ὁ ψευδοπροφήτης· καὶ βασανισθήσονται ἡμέρας καὶ νυκτὸς εἰς τοὺς αἰῶνας τῶν αἰώνων.

11 ΚΑΙ εἶδον θρόνον λευκὸν μέγαν, καὶ τὸν καθήμενον ἐπ' αὐτοῦ, οὗ ἀπὸ προσώπου ἔφυγεν ἡ γῆ καὶ ὁ οὐρανὸς, καὶ τόπος οὐχ εὑρέθη αὐτοῖς.

12 Καὶ εἶδον τοὺς νεκροὺς μικροὺς καὶ μεγάλους ἑστῶτας ἐνώπιον τοῦ Θεοῦ, καὶ βιβλία ἠνεῴχθησαν· καὶ βιβλίον ἄλλο ἠνεῴχθη, ὅ ἐστι τῆς ζωῆς· καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ τῶν γεγραμμένων ἐν τοῖς βιβλίοις κατὰ τὰ ἔργα αὐτῶν.

13 Καὶ ἔδωκεν ἡ θάλασσα τοὺς ἐν αὐτῇ νεκροὺς, καὶ ὁ θάνατος καὶ ὁ ᾅδης ἔδωκαν τοὺς ἐν αὐτοῖς νεκρούς· καὶ ἐκρίθησαν ἕκαστος κατὰ τὰ ἔργα αὐτῶν.

14 Καὶ ὁ θάνατος καὶ ὁ ᾅδης ἐβλήθησαν εἰς τὴν λίμνην τοῦ πυρός· οὗτός ἐστιν ὁ δεύτερος θάνατος.

15 Καὶ εἴ τις οὐχ εὑρέθη ἐν τῇ βίβλῳ τῆς ζωῆς γεγραμμένος, ἐβλήθη εἰς τὴν λίμνην τοῦ πυρός.

## ΚΕΦ. κα΄. 21.

1 ΚΑΙ εἶδον οὐρανὸν καινὸν καὶ γῆν καινήν· ὁ γὰρ πρῶτος οὐρανὸς καὶ ἡ πρώτη γῆ παρῆλθε, καὶ ἡ θάλασσα οὐκ ἔστιν ἔτι.

2 Καὶ ἐγὼ Ἰωάννης εἶδον τὴν πόλιν τὴν ἁγίαν, Ἱερουσαλὴμ καινὴν καταβαίνουσαν ἀπὸ τοῦ Θεοῦ ἐκ τοῦ οὐρανοῦ, ἡτοιμασμένην ὡς νύμφην κεκοσμημένην τῷ ἀνδρὶ αὐτῆς.

3 Καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ οὐρανοῦ λεγούσης, Ἰδοὺ, ἡ σκηνὴ τοῦ Θεοῦ μετὰ τῶν ἀνθρώπων, καὶ σκηνώσει μετ' αὐτῶν· καὶ αὐτοὶ λαοὶ αὐτοῦ ἔσονται, καὶ αὐτὸς ὁ Θεὸς ἔσται μετ' αὐτῶν, Θεὸς αὐτῶν.

4 Καὶ ἐξαλείψει ὁ Θεὸς πᾶν δάκρυον ἀπὸ τῶν ὀφθαλμῶν αὐτῶν, καὶ ὁ θάνατος οὐκ ἔσται ἔτι, οὔτε πένθος οὔτε κραυγὴ οὔτε πόνος οὐκ ἔσται ἔτι· ὅτι τὰ πρῶτα ἀπῆλθον.

5 Καὶ εἶπεν ὁ καθήμενος ἐπὶ τοῦ θρόνου, Ἰδοὺ, καινὰ πάντα ποιῶ. Καὶ λέγει μοι, Γράψον, Ὅτι οὗτοι οἱ λόγοι ἀληθινοὶ καὶ πιστοί εἰσι.

6 Καὶ εἰπέ μοι, Γέγονε. ἐγώ εἰμι τὸ Α καὶ τὸ Ω, ἡ ἀρχὴ καὶ τὸ τέλος. ἐγὼ τῷ διψῶντι δώσω ἐκ τῆς πηγῆς τοῦ ὕδατος τῆς ζωῆς δωρεάν·

7 ὁ νικῶν κληρονομήσει πάντα, καὶ ἔσομαι αὐτῷ Θεὸς, καὶ αὐτὸς ἔσται μοι ὁ υἱός.

8 Δειλοῖς δὲ καὶ ἀπίστοις, καὶ ἐβδελυγμένοις, καὶ φονεῦσι, καὶ

πόρνοις, καὶ φαρμακεῦσι, καὶ εἰδωλολάτραις, καὶ πᾶσι τοῖς ψευδέσι, τὸ μέρος αὐτῶν ἐν τῇ λίμνῃ τῇ καιομένῃ πυρὶ καὶ θείῳ, ὅ ἐστι δεύτερος θάνατος.

9 ΚΑΙ ἦλθε πρός με εἷς τῶν ἑπτὰ ἀγγέλων τῶν ἐχόντων τὰς ἑπτὰ φιάλας τὰς γεμούσας τῶν ἑπτὰ πληγῶν τῶν ἐσχάτων, καὶ ἐλάλησε μετ' ἐμοῦ λέγων, Δεῦρο, δείξω σοι τὴν νύμφην τοῦ ἀρνίου τὴν γυναῖκα.

10 Καὶ ἀπήνεγκέ με ἐν πνεύματι ἐπ' ὄρος μέγα καὶ ὑψηλὸν, καὶ ἔδειξέ μοι τὴν πόλιν τὴν μεγάλην τὴν ἁγίαν Ἱερουσαλὴμ καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ,

11 ἔχουσαν τὴν δόξαν τοῦ Θεοῦ· καὶ ὁ φωστὴρ αὐτῆς ὅμοιος λίθῳ τιμιωτάτῳ, ὡς λίθῳ ἰάσπιδι κρυσταλλίζοντι·

12 ἔχουσάν τε τεῖχος μέγα καὶ ὑψηλὸν, ἔχουσαν πυλῶνας δώδεκα, καὶ ἐπὶ τοῖς πυλῶσιν ἀγγέλους δώδεκα, καὶ ὀνόματα ἐπιγεγραμμένα, ἅ ἐστι τῶν δώδεκα φυλῶν τῶν υἱῶν Ἰσραήλ.

13 Ἀπ' ἀνατολῆς πυλῶνες τρεῖς, ἀπὸ βοῤῥᾶ πυλῶνες τρεῖς, ἀπὸ νότου πυλῶνες τρεῖς, ἀπὸ δυσμῶν πυλῶνες τρεῖς.

14 Καὶ τὸ τεῖχος τῆς πόλεως ἔχον θεμελίους δώδεκα, καὶ ἐν αὐτοῖς ὀνόματα τῶν δώδεκα ἀποστόλων τοῦ ἀρνίου.

15 Καὶ ὁ λαλῶν μετ' ἐμοῦ εἶχε κάλαμον χρυσοῦν, ἵνα μετρήσῃ τὴν πόλιν καὶ τοὺς πυλῶνας αὐτῆς καὶ τὸ τεῖχος αὐτῆς.

16 Καὶ ἡ πόλις τετράγωνος κεῖται, καὶ τὸ μῆκος αὐτῆς τοσοῦτόν ἐστιν ὅσον καὶ τὸ πλάτος. καὶ ἐμέτρησε τὴν πόλιν τῷ καλάμῳ ἐπὶ σταδίων δώδεκα χιλιάδων· τὸ μῆκος καὶ τὸ πλάτος καὶ τὸ ὕψος αὐτῆς ἴσά ἐστι.

17 Καὶ ἐμέτρησε τὸ τεῖχος αὐτῆς ἑκατὸν τεσσαρακοντατεσσάρων πηχῶν, μέτρον ἀνθρώπου, ὅ ἐστιν ἀγγέλου.

18 Καὶ ἦν ἡ ἐνδόμησις τοῦ τείχους αὐτῆς ἴασπις· καὶ ἡ πόλις χρυσίον καθαρὸν ὁμοία ὑάλῳ καθαρῷ.

19 Καὶ οἱ θεμέλιοι τοῦ τείχους τῆς πόλεως παντὶ λίθῳ τιμίῳ κεκοσμημένοι· ὁ θεμέλιος ὁ πρῶτος ἴασπις, ὁ δεύτερος σάπφειρος, ὁ τρίτος χαλκηδὼν, ὁ τέταρτος σμάραγδος,

20 ὁ πέμπτος σαρδόνυξ, ὁ ἕκτος σάρδιος, ὁ ἕβδομος χρυσόλιθος, ὁ ὄγδοος βήρυλλος, ὁ ἔννατος τοπάζιον, ὁ δέκατος χρυσόπρασος, ὁ ἑνδέκατος ὑάκινθος, ὁ δωδέκατος ἀμέθυστος.

21 Καὶ οἱ δώδεκα πυλῶνες, δώδεκα μαργαρῖται· ἀνὰ εἷς ἕκαστος τῶν πυλώνων ἦν ἐξ ἑνὸς μαργαρίτου. καὶ ἡ πλατεῖα τῆς πόλεως χρυσίον καθαρὸν ὡς ὕαλος διαφανής.

22 Καὶ ναὸν οὐκ εἶδον ἐν αὐτῇ· ὁ γὰρ Κύριος ὁ Θεὸς ὁ παντοκράτωρ ναὸς αὐτῆς ἐστι, καὶ τὸ ἀρνίον.

23 Καὶ ἡ πόλις οὐ χρείαν ἔχει τοῦ ἡλίου οὐδὲ τῆς σελήνης, ἵνα φαίνωσιν ἐν αὐτῇ· ἡ γὰρ δόξα τοῦ Θεοῦ ἐφώτισεν αὐτὴν, καὶ ὁ λύχνος αὐτῆς τὸ ἀρνίον·

24 καὶ τὰ ἔθνη τῶν σωζομένων ἐν τῷ φωτὶ αὐτῆς περιπατήσουσι. καὶ οἱ βασιλεῖς τῆς γῆς φέρουσι τὴν δόξαν καὶ τὴν τιμὴν αὐτῶν εἰς αὐτήν·

25 καὶ οἱ πυλῶνες αὐτῆς οὐ μὴ κλεισθῶσιν ἡμέρας, νὺξ γὰρ οὐκ ἔσται ἐκεῖ·

26 καὶ οἴσουσι τὴν δόξαν καὶ τὴν τιμὴν τῶν ἐθνῶν εἰς αὐτήν.

27 Καὶ οὐ μὴ εἰσέλθῃ εἰς αὐτὴν πᾶν κοινοῦν καὶ ποιοῦν βδέλυγμα καὶ ψεῦδος, εἰ μὴ οἱ γεγραμμένοι ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ ἀρνίου.

ΚΕΦ. κβ΄. 22.

1 Καὶ ἔδειξέ μοι καθαρὸν ποταμὸν ὕδατος ζωῆς λαμπρὸν ὡς κρύσταλλον, ἐκπορευόμενον ἐκ τοῦ θρόνου τοῦ Θεοῦ καὶ τοῦ ἀρνίου.

2 Ἐν μέσῳ τῆς πλατείας αὐτῆς καὶ τοῦ ποταμοῦ ἐντεῦθεν καὶ ἐντεῦθεν ξύλον ζωῆς, ποιοῦν καρποὺς δώδεκα, κατὰ μῆνα ἕνα ἕκαστον ἀποδιδοῦν τὸν καρπὸν αὐτοῦ· καὶ τὰ φύλλα τοῦ ξύλου εἰς θεραπείαν τῶν ἐθνῶν.

3 Καὶ πᾶν κατανάθεμα οὐκ ἔσται ἔτι· καὶ ὁ θρόνος τοῦ Θεοῦ καὶ τοῦ ἀρνίου ἐν αὐτῇ ἔσται, καὶ οἱ δοῦλοι αὐτοῦ λατρεύσουσιν αὐτῷ·

4 καὶ ὄψονται τὸ πρόσωπον αὐτοῦ, καὶ τὸ ὄνομα αὐτοῦ ἐπὶ τῶν μετώπων αὐτῶν.

5 Καὶ νὺξ οὐκ ἔσται ἐκεῖ, καὶ χρείαν οὐκ ἔχουσι λύχνου καὶ φωτὸς ἡλίου, ὅτι Κύριος ὁ Θεὸς φωτίζει αὐτούς· καὶ βασιλεύσουσιν εἰς τοὺς αἰῶνας τῶν αἰώνων.

6 ΚΑΙ εἶπέ μοι, Οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοί· καὶ Κύριος ὁ Θεὸς τῶν ἁγίων προφητῶν ἀπέστειλε τὸν ἄγγελον αὐτοῦ δεῖξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει.

7 Ἰδοὺ, ἔρχομαι ταχύ. μακάριος ὁ τηρῶν τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου.

8 Καὶ ἐγὼ Ἰωάννης ὁ βλέπων ταῦτα καὶ ἀκούων· καὶ ὅτε ἤκουσα καὶ ἔβλεψα, ἔπεσα προσκυνῆσαι ἔμπροσθεν τῶν ποδῶν τοῦ ἀγγέλου τοῦ δεικνύοντός μοι ταῦτα.

9 Καὶ λέγει μοι, Ὅρα μή· σύνδουλός σου γάρ εἰμι καὶ τῶν ἀδελφῶν σου τῶν προφητῶν, καὶ τῶν τηρούντων τοὺς λόγους τοῦ βιβλίου τούτου. τῷ Θεῷ προσκύνησον.

10 Καὶ λέγει μοι, Μὴ σφραγίσῃς τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου· ὅτι ὁ καιρὸς ἐγγύς ἐστιν.

11 Ὁ ἀδικῶν ἀδικησάτω ἔτι, καὶ ὁ ῥυπῶν ῥυπωσάτω ἔτι· καὶ ὁ δίκαιος δικαιωθήτω ἔτι, καὶ ὁ ἅγιος ἁγιασθήτω ἔτι.

12 Καὶ ἰδοὺ, ἔρχομαι ταχὺ, καὶ ὁ μισθός μου μετ' ἐμοῦ ἀποδοῦναι ἑκάστῳ ὡς τὸ ἔργον αὐτοῦ ἔσται.

13 Ἐγώ εἰμι τὸ Α καὶ τὸ Ω, ἀρχὴ καὶ τέλος, ὁ πρῶτος καὶ ὁ ἔσχατος.

14 ΜΑΚΑΡΙΟΙ οἱ ποιοῦντες τὰς ἐντολὰς αὐτοῦ, ἵνα ἔσται ἡ ἐξουσία αὐτῶν ἐπὶ τὸ ξύλον τῆς ζωῆς, καὶ τοῖς πυλῶσιν εἰσέλθωσιν εἰς τὴν πόλιν.

15 Ἔξω δὲ οἱ κύνες, καὶ οἱ φαρμακοὶ, καὶ οἱ πόρνοι, καὶ οἱ φονεῖς, καὶ οἱ εἰδωλολάτραι, καὶ πᾶς ὁ φιλῶν καὶ ποιῶν ψεῦδος.

16 Ἐγὼ Ἰησοῦς ἔπεμψα τὸν ἄγγελόν μου μαρτυρῆσαι ὑμῖν ταῦτα ἐπὶ ταῖς ἐκκλησίαις· ἐγώ εἰμι ἡ ῥίζα καὶ τὸ γένος τοῦ Δαβὶδ, ὁ ἀστὴρ ὁ λαμπρὸς καὶ ὀρθρινός.

17 Καὶ τὸ πνεῦμα καὶ ἡ νύμφη λέγουσιν, Ἐλθέ· καὶ ὁ ἀκούων εἰπάτω, Ἔλθε. καὶ ὁ διψῶν ἐλθέτω, καὶ ὁ θέλων λαμβανέτω τὸ ὕδωρ ζωῆς δωρεάν.

18 Συμμαρτυροῦμαι γὰρ παντὶ ἀκούοντι τοὺς λόγους τῆς

προφητείας τοῦ βιβλίου τούτου, ἐάν τις ἐπιτιθῇ πρὸς ταῦτα, ἐπιθήσει ὁ Θεὸς ἐπ' αὐτὸν τὰς πληγὰς τὰς γεγραμμένας ἐν βιβλίῳ τούτῳ·

19 καὶ ἐάν τις ἀφαιρῇ ἀπὸ τῶν λόγων βίβλου τῆς προφητείας ταύτης, ἀφαιρήσει ὁ Θεὸς τὸ μέρος αὐτοῦ ἀπὸ βίβλου τῆς ζωῆς, καὶ ἐκ τῆς πόλεως τῆς ἁγίας, καὶ τῶν γεγραμμένων ἐν βιβλίῳ τούτῳ.

20 Λέγει ὁ μαρτυρῶν ταῦτα, ναὶ, ἔρχομαι ταχύ· ἀμὴν, ναὶ, ἔρχου, Κύριε Ἰησοῦ.

21 Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν. Ἀμήν.

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Ch. 6

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8 Μονον used adverbially

9 – Σανδαλια governed by υποδε-

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τους governed by verb of com-

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Ενδυσησθε subj, used imperatively

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16 Ιωαννην Rel clause more emphatic

22 αυτης agrees with θυγα-

25 ἐξ αυτης (ωρας) from the moment

21 Ευχαιρος suitable for

Ηρωδιας

27 Σπεκουλατωρ Latin

... ...

31 Δευτε pl. of δευρο – come

37 Δηναριων about 7½ d

39 Ανακλιναι act. voice to cause

impf.

41 Εδιδου impf. Kept giving

43 κοφινους The very poor Jews who could not pay for a lodging carried a basket and a bunch of hay — they probably did not belong to the disciples but were borrowed from the οἰ πολλοί.